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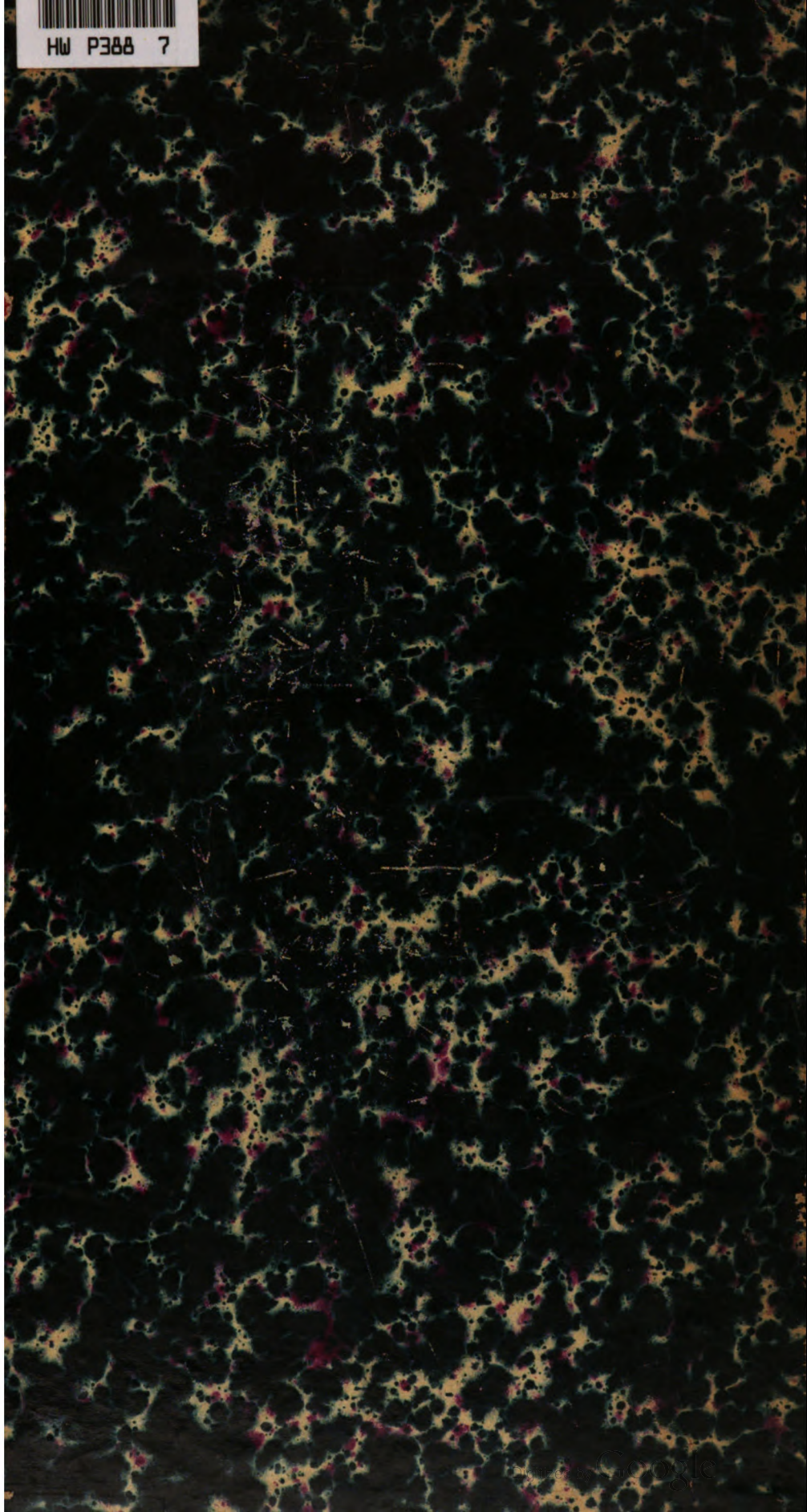
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THE
Old Testament
Student ⁵⁷⁷⁻²²

WITH

New Testament Supplement.

WILLIAM B. HARPER, Ph. D., Editor.

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THE OLD TESTAMENT STUDENT

WITH New Testament Supplement

Editor: WILLIAM R. HARPER, Ph. D.,

PROFESSOR IN YALE UNIVERSITY; PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW.

(The Editor is not responsible for the views expressed by contributors.)

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What can be done in a Year, four to six hours a week?

This question is asked by everyone who considers the advisability of taking up the study of Hebrew by Correspondence. What is the answer?

1. To one who has never studied Hebrew

You will (1) learn to pronounce the language with considerable ease; (2) acquire a knowledge of the most important grammatical principles; (3) gain a vocabulary of 425 words; (4) thoroughly master the first three chapters of Genesis; (5) lay a solid foundation for further work in the language and in Old Testament exegesis.

2. To one who has studied Hebrew, but desires to review

You will (1) learn to pronounce the language with perfect ease; (2) obtain a working and at the same time a scientific knowledge of the whole of Hebrew etymology; (3) gain a vocabulary of 1000 words; (4) thoroughly master the first eight chapters of Genesis; (5) read at sight twenty chapters in 1 Samuel, Ruth and Jonah; (6) be able to read with accuracy and ease any part of the historical portions of the Old Testament.

3. To one who has already made such progress as is indicated above

You will (1) continue the scientific study of Hebrew etymology; (2) acquire the leading principles of Hebrew syntax, a knowledge of which is essential for any close exegesis; (3) increase your vocabulary to 1200 or 1500 words; (4) read critically Exodus I.-XXIV., with an examination of the questions of geography, archaeology, exegesis, etc., which arise in the study of these chapters; (5) study many important words with the help of lexicographical notes furnished by the Instruction Sheet; (6) memorize several familiar Psalms.

4. To one who is prepared for work of a still more advanced grade

You will (1) make a critical translation and exegetical study of the Books of Haggai, Zechariah and Malachi, including the forms, the constructions, the more important words, the history of the times, the literary style, etc.; (2) take up in detail the study of Hebrew syntax, especially the *tense and sentence*; (3) study the Hebrew accents and system of accentuation; (4) investigate the principles of Hebrew poetry; (5) study the principles of Hebrew prophecy.

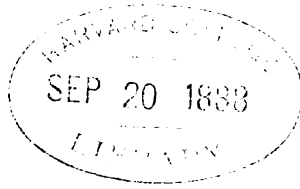
Read this from a student in Halifax, N. S., who sent the first examination paper of the Elementary Course, November 11, 1887, and the last January 22, 1888:

My fortieth paper accompanies this letter. I understand that this finishes the Elementary Course. I certainly could not give up now, although for the rest of the winter I shall be obliged to give much less time to it than I have been doing. I wish to go right on with the next course. For years I have wished to learn Hebrew and never expected to have such an opportunity as this. I have learned already much more than I ever expected to know of it. The work has been a great pleasure. Indeed, I have been tempted to linger at it when I have felt that I ought to be elsewhere, and I fear that the temptation has not always been successfully resisted.

P. S.—I am planning to attend the Summer School of Hebrew at Newton, next summer.

For a calendar giving details of courses of instruction, plan of work, books needed, expense, etc., address the Principal.

WILLIAM R. HARPER,
NEW HAVEN, CONN.



◆THE◆OLD◆TESTAMENT◆STUDENT◆

VOL. VIII.

SEPTEMBER, 1888.

NO. I.

WITH the present volume a new feature begins, viz., the New Testament studies contained in the "Supplement." In undertaking this new department, THE STUDENT does not in any sense lose sight of its original purpose. The simple fact is that the advocacy of the inductive method of Bible-study is as much a part of the work of THE STUDENT as is the advocacy of the study of the Old Testament. In furtherance, therefore, of this kind of Bible-study, the New Testament lessons are furnished. The interest already manifested in them is sufficient ground for the feeling that no mistake has been made in this new departure.

WE trust that our readers will not pass by the "Word-Studies" of Dr. Nordell as seeming too critical. They have been prepared for those whose study of the Bible is restricted to the English translation. They are, however, *studies*, and will scarcely be appreciated if given only a reading. Similar "studies" on groups of important words will be published in successive numbers of THE STUDENT. Shall they not have the attention they deserve?

THE eighth year of the Hebrew Summer Schools is rapidly nearing its close. The sessions of 1888 have, taken together, greatly surpassed those of any preceding year. The early date of the New England School (May 22-June 14) interfered to some extent with the attendance; for at that time the colleges were still in session. But the Philadelphia School was much larger and better than ever before, while the attendance at Chautauqua was three times as large as during any

preceding summer. The Chicago School is at this writing just opening with over one hundred students. The change of the Southern School from the University of Virginia to Atlanta, Ga., was for this year very unfortunate. The announcement of the change was made so late as to injure greatly the efficiency of the School. But that the change was, everything considered, a wise one, no one acquainted with the facts will deny. The average attendance at the five Northern Schools has been sixty.

It has always been one of the embarrassments of New Testament study that we have so little contemporary literature. Excepting the writings of the New Testament, our Christian literature, speaking broadly, does not date back beyond the second century. How interesting it would be if a learned Jew had written an account of Jesus' life, or if some Greek historian had given us a narrative of the spread of Christianity in Asia Minor and Greece. Such literature would doubtless throw a valuable light upon many New Testament statements and give us interesting information at some points which the New Testament does not supply. We have no such literature. The cultured heathen world did not consider Jesus and his religion sufficiently important to occupy their minds with its study or their pens with a description of it.

We are not left wholly ignorant, however, of the thought-environment of the New Testament as it existed in the Jewish world. The Talmudic literature, which covers a period of several centuries, including the New Testament times, contains the current religious thought to which the New Testament writers had been accustomed and from which their convictions and prejudices, which only gradually wore away, were formed. It has been felt in recent years that special interest and importance attach to this literature as forming a kind of background to the New Testament and aiding in a knowledge of some of its expressions and especially of some of the conceptions of the early disciples which Jesus had to labor gradually to correct. Among recent works on the Talmud, that of Weber (*Die Lehren des Talmud*) deservedly holds high rank. We present to the readers of THE STUDENT a series of four articles upon "The Eschatology of the Talmud" prepared by Professor Stevens and based upon Weber's researches. It is believed that, while they will show how much is crude and fanciful in Jewish theology, they will at the same time disclose the roots of some of the ideas which meet us in the New Testament, and par-

ticularly that they will make it clear why the early disciples could not understand the spiritual mission and kingdom of Jesus, or bring themselves to believe that he would suffer death. The articles which follow in subsequent numbers will bear especially upon these points.

Bible-listening! There is much of it. It is of value; it is better than nothing. It is easy; many enjoy it. We find it in our churches, in our Sunday-schools, in our schools and colleges. Some imagine it to be *Bible-study*; some even so call it. But the mistake is great. The sad fact is that, in the case of many who so deceive themselves, *Bible-study* is becoming a thing unknown, well-nigh a thing impossible. *Bible-listening* has become a bane. Who will measure the evil it has done? Who, the evil it is doing?

Bible-reading! There is very considerable of this. It is of more value than *Bible-listening*. It may not be as easy; it may not be as enjoyable; but it is more profitable. And yet, how profitable is it? Are we not satisfying ourselves with the less? Are we not neglecting larger possibilities? Have we not, in many directions and in many cases, much *Bible-reading* that is called *Bible-study*? that is really thought to be such? The evil is not in the reading of the Bible; it is in the fact that we do not call things by their right names.

Bible-study! There is very little. Many who talk about it have never met with it, or have not recognized it. What is it? The way to find out is not to study a definition, but to become acquainted in experience with the fact. When one can clearly distinguish, in one's own practice, between *Bible-listening*, *Bible-reading*, and *Bible-study*, then probably one has begun to become acquainted with the last.

Bible-study stands in direct relation to *Bible-listening* and *Bible-reading*. It fits one to do either with profit, with intelligence and Christian judgment. It prepares the congregation to listen to expository preaching, the Sunday-school scholar to consider the lesson in company with the teacher with interest and independence of thought. Especially, it prepares the scholar and student in our institutions of learning for proper *Bible-listening* and *Bible-reading* throughout life. How often we sacrifice the lasting good to the apparent edification of the moment! Shall we do less *Bible-listening* and less *Bible-reading* that we may do more *Bible-study*? Shall we do more *Bible-study* that we may listen and read the better and the longer?

WEBER ON THE ESCHATOLOGY OF THE TALMUD.*

BY PROF. GEORGE B. STEVENS, D. D.,

Yale University, New Haven, Conn.

I. THE COMPLETION OF THE INDIVIDUAL.

a. DEATH AND THE STATE OF THE DEAD.

Death comes to the wicked as the penalty of sin; in the case of the righteous, it comes, in God's plan, when his life is complete, his sins all atoned for and his soul ready for its reward. As the owner of a fig-tree knows when the figs are ripe for the harvest, so the Holy One knows when to gather the souls of the righteous to Himself. The wicked are caught away by the Angel of Death, but the righteous are removed by the kiss of God. So died the patriarchs.

The soul departs reluctantly from the body except in the case of those who are removed by the kiss of God. Respecting the place of departed souls, the representations lack definiteness and vary greatly in details. All souls, at death, go to Sheol; those of the righteous at length find rest and peace; those of the wicked wander aimlessly and find no resting-place. Even the souls of the good long, for a time, for the bodies left behind and frequently return to the grave where they lie, but, at length, they ascend direct to God, and dwell among the heavenly hosts near His throne. The souls of the wicked continue to wander in Sheol, and to hover about the body until it is consumed and finally find their dwelling-place in Sheol, or, according to others, in hell. A class of those who are "undetermined" at death is recognized, whose fortunes and final fate are not followed beyond their descent direct to Sheol.

Two classes of angels—composed of three groups each—go forth from the throne of God to meet the souls of the dying. "When a righteous man dies three bands of angels go forth to meet him with the greeting of peace. When a wicked man dies, three bands go forth and announce to him that there is no peace for him and that he must go to the place of the uncircumcised."

Great significance attaches to the time of death. To die at the beginning of the day of atonement or Sabbath is auspicious; at the close, ominous. The attending circumstances and location of the disease are also significant; a red face, an upturned countenance, a disease of the lower parts of the body are good signs; a pale countenance, to die amid the weeping of friends or with the face turned toward the wall are evil omens.

To the body there remains, for a time, a partial consciousness after death. The bodies of the righteous and of the intermediate class—the morally "undeter-

* The series of articles of which this is the first, consists of a free translation and condensation of the fourth part of Weber's *Die Lehren des Talmud*, Leipzig, 1880. The effort has been to embody the essential points of the author's discussion. The fact that an epitome is attempted renders it necessary for me to express the writer's thoughts largely in my own language, instead of presenting a mere translation. The parts which are literal and continuous translation are enclosed in quotation marks.—G. B. S.

mined"—rest in peace; those of the wicked find no peace. They quickly dissolve, while the bodies of the good last until "an hour before the resurrection."

The dead lead a shadowy existence but can communicate with each other and even with the living. "The connection of the soul with the body and this earthly mode of existence is more highly prized and more strongly held in the consciousness of Judaism, than the hope of a union of the soul with God. Even the souls of the righteous depart only gradually from the body; those of others are ever seeking it again. In this is reflected the uncertainty of salvation after death. He who is not certain of heaven, holds fast to the earth. Entrance into heaven is certain but for few. The majority are not yet ripe for heaven at their death, and yet they are not absolutely excluded from it. Hence we are referred to an intermediate state, a stage between death and eternal life which ministers to the final completion."

b. THE SOJOURN OF SOULS IN SHEOL.

Only the righteous go direct at death to God in heaven. The late Jewish theology divides Sheol into two parts (Gehinnom and the lower paradise), or even into seven. The Talmud does not distinguish Sheol from Gehinnom. Hence between Sheol and Paradise lies an impassable gulf. The older representation knows only Gehinnom for the wicked and the garden of Eden for the good. In the Mediæval theology the separation is but by a wall, and hell is a fore-court through which even the righteous must pass in entering Paradise.

The name Gehinnom, according to Kimchi, is derived from the valley of Hinnom, near Jerusalem, where refuse was thrown and where fires were kept burning. The fires of Gehinnom either purify or destroy,—the former in the case of Israelites, the latter in the case of the heathen. For the circumcised, Gehinnom is purgatorial. No true Israelite shall finally fail of salvation. Many, however, enter into life and peace only after long and severe suffering. Among these are mentioned, those who perished in the wilderness, Korah's company, Esau and Manasseh who, it is said, secretly secured entrance into heaven, contrary to the command of the angels, through a hole or breach. This is a mode of expressing the thought that he entered, not as a just man at death, but only after the full endurance of the pains of hell. These pains are represented as fire which continues to torment the guilty for varying periods. The duration is usually set at six months or a year. Intercession of the righteous for the wicked is recognized. The award of rewards and penalties is adjusted to the relative proportion of obedience and transgression of the law. Where transgressions preponderate, they must be duly atoned for by suffering.

c. THE LOT OF THE BLESSED IN PARADISE.

The joys of Paradise are the reward of the righteous for his obedience. Here his salvation becomes complete. Paradise is described by many sensuous representations. It has seven names, one of which is "bundle of lives" (1 Sam. 25:29), because there the good are united. In Paradise God takes men into fellowship with Him and they devote themselves to His praise. They see His face and are nearer to Him than the angels. God mingles in their joys, even leading them in the dance.

The glory of Paradise is painted in glowing colors. It has two portals over which stand sixty myriads of holy angels. They welcome the righteous, placing

upon him shining robes, crowns and pearls. They lead him to places made beautiful by brooks and flowers. To each is given a tent according to the degree of his glory. For each there flow four streams, one of milk, one of wine, one of balsam, and one of honey. Over each tent winds a golden grape-vine covered with pearls. Under each tent stands a table filled with precious stones. Sixty angels bid each just one enjoy what Paradise affords.

There are all manner of fruit-bearing trees—800,000 in number—growing in Paradise, and in every part sing myriads of sweet-voiced angels. In the midst is the tree of life whose branches cover all the place. Many other details are added. The description is of scenes of luxury and sensuous beauty. There are degrees of glory proportioned to the worthiness of the righteous. In one place seven orders of the just are named. The first includes those who have seen the Shechinah. Of them is the saying true: The just shall see His face.

The dimensions of Paradise are carefully calculated. It would appear from one of these computations that Paradise is sixty times as large as the world, and that the world is but as a pot-lid in size when compared with the extent of hell. So far as the inner relations between Paradise and hell are concerned, it is said "the tears of the righteous cool the pains of hell, and that the inhabitants of the latter region unite with those of Paradise in common praise to God. Both worlds are, therefore, in spite of their opposition, in relation to each other until, at length, the final separation occurs."

OLD TESTAMENT WORD-STUDIES: "MAN AND WOMAN."

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In complying with the editor's request to prepare a series of word-studies for THE OLD TESTAMENT STUDENT, it may not be out of place to indicate at the outset the ground which they are intended to cover. As it has been planned that they shall extend through the ten numbers of the current year, it has been deemed best to gather certain prominent words of kindred meaning into groups, and to consider, as far as possible, one group in each successive issue. The following arrangement has been adopted, not as ideally perfect, but as perhaps the most feasible under the circumstances:—1. Man and Woman; 2. Constituent parts of Man; 3. Moral Good; 4. Moral Evil; 5. Divine Law; 6. Theocratic Functionaries; 7. Sacrifice and Worship; 8. Idols and Images; 9. Supernatural Created Beings; 10. Time and Eternity. There are, of course, hundreds of words profoundly interesting, whether considered in themselves or in their relations, which are excluded by this plan. Nevertheless, in the selection made necessary by the limits of the discussion, it is hoped that there will be occasion for a consideration of not a few of the most important words in the language. Lack of space, furthermore, forbids the adequate discussion of many words that must here be dismissed in a few sentences.

Hebrew is singularly rich in words which stand for the concept Man. While

English possesses only this one term, and while Greek, Latin and German have at least two each (*άνήρ* and *άνθρωπος*, *vir* and *homo*, Mann and Mensch), Hebrew has at least five, several of them being in constant use.

^ʾIsh—^ʾIshshah.

^ʾIsh is derived from ^ʾish to be strong. In the early periods of the language it seems to have been destitute of a regular plural, since ^ʾishim is not found until the later writers, and even then it seems to have obtained only a rare recognition, and exclusively in poetry—Ps. 141:4; Prov. 8:4; Isa. 53:3. The etymology of ^ʾish shows that it contemplates man as an embodiment of strength, courage, bravery and all manly qualities. In this respect it is the opposite of the common name for woman, ^ʾishshāh, a designation which in itself expresses her relation of dependence. This word cannot be derived from the same root as ^ʾish, the first *sh* being clearly an assimilated *n*, so that, as Delitzsch points out in the new American edition of his Commentary on the Psalms, vol. I., p. 196, the name for woman is really a contraction of ^ʾynshā, meaning the weak and tender one. This again is derived from the verb ^ʾanāsh, ASSYR. *anāšu* to be weak. It appears, then, that while these terms are commonly used to designate the relation of sex, yet ^ʾishshāh is not a mere feminine form of ^ʾish, a “maness,” as many of the commentators on Gen. 2:23 interpret it. The signification and use of these words repose, not on the fact of sex itself, but on a recognition of the distinguishing quality of each sex,—physical strength in the man, weakness and dependence in the woman.

The Rabbins might, of course, be expected to state this relation in their characteristic way. R. Joshua, being asked to explain why the man at his birth turned his face downward, while the woman turned hers upwards, replied: “The man looks toward the place from which he came at his creation (the earth); but the woman up to the place from which she was created (the man).” Another curious rabbinical fancy evolved from the words themselves is mentioned by Levy (*Neu-hebr. und chald. Wörterbuch*), to the effect that so long as man and woman remained virtuous, the Deity abides with them; but when they cease to be virtuous, fire consumes them. This alludes to the name Jahve in its usual contracted form יה, the first letter of which occurs in אִישׁ (man), and the last in אִשָּׁה (woman); when these letters are removed there is left in each case only the letters אֵשׁ, the common word for fire, in which “man” and “woman,” so to speak, disappear.

^ʾĀdhām.

The writer of Gen. 2:7 connects the name of the first man with the material out of which he was made: “The Lord God formed ^ʾādhām of the dust of the ^ʾdhamah.” The majority of lexicographers and commentators follow this derivation. Others, notably Gesenius, incline to connect it with the verb ^ʾadhām to be red, and discover in this a reference to the complexion or color of the primitive man. Still others endeavor to connect these views, and conjecture that the name refers to the color of the earth from which man was made. Josephus (*Antiq. I., 1,2*) in speaking of the creation of the first man explains his name: “This man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed out of red earth compounded together; for of that kind is virgin and true earth.” The derivation from ^ʾdhamah seems on the whole to be the most probable.

Hā'ād hām, then, contemplates man from the side of his earthly nature. He is the earth-begotten, the autochthon. The word became also a designation of generic man (Gen. 6:1), but not, as Ewald and other commentators hold, of men "as they usually are, the world, the present corrupted, earthly-minded ones, in opposition to the Divine life. Cf. Job 31:33; Hos. 6:7, ὁ κόσμος." (Ewald on Psalms.) 'Ā d hām is used both with and without the article, not arbitrarily, but with a distinction which is noted by Wellhausen: "Another circumstance shows Q to be posterior to E. The first man is called here not Ha-Adam as in JE, but always Adam, without the article (5:1-5), a difference which Kuenen pertinently compares with that between ὁ Χριστός and Χριστός. But in Q itself (Gen. 1) the first man is only the generic man; if in spite of this he is called simply Adam (Gen. 5), as if it were his proper name, the only way to account for this is to suppose a reminiscence of Gen. 2,3, though here the personification does not as yet extend to the name." (*Prolegom.*, p. 309.)

ˆnōsh.

Another word of this group is ˆnōsh which appears to be derived from the root ˆānāsh to be weak, tender, frail. Etymologically it is related to ˆYshshāh (ˆYnshāh), which also denotes the weak and frail one, and of which it is the true masculine. It emphasizes just the opposite quality from that emphasized by ˆish, contemplating the life of man as feeble and evanescent: "As for ˆnōsh, his days are as grass; as a flower of the field so he flourisheth," Ps. 103:15. Ewald holds that "this word is formed in intentional opposition to ˆlōāh God, as its contrasted idea. Both words have been preserved in the most various Semitic languages (though singularly not in Ethiopic). What Semitic nation originated this expression of the two contrasted ideas—of God as the absolutely powerful, and of man, matched with God, as the absolutely weak? It can scarcely have been Israel, because ˆnōsh became almost obsolete in Hebrew, as also in Arabic. The history of these two words, therefore, takes us to a primeval people far to the north. The writer of Gen. 4:6 retained a correct feeling of the origin of these ideas." (*Hist. of Israel*, vol. I., p. 264.)

Ĝbhër.

The verb gābhār to be strong or high, gives an interesting series of derivatives in which the prevailing idea is that of pre-eminent strength, heroism, or authority. Ĝbhër, occurring altogether sixty-four times, is found in prose only ten times, always in the plural except Deut. 22:5. It is, therefore, essentially a poetic designation of man, sometimes used in this general sense, as in Ps. 34:8(9), "Blessed is the man (hāggĕbhër) that trusteth in him," but more commonly with reference to his strength and courage, qualities which made David a ĝbhër "raised on high" (2 Sam. 23:1), and which Job (38:3) was told to exhibit when God commanded him to gird up his loins "like a ĝbhër." Even when the thought of his mortality is presented, as in Job 14:10, the choice of this term implies a feeling of surprise that man, so richly endowed with power, should waste away and die. The feminine of ĝbhër is ĝbhërëth, a woman who exercises authority over other women, hence a mistress, Gen. 6:4; Ps. 123:2, etc. Isaiah (47:5,7) makes it descriptive of Babylon that proudly called herself mistress of the kingdoms.

This conception of man is presented still more emphatically in the adjective

gYbbôr mighty, which is generally used absolutely to denote one who is conspicuous for power, daring, and heroic achievement. Nimrod began to be a *gYbbôr* in the earth, the founder of the first world-empire (Gen. 10:8-12). Goliath was the *gYbbôr* of the Philistines (1 Sam. 17:51). Saul and Jonathan were *gYbbôrîm*; in fact the plural, both in prose and poetry, is a favorite designation of mighty men of valor and war. The adjective is closely related to the abstract substantive *g'bhûrâh*, which denotes personal power, not latent, but in its fullest activity,—power that passes over into the *might* of dominion. The *gYbbôr*, then, is really, by deeds of personal prowess, or by reason of his wisdom or wealth, a master of men, just as the *g'bhîrâh* is the mistress. The latter word, however, soon passed into an exclusively technical sense, being applied to the queen-mother (1 Kgs. 15:3; Jer. 13:18), who seems to have exercised a commanding influence in political affairs, and even over the king himself, who bows himself before her and sets her on a throne at his right hand (1 Kgs. 2:19). “The high rank of the queen-mother seems to be a relic of the primitive age in which the relationship of the mother was of such vast importance (Accadians, Etruscans, Finns, etc.). The political value of the position is strikingly shown in the authority usurped for six years in Judah by the bold Athaliah. The mention of the mothers of kings seems connected with their high rank in the social system as queen-mothers. It is singular that Ahaz is one of the only two kings of Judah whose mothers are not mentioned in the historical books. Perhaps his mother died before arriving at the dignity of queen-mother. Compare also Mic. 7:6 (‘against her mother-in-law’).” Cheyne’s *Isaiah*, 4th ed., p. 47.

G'bhîr, which is the masculine of *g'bhîrâh*, and which occurs only in Gen. 27:29,37, denoted one who exercised lordship over his brethren by the right of primogeniture.

M'thîm.

M'thîm, an archaic form occurring chiefly in poetry and always in the plural, is sometimes written defectively, *m'thîm* (Deut. 2:34,) but more generally *m'thîm*. Its derivation is from *māthăh*, which does not occur in Hebrew, but means to stretch, extend, whence it passes into the substantive form with the meaning of one stretched out to the full stature of man, i. e. full-grown. The Ethiopic *met* and the Assyrian *mut* have passed from the general meaning *man* to that of a *married man, husband*. The Coptic *mat* means a soldier. *M'thîm* is never common gender in the sense of *the people*, but always *men*, almost invariably associated with the thought of fewness, impotence, dependence, and hence with an implied feeling of contempt.

Nă'ăr, Bāchur, Zāqēn.

Hebrew employs several terms descriptive of man from the point of age, and while they are in some instances quite loosely applied, yet the distinction between them may be determined at least approximately. *Nă'ăr* occurs over two hundred times, and is variously rendered child, lad, young man, and servant. The derivation is uncertain, but is given in Gesen. *Lex.* as from *nā'ăr* to *growl, roar*, after the manner of young lions; hence the utterance of any kind of harsh sound from the throat. The word *nă'ăr* is therefore supposed to allude to the roughness, or harshness, of the voice at the transition from youth to puberty. In actual usage the term covers the whole period of early life between birth and the age of twenty years, or even more.

Throughout the Pentateuch we encounter the singular fact that the feminine form of this word is written *nă'ă'rā*, while the *k'ri* directs it to be read *nă'ă'rāh*, as in its other occurrences in the Old Testament. The explanation probably is that in the earlier usage the word *nă'ă'r* was regarded as common gender, like the Greek *παῖς*, and that the distinctive feminine form was a later development.

Bāchûr denotes a young man in the first maturity of his manly powers. It presents the thought of a figure more than ordinarily beautiful, i. e. of a *choice* young man, from *bāchăr* to *choose out, select*, with the associated idea of *delighting* in the object or person thus selected. Saul, being in the full development of his young manhood and presenting a distinguished appearance among his fellows, was a *bāchûr* (1 Sam. 9:2) fit to be chosen king of the nation. Sometimes it stands in connection with *b'th ûlôth* "young man and maidens" (Ps. 168:12), and points especially to those of a marriageable age. The same thought is implied in the address of Boaz to Ruth (3:10) "thou followest not young men."

Zāqēn, on the contrary, describes a man who has passed considerably beyond the meridian of life, and may properly be called old, and therefore entitled to the respect and veneration due to the experience and wisdom of age. The *zāqēn* was so called from *zāqān* a *beard*. He was, literally, the bearded one. All the nations of Western Asia seem to have attached a profound significance to the beard as the distinguishing symbol of manhood. The beard was a sacred object by which solemn oaths were sworn, and to insult it was the utmost indignity that could be inflicted on a man. The same feeling survives to-day. See "beard," Smith's *Bib. Dict.* Where the constitution of society was essentially patriarchal, the term *zāqēn* speedily passed from a designation of superior age to that of superior social or political rank. The *z'qānīm* *elders*, were not only among the Hebrews, but among the neighboring peoples, representatives invested with legislative and judicial functions.

THE LITERARY STUDY OF THE BIBLE: ITS METHODS AND PURPOSES ILLUSTRATED IN A CRITICISM OF THE BOOK OF AMOS.

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The night of the Dark Age was far spent; the day was at hand. Its dawn heralded a time more glorious than had ever been known before. The peoples of Europe, sprung from the hordes of barbarians that had swept from distant Asia over the steppes of Russia, through the high valleys and mountain-passes of the central lands of the continent and down upon the golden plains of France and sunny Italy, who had for long centuries given themselves to war in battle and siege, to peopling and transforming the wildernesses and to creating great and distinct nationalities, at length had finished their coarser tasks and could turn to the heritage left by former days and by former generations of men safe-treasured from the ravages of time. The light which then shone forth blinded men's eyes at first by

reason of its strange brightness. There was then discovered a book known to but few before, and yet a book very old and very powerful. In three centuries it had placed its representatives on the imperial throne of the Cæsars and in six made Rome again mistress of the world. Its ministers had marshalled Christendom against the fierce multitude of the followers of the false prophet, and had dictated to the haughtiest potentates of Europe. Nevertheless, in those days men had not known the Bible, and its greater work was yet to come. With nothing in it revolutionary, it was to cause greater revolutions than were yet written in history; calm in tone and speaking with authority, it was to rouse to fever heat and to overthrow great dominions.

The Bible is no ordinary product of the human mind and the human heart. For some reason men have been tremendously interested in it. There have been martyrs for its truths. It has directed history for centuries. Its earlier writings record the story of that force which inaugurated the world-movement of Christianity. No man whosoever, infidel, non-believer, or of the faith, but admits willingly or necessarily that in this book there is something that has made it essentially different from all other books. This truth we are now beginning to realize. The last fifty years have witnessed a change in the attitude toward the Bible. We are beginning now to look at the Bible in other than the devotional light, to study it as an historical force, as a causative power in the record of progress. Our thought concerning the Bible is tending to become critical, scientific, philosophical—in a word, literary. This means that we are taking the Bible purely on its own merits, and are seeking to know what it intrinsically is.

History is the record of deeds; literature, the embodiment of life. We have both in the Bible. The study of history gives knowledge; that of literature instructs in wisdom. The critical study of the Scriptures will prove that they embody life, and are, therefore, literature in the truest sense of the word. Every good result that follows from the study of other literature will follow in greater or less degree from the study of this. It will broaden our sympathies, and this more perhaps than in the study of any other literature; for the Bible contains—it is well worthy of noting—the best remains of the literary products of the Semitic peoples. Therefore in studying it we are studying the constitution of the Semitic mind, the qualities, traits and peculiarities of the Semitic genius. Were this the only result of a literary study of the Bible there would still be in it reason enough for its pursuit.

Of this Semitic race the Hebrews, few as they were in numbers, have done more than any other division to change the constitution of society, more, indeed, than any other division of all mankind. Why this has been so the literary student must earnestly inquire. His first step is to find out where and how the Hebrews differed from the peoples all about them. Only thus can he arrive at that philosophical understanding of their literature which he desires. Only thus can he know why the Hebrews wrought a greater work for mankind than the Egyptians, the Assyrians or the Greeks, who were their contemporaries. He soon begins to realize that this was largely because the Hebrews cared for the matter rather than the manner, and at their best were lovers of the works of Jehovah rather than of those of man.

One result of the study of the Bible as literature is that at once the Hebrew authors cease to be abstractions and become realities. We feel the man in what is said, and realize that the Hebrews lived and died as other men live and die,

thought and did as other men think and do, and wrote out of their separate and individual existences. At once we are directed to the personality of each writer. Here a wide and fruitful field is opened to us. There are Isaiah and Jeremiah, Paul, John, and many others of marked individuality. We may well question whether any single literature has represented among its authors so many and various classes and conditions of men as has this. Is it objected that the New Testament writers employed the Greek tongue? This is true; but it is also true that their writings are essentially the products of Hebrew minds expressed through the Greek medium. It would seem as though the Greek language, with its nice exactness of philosophical terms, had been expressly prepared to meet those wants of the New Testament teachers which the Hebrew tongue could not satisfy; for in it abstract ideas can scarcely be represented at all. The two languages, Greek and Hebrew, served as complements one to another in the revelation of God to man. The Bible is, then, the product of the Hebrew character, the legacy of the Jews to the generations of the Gentiles who were to follow and reap where they had sown. If literature is that written expression of thought which lives, surely the Bible, more than any other literature, deserves this name.

The literary study of the Bible has yet deeper aims than these. Just as it is a purpose in all literary study to find so far as possible what are the writer's conceptions of the great ends of man, so here we seek to learn what the Hebrew believes to be the problems of humanity. In doing this we do not pass without the sphere of true literary work. It is our duty as students of life to search for what is spiritual and profound everywhere. We must know the secrets of the soul of man in every race and in every age. What a revelation is here for the students of the Bible! As we pursue this line of investigation we find that the Hebrews had a distinct and characteristic theory of life. This is in particular revealed in what is known as their "wisdom" or "gnomic" literature, in which are classed such books as Proverbs and Ecclesiastes. This theory of life is that men should be good and honest and pure because it is wise to be so. "The fool hath said in his heart, There is no God."* This may be placing morality on the lower level of expediency; but no one would be unwilling to admit that it were better on that than on none. If we look, however, a little deeper into this theory of life, we shall see in it a truly spiritual significance. "Wisdom is the principal thing; therefore get wisdom: yea, with all thou hast gotten get understanding."† And what is this wisdom, this understanding? The Book of Job answers: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."‡ The Hebrew believed that the one essential is to stand right before God. Upon that theory of life sixty generations have been unable to make advance.

Hebrew history and literature deal, as do no other history and literature so markedly, with the individual man. They are essentially biographical or autobiographical in their spirit. Beside, therefore, the value of the study of the Bible as a means of training the mind, there is in it that other and greater reason for its pursuit, in that it trains the man.

There is yet another reason why the literary study of the Bible is desirable. As we have it the book is an English classic, the English classic. It contains the finest Saxon element and the purest idiom of all the books in our language. It is the product of the growth of the English people in literature. As Macaulay

* Ps. 14:1.

† Prov. 4:7.

‡ Job 28:28.

said, "the person who professes to be a critic of the delicacies of the English tongue ought to have the Bible at his finger's ends." And if the English Bible be the standard book in our literature, every one who seeks true literary culture should be conversant with it. Nearly all the great masters of our language have been earnest literary students of the English Scriptures, especially of the grander portions of the Old Testament. Our Bible is something more than a translation, a version of writings in Hebrew and Greek. It has in it the true spirit of the Anglo-Saxon genius. The mingling of the thoughts of those true Orientals, the Hebrews, with our thoughts has greatly enlarged and broadened our spirit in years past. The very style of Hebrew literature is of value to ours, giving it life, vigor and coloring. Our tendency is to be didactic, cold-blooded. This the ancient literature of the Bible, with its rendering into English of marvelous rhythm, grace and fire, helps greatly to counteract.

How should the literary study of the Bible be pursued? I shall endeavor to answer this question by illustration in a criticism of the book of one of the "minor prophets." First, however, I desire to note a few principles such as are applicable in general to all other literary study. At the outset we should endeavor to cast aside, hard as this may be in such study as concerns the Bible, all preconceptions. Only thus shall we be able to see clearly just what the book contains, no more, no less. With this accomplished so far as possible, our next step is to note in what relation the facts gathered stand to such other facts, not theories, as may have formed a part of our general knowledge of this class of subjects. We do this to be able to understand the times of the writer. In all study of history we must judge the actors in its scenes, not by modern standards, but by those of their own age. Otherwise our judgment will be neither impartial nor likely to stand the test of time, for every decade in such case would change in greater or less degree the standards of historical criticism. Thirdly, we should search for the man in the writings. And thus when, fourthly, we have considered the literary expression of his thought, we shall be able to state in something like the judicial manner our conclusion concerning the writer and his work, and shall have learned his historical significance. This is our end.

In the spirit, then, of the literary student, I ask your attention to a criticism of the Book of the Prophet Amos.

It was in the reigns of Uzziah of Judah, and of Jeroboam of Israel, two years before the earthquake, that the laborer of Tekoa, a little village south of Bethlehem, received the first revelation from God. The date of his mission may, therefore, be placed in the twelfth year of Uzziah and the twenty-fifth of Jeroboam,* and according to one system of chronology, in the year 808 B. C.,† and to another, in the year 762 B. C.‡ The watching of the flocks was not the only work of the humble laborer, he was also wont in time of the sycamore figs to go down into the valleys to gather and dress them.§ This acrid fruit had to be cut open, and to be exposed to the sun to sweeten. From such environment as this, Amos went forth to do God's bidding before his sinful brethren. Surely he must have had a calling to this work, as he himself declared, else he could never have left his flocks, and have gone to those of Israel who were living in the midst of sin, and have preached before them in the very seats of their wickedness so earnestly and so courageously!

* Ch. 1:1.

† Smith.

‡ Geikie.

§ Ch. 7:14,15.

The prophet boldly, fearlessly proclaims the truth. The high in the land "sold the righteous for silver and the needy for a pair of shoes."* At their feasts they reclined upon garments taken in pawn from the poor,† and therein violated the Mosaic law which required articles of raiment to be restored at the even.‡ They took exactions of wheat from the poor, and accepted bribes.§ They wished for the quick passage of the new moons and sabbaths that they might not be long kept from trade. They sold at high prices and with false measures. The rich begrudged the poor even the refuse of the wheat.||

"Quid non mortalia pectora cogis,
Auri sacra fames?"

Injustice and oppression were rife in the land. The poor were trodden under foot, and the wealthy lived utterly apart from the Lord. It was a "sinful kingdom."¶ The riches gained in foreign wars and by trade and oppression provided luxuries for the higher classes. These had their winter and their summer houses in which were all the delights of wealth.** Their residences were often of hewn stone.†† At their feasts was the music of viols, and there they reclined upon couches of ivory. Women as well as men were given to drinking of wine.‡‡ Such was the life of the rich: from it we know what must have been that of the poor whom they oppressed.

The darkest part of the picture is yet to be revealed. At Bethel and Gilgal they offered their worship to Jehovah, a worship simply of form. Their feasts and solemn assemblies, their burnt offerings and sacrifices were all alike evil in the eyes of the Lord. Priests and king had profaned the holy places. There was a general turning aside to other gods. The very ceremonies in the temples were made the cover for the worst social evils.§§ Religious formalism could descend no further. The fire on the altar had burnt out. Faith was dead.

One more fact is needed to complete this portrayal of the times. Israel had now become a military despotism. The king seated on the throne was the greatest of the rulers of his line. He had conquered Damascus and all Syria to the river Euphrates. At this time also the dominion of Uzziah of Judah extended over Edom and Arabia Petraea from the gulf of Elah to the river of Egypt. Thus Judah and Israel together were now even more powerful than the united nation had been in the days of David, the great king. But outward prosperity does not insure the permanence of nations: and this truth Amos must preach. The lesson of Israel is that of many another people. No nation can long endure that is not true to high principles, to its best instincts, to its message from God whether written on tables of stone or in the hearts of men. History is full of warnings to the peoples of earth, and no warning is more terrible than the downfall of Israel.

How will the peasant, now to exercise the functions of a prophet, go about his task? Despite his humble lot he is no unlettered man. From various references in the prophecy we see clearly that he is familiar with Hebrew history and the Mosaic law. He has been out in the world of nature, and has seen all the mighty manifestations of God's presence and power. He has often slept, no doubt, under the open vault of heaven and watched the on-going of the stars. He has heard the voice of Jehovah in the thunder, and seen His agency in the rain and the

* Ch. 2:6. † Ch. 2:8. ‡ Exod. 22:26. § Ch. 5:11,12. | Ch. 8:5-7. ¶ Ch. 9:8.
** Ch. 3:15. †† Ch. 5:11. ‡‡ Ch. 4:1. §§ Chs. 4:4; 5:21-23; 7:14; 5:16.

wind. His mind is full of the imagery of outdoor life, and the illustrations which he uses are drawn from the sheep-fold and the vine-dresser's hut. He comes with fresh ardor to his task, with a heart not hardened by long acquaintance with evil. He is a man sent forth from nature by the God Whose own nature is.

How far the record of the mission of Amos is made up of single discourses, delivered at short intervals, and each brief and pointed, as accords with the temper of the Hebrew mind, it is now of course impossible to determine. We find the prophecy readily divisible into two distinct portions: chs. 1-6, which consist of weighty discourses, and chs. 7-9, which are simple narratives of visions.

The first part of the earlier division consists of annunciations of terrible judgments upon the nations. With great tact those people roundabout the Hebrew nations are denounced first, then the southern kingdom of Judah and finally Israel itself. These judgments are cast into the form of a poem, magnificent and awful, through which rumbles the sullen note of the refrain, "Thus saith the Lord: For three transgressions, yea, for four, I will not turn away the punishment thereof."* Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, Israel, upon each and upon all Jehovah will visit the punishment due their sins. The Lord God, who brought Israel up out of the land of Egypt and destroyed the Amorite, "strong as the oaks,"† from before him, who led him in the wilderness, and gave him Canaan for his possession, He, the Omnipotent, will "press Israel in his place as a cart presseth that is full of sheaves."‡ In that day, Amos declares, in the words of the earlier prophet, Joel, "The Lord shall roar from Zion, and utter his voice from Jerusalem."§ Because the nations had warred against the Hebrews, and had "cast off all pity,"|| and because Judah and Israel had forgotten Jehovah, therefore will He destroy them all.

And now that he has declared his mission, Amos asks how he could fail to prophesy what God had spoken unto him. He sees the evil in the land, the tumults "upon the mountains of Samaria" and "the oppression in the midst thereof."¶ "Because of these God will smite the land, and the few remaining from the dead He will carry away into captivity. Upon all the guilty, women as well as men, priests as well as laymen, will Jehovah visit His wrath. Shall not He who brought famine into the land, and withheld the rain from one portion and granted it to another, who caused mildew to blight the crops and the palmer-worm to devour their vineyards and orchards, who sent pestilence into the midst of the people and who saved others as brands "plucked out of the burning,"** shall not He "that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness and treadeth upon the high places of the earth," "the Lord, the God of hosts,"†† be able to perform this His word? Only as "ye seek the Lord, shall ye live,"‡‡ the preacher proclaims to Israel. "Seek good and not evil, that ye may live: and so the Lord, the God of hosts shall be with you, as ye say. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord, the God of hosts will be gracious unto the remnant of Joseph."§§ If they will not obey nor turn aside from destruction, Amos proclaims that wailing shall be heard in the streets, and the people be carried away captive beyond Damascus. The land is doomed, only a few shall remain alive, and the country shall be desolate. And yet of what

* Ch. 1:3, etc. † Ch. 2:9. ‡ Ch. 2:13. § Joel 3:16; ch. 1:2. ¶ Ch. 1:11. ¶ Ch. 3:9.
** Ch. 4:9. †† Ch. 4:13. ‡‡ Ch. 5:6. §§ Ch. 5:14.

avail this preaching? asks the prophet. "Shall horses run upon the rock? Will one plow *there* with oxen?"* The nation is hardened; and can know God no more.

We note in this portion of the prophecy a depreciation of sacrifices. This is the first indication of the new dispensation when the Son of God should be offered up as the complete sacrifice for the race. Only in the light of the Old Testament can we hope to see something of the full meaning of the crucifixion on Calvary. That was the culmination of the Jewish ritual, the finishing of the work of the Hebrews for the race, begun when Abram was called out of Ur of the Chaldees.

With the closing of the sixth chapter the record of the preaching of Amos ceases. He has found that his work has been in vain. There now comes before him a series of visions which disclose in broad outlines the future of the Hebrew people, especially of the kingdom of Israel. These visions are five in number. The first four differ from the last in that they teach in allegory, while the fifth is a direct manifestation of the Lord himself. Succeeding these visions is the promise to the faithful.

The first and second visions, of the locusts devouring "the latter growth after the king's mowing," and of the fire from the great deep that "would have eaten up the land,"† show God's mercy in that he saves Jacob at the prayer of Amos because "he is small."‡ The lessons of the third and fourth make known the approaching end of the national life. The nation tried by the plumb-line is found deserving of destruction.§ As to a basket of summer fruit, to Israel the end is near.||

Between the narratives of the third and fourth visions there is told an incident by which we may learn something of the times. Because of his fearless preaching Amos has aroused the fear and hatred of Amaziah, "the priest of Beth-el."¶ Amaziah seeks to stir up King Jeroboam by saying that the bold peasant is engaged in conspiracy against the throne. To the priest's command to flee out of Israel into Judah Amos replies that it is the Lord's errand on which he has come, and closes by renewing his prophecy of evil for the priest and his family, and of captivity for Israel. It is the old story, how the wicked are self-convicted when they stand in the presence or hear the message of the good.

After the fourth vision, already commented upon, follows that terrible prediction, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they run to and fro to seek the word of the Lord, and shall not find it."***

In the fifth vision the doom of Jehovah is come upon the land. In every quarter of heaven, earth and hell will the Lord set his "eyes upon them for evil and not for good."†† "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."‡‡ The promise comes, however, not to Israel, but to despised Judah. The hut of David is to become a

* Ch. 6:12. † Ch. 7:1. ‡ Ch. 7:5. § Ch. 7:7. ¶ Ch. 8:1. ¶ Ch. 7:10 seq.
** Ch. 8:11-13. †† Ch. 9:4. ‡‡ Ch. 9:8, seq.

noble palace, builded "as in the days of old."* Only the Judæan portion of the race is to dwell again in Palestine. For them shall seed-time, vintage, harvest follow in quick succession. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."† In the southern kingdom, in the dynasty of David gathers all the hope of the coming blessed rule. The dark cloud of the prophecy is here at length lit up with the rays of the divine promise.

The purification of the Hebrew nation was to result in the greatest glory and the greatest good to mankind.‡ The remnant of this people, lifted away from their evil surroundings and preserving in their darkest days the hope of the Messiah, was at length to help toward the salvation of the race through Jesus the Christ.

Thus did the herdman of Tekoa preach to those in Israel who had forgotten the Lord. His language was the perfect medium for his thought. Two words may describe his style in general—strong, vivid. The bold outlines of his thought are filled in with the brightest colors. The prophecy is poetry almost entirely. It is characterized generally by parallelism of thought. "Come to Beth-el, and transgress; to Gilgal, *and* multiply transgression."§ "Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold what great tumults are therein, and what oppressions in the midst thereof."|| A very large proportion of Hebrew prophecy was delivered as poetry, and a poetic character marked all prophetic oratory. In the use of form and of imagery, as well as in the constitution of his mind, Amos was quite as much the poet as the prophet.

In the study of Amos there now remains but one further matter to consider—his historical significance. Amos is one of the few prophets of the northern kingdom whose writings we have. Within its borders Elijah had already prophesied and Elisha lived his godly life. The kingdom, the proud portion of the Hebrew nation, had warred against Judah, and to all appearances had cast away its share in the divine promises. The best of its people had long since departed into the southern kingdom, where they might join in the true worship of Jehovah still offered in His sanctuary at Jerusalem. The nation was no longer spiritually descended from Abraham, Isaac and Jacob. They had abandoned their hope. Suddenly from Judah comes the prophet with his message to repent. He stands for two things in Jewish history: First, the truth that the division into Israel and Judah is one that can be healed only on the spiritual side: there must be a union of purpose. It is no mere geographical boundary that holds them apart: it is rather the plumbline of Jehovah, who tests the heart. Second, Amos stands foretelling a doom that must come for all disobedience to Almighty God. He has sought to persuade the sinful to turn back from the downward journey: yet if they will not turn back, he can do nothing further than announce the judgment. He has preached earnestly, he has predicted not without hope. Man can do no more than this. By its very nature sin involves and necessitates its own terrible punishment.

We have seen in Amos a type of the true prophet of Jehovah. We have also seen in him something of the prophet's mission, and in his writing certain of the

* Ch. 9:11.

† Ch. 9:13.

‡ Ch. 9:12.

§ Ch. 4:4.

|| Ch. 3:9.

characteristics of Hebrew poetry, as for example its parallelism and free use of imagery. Similar results would have followed from the study of other books in the Bible.

The literary study of the Bible gains for the book our mental respect, and once understood intellectually its message will be better obeyed by men's hearts spiritually. Thus we are prepared to meet those misguided attempts of the age which, criticising the Bible superficially and finding what seem to be flaws therein, are doing no slight harm to the progress of the truth in the hearts of weaker men. Further, the literary study of the Scriptures is one of the effective means for putting a check upon the proving of theories by texts taken here and there without relation to their setting. It will train as can no other in the grasping of the argument. This accomplished, the Bible ceases to be a collection of verses, and becomes an organic series of writings that may be fully understood only by knowing the relations of the part to the whole. Such must be the beneficent results of Biblical criticism. Assuming nothing, it proves more than does any other method of gaining the truths of the Scriptures. While it trains intellectually it teaches spiritually; for this examination of the Bible is sure to promote the great ends of the individual Christian life.

By the literary study of the Bible we come into the closest companionship with some of the best and greatest men of all times. To understand them we must enter into sympathy with their thoughts and motives, and once sympathizing with them their influence upon us must begin to be felt. We think of these early preachers and doers of God's word too little as friends. The critical study of the Scriptures arouses an interest both personal and friendly in those heroes of Bible-literature who fought with spiritual weapons "striving against sin." Therefore, for the young, whose habits of mind and purposes of heart are most easily influenced, is such study especially desirable.

Again, by the literary study of the Bible we are brought to understand the Messiah of history better than in any other way. It has been said that the Golden Age of the Jews lay not in the past but in the future, when the Messiah should come; so to-day the Golden Age of the Christian lies not in the past, but in the future, when again the second time Jesus the Christ shall appear in the fulness of unknown days, in the final and perfect finishing of God's work among men. Toward that day the world is looking. As students of history we should know the Jewish conceptions of the Messiah and the early Christian memories of Him, and should see how the picture grows upon the canvas touch by touch, line by line, till Jesus himself gave it life. The devotional study of the Scriptures is not enough; the literary study is not enough. They should be united; thus will our study, giving knowledge of Him, for whom and by whom the Scriptures are, tend to become complete. Such it can never be in this world of Time. And yet whatever assists us in knowledge of Him should be earnestly sought out and encouraged. Without a certain measure of knowledge concerning Jesus, the Son of Man and the Son of God, we can never hope to understand in even the barest outlines the vast movements of history.

The mission of the Bible is not ended; it cannot end in Time. Because of all the length and breadth and height of this Book, because of its sweetness and its grandeur, because of its message so terrible in its truth and so comforting in its love, because of its work in literature, in government, in the individual life, because of its close union with human destiny, therefore, were it well worth our

while to open its pages more often and to read more closely therein. The Bible can never be outgrown by man. It is the Book not of Death but of Life. As the river seen in prophet's vision issuing out of the sanctuary of God was a healing flood and a life-giving stream, upon the banks whereof grew trees with fruit for meat and with leaf for medicine,* so the Bible sent forth from the Almighty brings healing and life whithersoever it cometh.

APOCALYPSES OF MOSES.

BY PROFESSOR M. S. TERRY, S. T. D.,

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Among the numerous revelations made to Moses, we find in Exodus 3 and 6, in connection with the divine call and commission of Israel's great leader, a two-fold apocalyptic word of Jahveh, which accords with the almost uniform habit of this style of revelation to repeat itself under different symbols, or from different points of view. The hypothesis of different authors is less probable and convincing than the view which maintains that these closely related passages are designed and essential features of the biblical revelation, and, like the repetition of Pharaoh's dreams, serve to enhance the certainty and importance of the things which they make known. The first of these revelations came to Moses in the desert, when he led his flocks among the solitary valleys of the Horeb mountains. The angel of Jahveh appeared to him under the impressive symbol of a flame of fire out of the midst of a bush, and though the bush kept burning it was not at all consumed.† Moses recognized it as a great and marvelous vision, and drew nigh to behold more clearly. Thereupon the word of God spoke to him out of the bush, and was as follows: (Exod. 3:4-22):

- 4, 5. Moses, Moses, draw not thou hither near,
Pull off thy sandals from upon thy feet,
For holy ground is the place where thou standest.
6. I am thy father's God,
The God of Abraham, God of Isaac, and God of Jacob.
7. I've seen, I've seen my people's woe in Egypt,
And heard their cry because of their oppressors,
For I have known their pains.
8. And I go down to snatch them out of Egypt's hand,
And bring from that land to a good broad land,
Unto a land that flows with milk and honey,
Unto the Canaanite's and Hittite's place,
And of the Amorite, and Perizzite,
The Hivite also and the Jebusite.

* Ezek. 47:1-12.

† The meaning of this sign is best seen in the fact that the burning judgments of God never destroy anything that is pure and good, so that his people need never fear them. The oppressions of Egypt could not consume Israel; the wrath of Pharaoh cannot harm Moses; God's people are imperishable. And this thought is prominent in all subsequent revelations. God Almighty is a consuming fire. He burns what is perishable; but "the remnant according to the election of grace" are never to be consumed. The burnings of judgment only purify and make them more conspicuous and wonderful.

9. Now, lo, the cry of Israel's sons comes to me,
And I have also seen the sore oppression,
With which the Egyptians are oppressing them.
10. And now come, I will thee to Pharaoh send,
And bring my people, Israel's sons, from Egypt.
12. Surely I will be with thee,
And this for thee the sign that I have sent thee.
When thou the people bringest forth from Egypt,
Ye shall upon this mountain worship God.
14. I AM THE ONE WHO EVER IS ;
Thus say thou to the sons of Israel,
I AM has sent me unto you.
15. Jahveh, your fathers' God,
The God of Abraham, God of Isaac and God of Jacob has sent me unto you,
This is my name unto eternity,
This my memorial for generations.
16. Go thou and gather Israel's aged men,
And thou shalt say unto them :
Jahveh, your fathers' God, appeared to me,
The God of Abraham, Isaac and Jacob, saying,
I have been carefully observing you,
And that which has been done to you in Egypt.
17. And I say I will bring you up from Egypt's woe,
Unto the Canaanite's and Hittite's land,
And of the Amorite, and Perizzite,
The Hivite also and the Jebusite,
Unto a land that flows with milk and honey.
18. And they will listen to thy voice,
And thou shalt come,
Thou and the elders of Israel unto the King of Egypt,
And ye shall say unto him :
Jahveh, the Hebrews' God, has met with us,
And now, let us, we pray thee, go
A three days' journey in the wilderness,
And unto Jahveh our God sacrifice.
19. And I know Egypt's King will not give you to go,
Not even by a mighty hand.
20. And I will send my hand, and Egypt smite,
With all my wonders which I do therein,
And afterwards he will send you away.
21. And I will give this people favor in the eyes of Egypt,
And it shall come to pass that when ye go,
Ye shall not go forth empty ;
22. But let each woman of her neighbor ask,
And of her who is dwelling in her house,
Vessels of silver and of gold, and clothes,
And ye shall put them on your sons and daughters,
And ye shall spoil the Egyptians.

After this revelation Moses was instructed to employ certain miraculous signs to convince the obdurate king ; and after vainly seeking to escape the burden of his heavenly commission, he returned to his father-in-law, obtained his consent to leave Midian, and forthwith returned to Egypt, and, with Aaron, his brother,

went into the presence of Pharaoh and asked that Israel might go into the wilderness to sacrifice unto Jahveh, their God. The request only seemed to enrage the king, and bring heavier oppression upon the Israelites, so that the officers of Israel censured Moses and Aaron for their interference, and charged them with adding to the miseries of the enslaved people. Thereupon Moses again sought the presence of Jahveh, and poured out before him a bitter complaint, alleging that his mission to Pharaoh had only intensified the oppressions of Israel. Then Jahveh again spoke unto him : (Exod. 6:1-8).

1. Now shalt thou see what I will do to Pharaoh ;
For with a strong hand he will send them forth,
And by a strong hand drive them from his land.
2. I AM JAHVEH.
3. But I appeared to Abraham, to Isaac and to Jacob, in El-Shaddai,
And my name Jahveh I was not known to them.
4. And I confirmed my covenant with them,
To give to them the land of Canaan,
The land of their sojournings, where they dwelt.
5. Also I've heard the cry of Israel's sons,
Whom the Egyptians keep in servitude,
And I have kept my covenant in mind.
6. Say therefore unto Israel, I am Jahveh ;
And I will bring you forth from Egypt's toils,
And from their bondage will deliver you,
And will redeem you with an arm stretched out,
And with great judgments.
7. And I will take you to me for a people,
And I will be unto you for a God,
And ye shall know that I am Jahveh your God,
Who bringeth you from Egypt's burdens forth.
8. And I will cause you to come to the land,
Which I have lifted up my hand to give
To Abraham, to Isaac and to Jacob,
And I will give it you for a possession,—
I AM JAHVEH.

Moses again pleaded, as in Ch. 4:1-10, that he was not a fluent speaker, and therefore an unsuitable person to address Pharaoh ; whereupon we have the further oracle of ch. 7:1-5.

1. See, I have made thee God to Pharaoh,
And Aaron, thy brother, shall thy prophet be.
2. Thou shalt speak all which I commanded thee,
And Aaron thy brother shall to Pharaoh speak,
And he will send the sons of Israel from his land ;
3. And I will harden Pharaoh's heart,
And multiply my signs and miracles in Egypt's land.
4. And Pharaoh will not hearken unto you,
And against Egypt I will give my hand,
And bring my hosts, my people, Israel's sons,
Forth out of Egypt's land, with judgments great.
5. Then will the Egyptians know that I am Jahveh,
When over Egypt I stretch out my hand,
And bring the sons of Israel from their midst.

These apocalyptic words were soon followed by Jahveh's great and terrible judgments upon the land of Egypt and her idolatries. Nowhere in all literature is there to be found such a sublime exhibition of Jahveh's power over the forces of nature and the superstitions of men. The ten plagues were preceded by the ominous sign of Aaron's rod. It was changed into a dragon in the presence of the king, and when his magicians by means of their enchantments wrought a similar miracle; "Aaron's rod swallowed up their rods" (7:12). Here was a signal triumph in the realm of Egyptian superstition, prophetic of the final result of the conflict between the God of Israel and the idolatries of that land.

After this preliminary sign the ten plagues follow in rapid succession. First the waters of the sacred Nile, and all the waters of Egypt were turned into blood; then came the plagues of frogs, lice, flies, murrain, boils, hail, locusts, darkness and the death of all the first-born of Egypt. They grew more and more intense and destructive until, at last, from every dwelling in Egypt rose the bitter wail, such as had never been known.

These great and terrible judgments were immediately followed by the triumphant departure of Israel from the land of their bondage and the thrall of their enemies. In a final spasm of rage the obdurate king of Egypt pursued the people of Jahveh, and was overwhelmed by the waters of the Red Sea. This miracle of judgment was a kind of epilogue to the sublime drama of the ten plagues, as the sign of the rod was a kind of prologue. The one opened and the other closed a series of the most signal judgments that ever visited a land and its people. And the song of Moses (ch. 15:1-18) which Israel sang on the further shore of that sea, after they had seen "the salvation of Jahveh" (ch. 14:13, cf. verse 31), was an appropriate chorus with which to close this marvelous tragedy.

This great and terrible day of Jahveh upon the land of Egypt could not fail to supply imagery for future apocalyptic descriptions of divine judgments and triumphs. Israel's exode, and the song of triumph by the sea were evidently in the mind of the author of the New Testament Apocalypse, when he wrote of the glassy sea mingled with fire, and the victorious multitude standing by it with the harps of God, and singing the song of Moses and of the Lamb (Rev. 15:2,8). The woes, also, of the seven trumpets and the seven last plagues are depicted in imagery derived mainly from the narrative of the Egyptian plagues.

The student of prophecy should give thoughtful attention to the biblical conception of JUDGMENT, which is so strikingly illustrated in the plagues of Egypt. To conceive "the day of Jahveh," and his execution of judgment as a formal assize, in which the sovereign Ruler and Judge sits to hear testimony, and pronounce decisions of merit and demerit, of right and wrong, serves only the purposes of metaphor or simile. Jahveh might have been represented as thus sitting in judgment upon the idolatries and cruelties of the Egyptians. Pharaoh and all his guilty associates in the oppression of Israel were brought to the bar of God; they stood before the judgment seat of Jahveh, and received just recompense for their deeds. But evidently all this imagery of throne, and bar, and judgment seat, and trial, and sentence, is but the drapery of human conceptions of judgment. The essential thought is that God condemns and punishes his enemies, and causes his people to triumph. And whether the visitation comes in the form of a flood that drowns the world, or in fire and brimstone such as destroyed the wicked cities of the plain, or in such plagues as blighted Egypt, it is in every case

a coming of God to judgment; or, if one prefer the other form of statement, a bringing of both the just and the unjust before the tribunal of the Most High. What further results are effected in individuals in the world of spirits, to what conditions the souls of those who are cut off from earthly life by the judgments of God are consigned, and what may be the possible changes of life and modes of thought and action in the unseen world,—these and all related questions are left in mystery. Only the great truths that the wicked shall surely be punished and the righteous be gloriously rewarded are clearly made known to us by the revelations of God.

CHEYNE'S COMMENTARY ON THE PSALMS.*

BY PROF. EDWARD L. CURTIS, PH. D.,

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A volume by Dr. Cheyne is always welcome. By one familiar with his writing, its leading characteristics can be stated almost before its pages are opened. Its English will be choice, adorned with neat and happy phrases. A delightful literary aroma will pervade the whole, showing that the author is no dry-as-dust student, but one who holds fellowship and communion not only with commentators and theologians, but also with poets and philosophers, the greatest and the best minds. Exact and painstaking scholarship will be exhibited. Originality also and freshness of view, with, however, no disregard of the opinions of others. The most recent productions of biblical scholars of England, America, Germany, and France, as well as the old standards, will be made, by citation and reference, to illuminate the sacred text. And above all there will be a spirit of candor, fairness, and better still of devout spirituality and reverence, seen on every page. All of these characteristics we expected to find in this latest work of Dr. Cheyne, and we have not been disappointed. It is worthy to be placed alongside of his commentary on Isaiah. As in that, the student will find here also one of the best endeavors to compare Hebrew religious thought and feeling, as illustrated in the text, with that of other people. This indeed is a striking feature of Dr. Cheyne's work. While there has been no end of writers who have illustrated the sacred text by oriental customs and manners, he proceeds a step further and endeavors to show constant parallels between biblical expression and thought and those of other people. This doubtless will be offensive to some—those holding the fashion of endeavoring to exalt the Jewish religion by degrading the religions of all other people. But this is wrong, and defeats its purpose, as men are learning from the science of comparative religion. Revealed religion is not rendered less lustrous, less unique, less the one true religion of supernatural origin, by granting parallel elements in other religions. Nay, its lustre by such a setting is rather enhanced. This then is the most noteworthy feature of Dr. Cheyne's commentaries. Often here he will appear to carry this too far and find mythic allusions

* THE BOOK OF PSALMS, or The Praises of Israel. A new translation, with commentary. By the Rev. T. K. Cheyne, M. A., D. D. London: *Kegan Paul, Trench & Co.* New York: *Thos. Whittaker & Co.*

in the sacred songs which many will not allow ; but it must be remembered that, rightly understood, the basis of revealed religion may be called natural, that there was a development upward, with many accommodations to the notions and feelings of natural religion. The Old Testament continually exhibits this fact.

In reference to Dr. Cheyne's position on the date of the Psalms, it may be said that, while he gives no special discussion of this point on each Psalm, and perhaps rightly, for how impossible it is to fix their chronology with exactness, he places them as a whole late in Israel's history. He regards Ewald's view that there are eleven Davidic psalms the most conservative at present tenable. At this we demur. The bloom of Israel's poetic literature we still place in the age of the shepherd king. Why not? Was not the religious air pure enough to inspire the Psalmist's praises of Israel's God before the luxury and idolatry from an outside world came in through the material development in the age of Solomon and subsequently? Possibly the worship of the Hebrews may have been irregular. Jehovah also may have been conceived of as primarily a national God. But we cannot yet be convinced that at the start of the Hebrew monarchy inspired bards did not sing. Religious fervor then must have been intense.

Turning now to Dr. Cheyne's view of the Messianic Psalms, we find much to commend. In regard to the second, he opines that it refers not to any historical king regarded as typically Messianic, but to the ideal or Messianic King himself. Psalm 110, he says, may perhaps have the same reference. Psalm 45, on the other hand, did not have an original Messianic reference, although on such a theory it may have been preserved in the Psalter. This we regard correct. "Psalm 22 is most probably a description under the form of a dramatic monologue of the ideal Israelite, called by a kindred writer 'the covenant of the people' and 'the light the nations' (Isa. 13:7), who shall rise out of the provisional church-nation, and identifying himself with it, lead it on to spiritual victory." This explanation we also favor.

When we turn to Dr. Cheyne's translations and textual criticism, we cannot find so much to commend as in the other features of his commentary. In the first place his translations are often far from felicitous, and we think him prone to find too many corruptions of the text and to suggest too readily that words and phrases have dropped out. Our present Massoretic text, it is true, is not faultless; but great conservatism is necessary in making emendations lest the last state be worse than the first. To illustrate, we present his rendering of Psalm 23:1-4 :

1. Jehovah is my shepherd ; I want for nothing.
2. In pastures of young grass he couches me ;
to reposeful waters he gently guides me ;
my soul he doth restore.
3. He leads me along in right tracks,
because of his name ;
4. Should I even walk in a ravine of Hades gloom,
I will fear no evil.
[No unseen foe shall hurt me,]
for thou wilt be with me ;
thy club and shepherd's staff
they will comfort me.

We cannot agree that the structure of this artistic poem demands the addition made in v. 4. Hebrew poetry possesses much of its life, beauty and vigor, because it refuses to be measured off with the regularity of a Chinese garden plat.

Dr. Cheyne carries his subjective criticism too far. We are told that in Psalm 24, vs. 7-10 are a fragment of another Psalm. The reason for all this is thus stated: "The Psalm as it stands is divisible into two parts, the connection of which at any rate is not obvious. The God of vs. 1-6 is the God of the infinitely great and the infinitely small, the God who made the earth and all that is in it, and yet does not disdain to be called my God; the God of vs. 7-10 is a victorious war-God. The religion of the first part is inward and moral; the religion of the second, so far as it can be characterized at all, is not in harmony with that of the first." To all this it is sufficient to reply that the consciousness of the Christian church, in their use of this Psalm as one for so many ages, proves that its conceptions are harmonious. "The infinitely great God" and "the infinitely small God" can well be a victorious war-God, and why should not a poet of Israel have had sufficient poetic genius to compose this Psalm, so beautifully adapted with these two ideas united to be sung at the bringing of the ark from the house of Obed-edom to Jerusalem. (See Delitzsch *in loco*.)

In form this commentary resembles Perowne's. It is equally happy in arrangement, and while we should not rank it as high, if one desires a commentary which shall combine all needful elements in itself, containing both suggestions practical for homiletical purposes, and critical exegesis, we rank it higher if one desires a purely critical commentary on the Psalms; for while from its brevity it may often appear fragmentary, we believe in this respect it has no superior in English. Still a just conservatism warns one to be on guard against too radical views. Dr. Cheyne is not always a safe guide. One feels the lack also of a critical introduction to the Psalter. This matter is almost entirely wanting, being probably reserved for another volume; we hope that it may soon appear.

OLD TESTAMENT NOTES AND NOTICES.

Another Jewish periodical "The New Jewish Quarterly" is announced from London. Its editors are J. Abrahams and C. J. Montefiore. It will give prominence to articles on biblical subjects. The list of contributors embraces eminent biblical critics both Jewish and Christian. The prospects for the establishment of such a journal are thought to be excellent.

At Johns Hopkins University next year Hebrew will be offered in the undergraduate courses for the first time. While the Semitic Seminary has made the Hebrew O. T. the center of its work in the post-graduate department, it has now been decided to give opportunity earlier in the course for any students, intending to enter theological seminaries, and others, to take up Hebrew. The new course will be known as group VIII. and the time given to the new studies will be distributed as follows: first year, oriental history, one hour; second year, Hebrew, two hours; third year, Hebrew, three hours, per week. This new departure is one heartily to be commended.

At a recent meeting of the Victoria Institute, Dr. Post of Beyrout read a paper giving the results of nearly twenty-five years' botanical research in Syria and Palestine. It was especially interesting to the Bible student. The discussion disclosed the completeness of Dr. Post's labors in this field and drew attention to the importance and value of the special identification of those plants alluded to in the Bible for biblical interpretation and apologetics. Although many have written on the botany of Syria during the last three hundred years, yet but four works have been regarded as of real value and but one as containing to any considerable extent the results of exact modern inquiry.

Dr. Edward König, extraordinary professor at Leipzig, and well known in America too as an opponent of the central thesis of the Wellhausen school, has recently received from the theological faculty of the university of Erlangen *causa honoris* the degree of Doctor of Divinity. He has richly merited the honor.

The well known conservative commentator, John Carl Friedrich Kell, died on the fifth of May. He was borne in 1807. For twenty-five years he was professor at Dorpat, in the German-Russian provinces. Since 1859 he has been living at Leipzig engaged exclusively in literary work, of which he did an immense amount. The greater number of his commentaries and Old Testament works have been translated into English.

A cable despatch announces the death of the Rev. John William Burgon, D. D., Dean of Chichester. He was an eminent biblical scholar and critic though extremely conservative. His work was done principally on the New Testament and his vehement attack on the Revision will be remembered.

Professor Dr. John Bachmann, of the University of Rostock, died recently at the age of fifty-six. He had for many years been the only Old Testament man in connection with a German university who refused to accept the analysis of the Pentateuch as a fixed fact of literary criticism. His influence as a teacher and writer was never great, Rostock being the smallest university in Germany, and Bachmann, though exceedingly conscientious and painstaking, having done little literary work, and a part of that being in the department of hymnology. There is not now at any of the German universities a single Old Testament professor who accepts the Mosaic origin of the Pentateuch in the traditional sense of the word.

➤BOOK ❖NOTICES.◀

INSPIRATION.*

This book is a collection of addresses delivered in Philadelphia by eminent men of many religious denominations in defence of "the plenary inspiration of the Scriptures." It does not afford material for the discussion of the problem of inspiration, nor does it claim to enter upon such a discussion except from one point of view. The writers have all one case to argue. Every lecture reaches one foregone conclusion. They are not investigating, but attacking. You breathe the air of theological controversy. Hard words are used; hard blows are given. A spirit so partisan, so aggressive, must sometimes be bitter, rash, even foolish and blind. It would not be difficult to give examples of all these qualities in the pages before us. Really this is not the spirit in which to approach a question so broad, so intricate, so delicate, as this of Inspiration. The book will convince nobody who needs to be convinced. It does not attract the inquirer, the honest doubter.

This is not saying that there is not some excellent material here. In collected addresses of this kind you expect inequality, and good things find themselves often in poor company. The strongest paper is that by Howard Osgood on "The Witness of Jesus." The sweetest and most catholic is that by Wayland Hoyt on "Questions concerning Inspiration." We must express unqualified astonishment at the paper of Dr. G. S. Bishop, in which not only is the strict view of mechanical inspiration defended, but even the Hebrew vowel points are claimed as inspired. Alas! that in these days there should be such blind leaders of the blind.

We rejoice in the growing interest in this matter of the inspiration of Scripture. It is the burning question of the day to which all other biblical investigations are either tributary or dependent. But this book will feed the flame, not allay it. Its cry of "no quarter" will only provoke the response of "no surrender." A spirit of gentleness and candor, of broad, honest, reverent inquiry and investigation, a judgment which is willing to wait till all the facts are in, these we crave. From whatever quarter they come we will hail with gladness their advent as encouraging the hope that the final solution of these fundamental problems is at hand.

* **THE INSPIRED WORD:** A series of Papers and Addresses delivered at the Bible Inspiration Conference, Philadelphia, 1887. New York: *A. D. F. Randolph & Co.*, 1888. Price, \$1.50.

CORRESPONDENCE SCHOOL OF HEBREW.

The following have become members of the Correspondence School in various courses during the four months ending August 1st: Mr. G. A. Brock, Brighton, Mass.; Prof. G. W. Caviness, Battle Creek, Mich.; Mr. A. G. Cleminson, Cambridge, England; Mr. Chas. L. Clist, New York City; Rev. James Cosh, Balmain, Sydney, New South Wales; Mr. J. A. Bokstorm, Chicago, Ill.; Mr. Edwin Fairley, Sing Sing, N. Y.; Mr. Abram Grove, Toronto, Ohio; Rev. A. E. Grover, Covington, Tenn.; Rev. S. O. Hall, Madison, N. C.; Rev. T. C. Hall, Chicago, Ill.; Rev. W. L. Hamersly, Lynchburg, Va.; Mr. M. A. Hughs, Wellsville, Kans.; Mr. Jesse Johnson, Reynoldsburg, Ohio; Mr. David F. Kapp, Concord, Pa.; Mr. T. W. Kretschmann, Germantown, Pa.; Rev. G. L. Locke, Bristol, R. I.; Rev. R. E. McAlpine, Nagoya, Japan; Mr. M. F. Moreno, Brooklyn, N. Y.; Miss S. P. Morrison, Bloomington, Ind.; Rev. F. N. Parker, New Orleans, La.; Mr. A. M. Paterson, Aylwin, Quebec; Mr. R. W. Peach, Washington, D. C.; Rev. H. M. Penniman, East Derry, N. H.; Rev. J. W. Presby, Mystic, Conn.; Rev. A. W. Reinhard, Forreston, Ill.; Prof. J. A. Reinhart, Paterson, N. J.; Rev. W. H. Schwiering, Mt. Pleasant, Iowa; Rev. H. T. Strout, Citronelle, Ala.; Rev. Wm. Stuart, Dromore West, County Sligo, Ireland; Rev. L. R. Swinney, DeRuyter, N. Y.; Rev. J. G. Tanner, Rusk, Texas; Rev. W. R. Tratt, Musgrane Town, Newfoundland; Miss M. Whitney, New York City; Rev. Jacob Yutzay, Sellinsgrove, Pa.; Rev. J. G. Ziegler, Fairview, Pa.

Our foreign list continues to grow. England, Ireland, Japan, Australia and Newfoundland will be found among the addresses of new students. The last named country has not had a representative in the Correspondence School before.

The graduates since the last report are as follows: Rev. R. C. Armstrong, Corsicana, Texas; Rev. T. M. Chalmers, Page Center, Iowa; Rev. A. P. Ekman, Stromsburgh, Neb.; Rev. C. H. Haggard, Townsville, Queensland, Australia; Rev. G. C. Henry, Des Moines, Iowa; Rev. A. R. Hewitt, Weedsport, N. Y.; Rev. J. van Houte, South Holland, Ill.; Rev. J. J. Lampe, New York City; Rev. G. L. Locke, Bristol, R. I.; Mrs. Decatur Morgan, New Haven, Conn.; Rev. J. R. Munro, Antigonish, Nova Scotia; Mr. A. A. Quinlan, College Mound, Mo.; Miss Cassie Quinlan, Dutton, Mich.; Rev. A. A. Von Iffland, Bergerville, Quebec; Miss M. Whitney, New York City. Four of these completed the Elementary Course, six the Intermediate, and five the Progressive.

Perfect papers have been received from the

following, the numerals indicating the number received from each: Rev. W. P. Archibald, Cavendish, Prince Edward Island, 1; Rev. E. H. Barnett, D. D., Atlanta, Ga., 1; Rev. Henry Branch, Ellicott City, Md., 1; Rev. T. M. Chalmers, Page Center, Iowa, 1; Rev. John Chapple, Bradley, England, 3; Rev. Ira D. Darling, Sheffield, Pa., 1; Prof. Holmes Dysinger, Newberry, S. C., 4; Rev. R. M. Kirby, Potsdam, N. Y., 1; Mr. T. W. Kretschmann, Germantown, Pa., 1; Rev. W. H. Lane, Yarmouthville, Me., 1; Mr. S. D. Lathrop, Richmond, Mich., 1; Rev. J. F. Morgan, Coeyman's Junc., N. Y., 2; Mr. R. W. Peach, Washington, D. C., 6; Rev. J. F. Steele, Anand, India, 2; Rev. J. T. Whitley, Elizabeth City, N. C., 2; Miss Maria Whitney, New York City, 3.

Several of the graduates of the present year began the courses which they have just completed from three to five years ago, one in September, 1882. It is not to be supposed, of course, that they have kept up the correspondence work continuously for that time, but after having been forced by the pressure of other work to suspend it temporarily, they have pluckily "resumed" again and again. That they feel well repaid for their effort by the results obtained is shown by the fact that nearly every one has at once enrolled for the next course. On the other hand some have accomplished very much in a short time. One student has completed the Elementary Course within two and one-half months from the time he began it, but as he had previously given a little attention to Hebrew, the first part of the course was not entirely new work. Another who began absolutely at the beginning and after seven months' study finished the Elementary Course in July, 1887, took up the Intermediate Course in December, completed that in less than four months, and is now half through the Progressive, doing excellent work in all the courses. Both these classes afford interesting and encouraging examples of what is possible in correspondence work. The former proves clearly that industry and perseverance in this study *will* bring really valuable results even when it is pursued under the most unfavorable circumstances. One who spent nearly three years in the first course says, "My labor in this field is such that I often do not return home from my appointments in two other towns till twelve at night once, twice, and sometimes three times a week, so that much of my study has to be done on horseback, in the buggy and on the railroad train. I would not take *two hundred dollars* and stand where I did just before I began the first lesson."

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- The Order of Creation: the Conflict between Genesis and Geology.* By Gladstone, Huxley, etc. Truth Seeker Co. \$0.75.
- A System of Biblical Theology.* By Dr. W. L. Alexander. Clark's Foreign Theological Library, Edinburgh. 2 vols. \$8.40.
- Present Day Tracts on the Higher Criticism.* By Drs. Payne-Smith, Howson, Bruce, etc. \$1.00.
- The Names of God in Holy Scripture: a revelation of His nature and relationships.* By Andrew Jukes. N. Y.: Whittaker. . . . \$1.50.
- Expositions.* Vol. 4. By Dr. S. Cox. N. Y.: Whittaker. \$2.25.
- The Book of Psalms; or, The Praises of Israel: a New Translation with a Commentary.* By Dr. T. K. Cheyne. London: Kegan, Paul & Co.
- Akkadian Genesis; or, The Influence of Early Babylonian Religion on the Language and Thought of Genesis.* By E. G. King, D. D. London: Bell.
- Die Lehren des Talmuds, quellenmaessig systematisch, und gemeinverstaendlich dargestellt.* Von Dr. F. Weber. Leipzig: Dornfing.
- The Philosophy of Religion, on the basis of its History.* By Pfeiderer. Vol. 3. London: Williams & Norgate.
- The Book of Job, according to the Revised Version, with commentary, illustrations and a critical introduction.* By D. Curry, D. D. New York: Phillips & Hunt. \$2.00.
- Le Prophète Joel.* Introduction critique, traduction et commentaire. By A. J. Baumgartner. Paris: Flachbacher. 10f.
- Die Psalmen.* Hebraeischer Text mit ein Kurzen Auslegung. By Heiligstedt and Budde. Halle. \$2.20.
- Einfuehrung in die Heilige Schrift Alten u. Neuen Testaments.* By G. Behrmann. Guetersloh. \$1.66.
- Beitraege zur Erklarung des Buches Daniel.* 1. Heft. Dan. 2-8. By J. Meinhold. Leipzig. \$0.60.
- Hob.* By E. Reuss. Braunschweig. . . . \$0.80.
- The People's Bible.* 1 Kgs. 15-1 Chron. 9. By J. Parker. New York: Funk & Wagnalls. \$1.50.
- Jesus in the O. T.; or, The Great Argument.* By W. H. Thomson, M. D. New edition. N. Y.: Harpers. \$2.00.
- Popular Misconceptions about the First eleven chapters of Genesis and the Morality of the O. T.* By E. Hungertford. London: Bickers & Son.
- The Story of Media, Babylonia and Persia.* By Z. A. Ragozin. N. Y.: Putnams. . . . \$1.50.
- Commentarius in libros Iudicum et Ruth.* By F. de Hummelauer. Paris: \$5.20.
- Palestine: Lessons to my class through the Land of Promise in the Pathway of our Lord.* By H. S. Newman. London: Partridge. \$0.75.
- Religion und Mythologie der alten Aegypten.* Nach den Denkmuelern bearb. 2. Heft. By H. Brugsch. Leipzig: Hinrichs.
- Erklarung der Genesis.* By A. Pappehorn. Paderborn: F. Schoeningh. 7.
- Samuel and Saul: Their lives and times.* By W. J. Deane. London: Nisbet. 2s. 6d.

ARTICLES AND REVIEWS.

- Moses' Idea of God.* By E. M. Epstein in Christian Quarterly Review, July, 1888.
- The Higher Criticism in its Theological Bearings,* with special reference to the Pentateuch Question. By Dr. Wm. Rupp in Reformed Quar. Review, July, 1888.
- Is Monotheism a Primitive Faith?* By E. A. Allen in American Antiquarian, July, 1888.
- A Newly Discovered Key to Biblical Chronology.* By J. Schwartz in Bibliotheca Sacra, July, 1888.

- The Name of God and the Cuneiform Inscriptions.* By Dr. Thos. Laurie. Ibid.
- Schodde's Book of Jubilees.* By Lyon. Ibid.
- Swete's The O. T. in Greek.* Ibid.
- Weber's Die Lehren des Talmuds.* Ibid.
- The Characteristics of Hebrew Poetry.* By J. H. Thomas in Presbyterian Quarterly, July, 1888.
- The Unchangeable Word.* By Dr. T. W. Hooper. Ibid.
- The Muslim's Faith.* By T. H. Patrick in Andover Review, July, 1888.
- The Views of the Babylonians concerning Life after Death.* By Cyrus Adler. Ibid.
- Creation is Revelation.* By Thos. Hill in Unitarian Review, July, 1888.
- A Revised Text of the Hebrew Bible.* By A. W. Thayer. Ibid.
- The Song of Solomon.* By A. H. Moment in The Treasury, August, 1888.
- Egyptian Souls and their Worlds.* By Maspero in New Princeton Review, July, 1888.
- The Apocrypha.* Quarterly Review, April, 1888.
- La Religion des Anciens Babyloniens a son plus récent historien, M. Sayce.* Par J. Halévy in Rev. de l'Histoire des Religions. Mars-Avril, 1888.
- Genesis 41:32.* By Dr. Thos. Laurie in Presbyterian Review, July, 1888.
- Babylon and Egypt, B. C. 1500.* By Dr. Francis Brown. Ibid.
- Men of the Bible.* Review. By H. P. Smith. Ibid.
- Dod's Genesis.* By Francis Brown. Ibid.
- Cheyne's Job and Solomon.* By H. Osgood in Baptist Quar. Review, July, 1888.
- Deltzsch's Psalms.* By E. S. MacArthur. Ibid.
- Wace's Apocrypha.* By W. A. Stevens. Ibid.
- The Pre-Christian Jewish Interpretation of Isaiah 52, 54.* By Ch. H. H. Wright in Expositor, June, 1888.
- Cornill's Ezechiel.* By A. Mueller in Ztschr. d. deutsch. Morg. Gesellsch. XLI, 4, 1887.
- Alttestamentliche Studien in America.* 1. Geschichtliches. By G. Moore in Zeitschr. f. d. alttest. Wissenssch. VIII, 1, 1888.
- Die Eroberung Ost-Manasse's im Zeitalter Josua's.* By K. Budde. Ibid.
- Jesaja 21:6-10.* By F. Buhl. Ibid.
- Ueber das Ich der Psalmen.* By R. Smend. Ibid.
- Old Jewish Legends on Biblical Topics.* No. 2. Legendary Description of Hell. By A. Loewy, Proceedings of Soc. of Bib. Arch., May, 1888.
- The Name Genubath.* By H. G. Tomkins. Ibid.
- The Tree of Life and the Calendar Plant of Babylonia and China.* By Dr. T. De Lacouperie in Babylonian and Oriental Record. June, 1888.
- The Methods of the Higher Criticism and its Results.* By O. Zockler, trans. by H. A. Stimson in Independent, June 14, 21, 1888.
- Literary Correspondence between Asia and Egypt in the Century before the Exodus.* By A. H. Sayce. Ibid., June 28.
- As to a Tertiary Eden.* By W. F. Warren. Ibid.
- Evolution as a Theory of Creation.* By Dr. C. S. Robinson in Homiletic Review, August, 1888.
- Ladd's What is the Bible?* By E. Y. Hincks in Andover Review, August, 1888.
- The Idea of Priesthood.* By W. Milligan, D. D., in Expositor, July, 1888.
- The White Race of Ancient Palestine.* By A. H. Sayce. Ibid.
- Ancient and Modern Prophets.* By W. H. Bennett. Ibid.
- The Woman in the Ephah.* Zech. 5:5-11. By S. H. Kellogg, D. D., in Episcopal Recorder, August 9, 1888.
- The Grand Tour 3,000 Years Ago.* By W. M. F. Petrie in Harper's Magazine, July, 1888.

➤ NEW TESTAMENT SUPPLEMENT ◀

O F

The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

[Copyright by W. R. Harper, 1888.]

Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William R. Harper, Yale University, New Haven.

STUDY I.—THE MINISTRY OF JOHN, MARK 1:1-8.

Introductory Remarks. 1. The series of "Studies" of which this is the first, will include *forty*, all treating of the Life of the Christ, based on the Book of Mark.

2. The plan herewith presented does not aim to present results, but to suggest an order of work which will *secure results*.*

3. It is not intended for professional scholars, but for students of whatever class who desire to *study*.

Helps. 1. Any good commentary will be found serviceable. The following books are particularly recommended as helpful and inexpensive:

1) *Cambridge Bible for Schools*, St. Mark, by G. F. Maclear, D. D., Macmillan & Co. (N. Y.), 75 cts. 2) *Handbooks for Bible Classes*, St. Mark, by T. M. Lindsay, D. D., Scribner & Welford (N. Y.), \$1.00. (Latest.) 3) *The Handy Commentary*, St. Mark, by E. H. Plumtre, D. D., Cassell & Co. (N. Y.), \$1.00.

2. For the harmony of the Gospels *Christ in the Gospels* by J. P. Cadman, M. A., Scribners' (N. Y.), \$1.50, will be found most useful. It weaves together the four Gospels into a consecutive narrative, while by an ingenious system of numbering it distinguishes each writer's contribution. It is especially valuable in the literary study of these books.

3. A "Life of Jesus Christ" while not indispensable will afford much assistance in the "studies." *The Life of Christ*, by Rev. J. Stalker, Scribner & Welford, 60 cts., is unsurpassed in real value by many larger works. The books of Farrar, Geikie and Ellicott are helpful. *The Life of Christ*, by Dr. B. Weiss, Scribner & Welford (N. Y.), 3 vols., \$9.00, is the latest and ablest work of German scholarship. It is a book for students.

4. A good Bible Dictionary will aid wonderfully in this work. The American Tract Society's Dictionary of the Bible, \$2.00, is recommended. Smith's Bible Dictionary is the standard work. It is published in its unabridged form by Houghton, Mifflin & Co. (Boston), 4 vols., \$20. There are numerous abridgments.

5. These "helps" must be rigidly held subordinate to the study and investigation of the text itself. The primary aim of these "studies" is to lead the student to *do his own work*.

6. It is understood that these "studies" are prepared on the basis of the *Revised Version* of the New Testament. The student will not permit himself to be without it even if he has no other help. It is better than any commentary.

* It is proposed to furnish directions and suggestions as to the best methods of study as well as references to the best authorities on general and particular topics. The plan of the "studies," as well as the space allotted them, forbids the furnishing of any considerable amount of material.

I. The Material Analyzed.*

Read carefully Mark 1:1-8 and master the details of the following points:

1. The Introduction (v. 1);
2. the O. T. Prophecy (vs. 2,3);
3. John's coming (v. 4);
4. his popularity (v. 5);
5. his dress and food (v. 6);
6. his testimony to the Christ (vs. 7,8).

II. The Material Compared.†

1. Compare the introduction (v. 1) with Mt. 1:1; with Lk. 1:1-4; with John 1:1-5, 1) observing the phrases *Son of David* (Mt.), *Son of God* (Mk.), *accurately, in order* (Lk.), *beginning, Word* (John), and 2) in a general way distinguishing the purpose and style of each writer.
2. Passages referred to or parallel:
 - 1) Mal. 3:1; Isa. 40:3 (with vs. 2,3). Note differences in quotation. How explained?
 - 2) Mt. 3:1-12. Read and classify additions under (a) place, (b) persons, (c) words of John. 3) Lk. 3:1-20. Make a similar classification of additional material under (a) time, (b) life of John, (c) words of John, (d) expectations of people, (e) O. T. quotations. 4) John 1:6-8, 15, 19-28. What light on (a) John's commission; (b) his conception of his work.

III. The Material Explained.

Preliminary Note. The purpose here is to give help where it may be needed but principally by hints and questions to suggest to the student points which may profitably be investigated.

1. TEXTUAL TOPICS AND QUESTIONS.‡

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| <p>1) V. 1. What event begins the Christ's ministry?</p> <p>“ <i>Jesus Christ</i>: meaning of each word; the union. <i>Of Jesus Christ</i> i. e. “about him.”</p> <p>“ <i>Son of God</i>: what light on the belief of the early Christians about Jesus?</p> <p>2) Vs. 2, 3. <i>In Isatah</i>, etc.: but the quotations are from two writers. How explain? No other direct quotations by Mark from O. T. Why?</p> <p>“ Original application of this prophecy? Its fitness here?</p> | <p>3) V. 4. <i>Wilderness</i>: where? Mt. 3:1; Lk. 3:3.</p> <p>“ <i>Repentance</i>: two elements in it?</p> <p>4) V. 5. <i>Country of Judea... Jerusalem</i>: how distinguish?</p> <p>5) V. 6. <i>Locusts</i>: cf. Lev. 11:21. <i>Wild honey</i>: 1 Sam. 14:25; Ps. 81:16.</p> <p>6) V. 7. <i>Stoop down and unloose</i>: (1) for what purpose? (2) A servant's duty. (3) Note the vivid detail of Mk. Cf. parallels.</p> <p>7) V. 8. <i>Baptized</i>: significance of the past tense?</p> <p>“ <i>Holy Ghost</i>: cf. John 3:5; Acts 2:4.</p> |
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2. GENERAL TOPICS.§

- 1) Gospel. (V. 1.) (1) Primary meaning of the word; (2) its use in the N. T.; cf. Lk. 9:6; Acts 14:21; Rom. 1:15 (preach-the-gospel, i. e. *gospelize*), i. e. “the spoken message;”—Rom. 1:1,9; 1 Cor. 4:15; Phil. 4:3; i. e. “the act of preaching;”—2 Cor. 4:3; Gal. 2:2; 2 Tim. 2:8; i. e. “a body of

* By the “material” is meant the passage in the Book of Mark which forms the basis of the present “study.” In the five processes of analysis, comparison, explanation, organization and application, the “material” ought to be thoroughly mastered.

† Here the passage in Mark is to be studied in the light of other parts of the Scriptures which contain matter that is parallel or is likely to throw light upon it. Let all points in which these other passages differ from the “material” in Mark or make additions to it or otherwise help in its study, be carefully noted.

‡ The attention is here fixed upon the explanation of the text—the words, phrases, clauses and verses of the “material.” At the close of this part of the work the student should have a clear understanding of everything contained in the passage itself.

§ Subjects are presented in the study of the “material” in Mark which take a wider range and often require study which extends beyond the passage itself. Such “general topics” receive attention here. Those of the most importance are printed in larger type and should first receive attention. While all are helpful, only that part of the work should be undertaken which can be mastered.

- truth," "formulated statements." (3) Examine other passages. Observe the approach to its use for the *records* of the Christ. (4) Its meaning here?
- 2) **Life of John.** (1) Make a brief outline of (a) circumstances of the birth and early life of John (cf. Lk. 1:5-25; 57-80), noting his priestly descent, expectations concerning him, his desert life; (b) events of the period of his popularity; (c) his after life (Mk. 6:17; Matt. 14:3-12). (2) Other Johns in the N. T.?
- 3) **The Preaching of John.** (1) Read carefully all that is recorded of his preaching and distinguish in it the practical (moral) element (Lk. 3:10-14), and the ideal (Messianic) element (vs. 7,8). Observe the relation of the two elements—how John urges moral reformation because of the coming Christ. Cf. Matt. 3:7-12. (2) What light is thrown upon (a) the moral state of the times, cf. Lk. 3:10-14; and (b) the popular expectation as to the Christ, cf. Lk. 3:15; and (c) the character of the expected Christ, as personal, righteous, judicial, gracious, present, etc., cf. v. 7; Matt. 3:12; John 1:26. (3) Results of his preaching in (a) a great national reformation (v. 5; cf. Mt. 11:7, addressed to Galileans); and (b) the quickening of right Messianic expectations; cf. Mt. 11:12; John 1:29-42.
- 4) **The Baptism of John.** (1) Remembering that it was (a) administered once for all to each person, and (b) intended for all the people, decide as to its *origin*, how far it was original with John (cf. Mk. 11:30), whether related to Levitical washings (cf. Ex. 29:4; Lev. 8:6), or the revival of a prophetic symbol (cf. Isa. 1:16; Ezek. 36:25; Zech. 13:1), or according to the custom of proselyte baptism. (2) In view of vs. 5,8 and parallels, John 1:26; 3:23, etc., determine the *form* of his baptism, whether by immersion or otherwise. (3) As to its *significance* observe (v. 4) the expressions "of repentance" (cf. Mt. 3:11) and "unto remission," and consider whether it was regarded as a means or a sign of complete reformation, or as the symbolic beginning of a new moral life and introductory to the Messianic era; cf. John 1:25,26.
- 5) **The Character and Work of John.** (1) What elements of strength and weakness in the *personal* character of John? Cf. vs. 4,6; Mt. 3:7; 14:3,4; Lk. 3:19; John 3:27-30; Mt. 11:2,3, etc. (2) His character as a *prophet* as disclosed (a) in his outward life (vs. 4,6; Lk. 1:15,80; cf. 2 Kgs. 1:8; Zech. 13:4); (b) in the prediction, Lk. 1:76; (c) in the phrase (Lk. 3:2) *the word of the Lord came*; cf. 1 Sam. 15:10; Jer. 1:2; Hos. 1:1; Joel 1:1, etc.; (d) in his preaching, moral and Messianic; cf. Isa., Jer., etc.; (e) in his relations with Herod; cf. 2 Sam. 12. (3) Compare John with Samuel in personal and official character and activity; with Elijah, cf. Mal. 4:5; Mt. 17:11-13. (4) Note Jesus' estimate of John. Lk. 7:24-28. (5) Wherein was he more than a prophet?

IV. The Material Organized.

1. Consider now the material thus far collected, and select certain general heads under which it may be classified; e. g. 1) persons, 2) places, 3) quotations, 4) institutions, 5) habits and customs, 6) events, 7) important words, 8) teachings, 9) literary data.*
2. Go through the "study" and note down under each head everything which belongs properly to it, indicating in each case the chapter and verse which furnished the item.†
3. Condense the material into the briefest possible statement,‡ i. e. :

1) Read each verse, and write out in briefest possible form its thought; e. g.	
v. 1, the beginning of the gospel.	v. 3, he shall cry, "Make ready the way of the Lord."
v. 2, a messenger shall prepare the way for the Christ.	v. 4, John comes baptizing and preaching

* The student should be provided with one or more blank-books, divided according to the topics here indicated.

† The student may limit himself in this work to the material in Mark, or he may include all the material which he may have gathered.

‡ This kind of work is seldom done; and yet it is the crowning part. If left undone, nine-tenths of the profit to be gained from the study is lost.

- v. 5, people flock to him and accept his teaching.
- v. 6, John's dress and food.
- v. 7, he preaches of one to come, his superior.
- v. 8, who is to do a mightier work.
- 2) Study the connection of these verses, and again write out the thought of those which may be joined together; e. g.:
- vs. 2,3, *O. T. Prophecy that a herald shall proclaim the coming of the Christ.*
- vs. 4-8, *John appears as a religious leader, attracts multitudes, lives as a prophet, speaks of one to follow him, his superior in person and work.*
- 3) Now join together v. 1, vs. 2,3, and vs. 4-8, and thus obtain the real idea of the entire passage; e. g.:
- Jesus Christ's ministry begins with the ministry of John, who in his person, work, and words fulfills the prophecy of the herald of the Christ.*
- 4) Finally, test all this by reading once more vs. 1-8, and deciding whether the condensation thus arrived at is, in general, correct.

V. The Material Applied.*

1. **THE ASCETIC LIFE.** Cf. vs. 4,6; Lk. 1:15-17,80. What elements of strength and of weakness in such a life?
2. **RIGHTEOUSNESS.** 1) Under the inspiration of what belief did John preach reformation to the people? Cf. Mt. 3:12. 2) The Gospel principle and ground of morality. Cf. Col. 3:1-4. 3) Need of an ideal basis for practical morality.
3. **HUMILITY.** 1) Manifested by John. 2) A source of insight in him, cf. John 3:27-30. 3) An element of power in all character.

STUDY II.—THE PREPARATION OF THE CHRIST. MARK 1:9-13.

[In taking up each new "study," let the preceding one be reviewed.]

- Résumé.** 1. Give a brief account of the movement inspired by John. 2. Its characteristics. 3. John's work as complete and independent. 4. John's work as incomplete and a preparation. 5. Conditions of its final success.

I. The Material Analyzed.

Examine carefully Mark 1:9-13, and note the following points:

1. The journey of Jesus and his Baptism (v. 9);
2. the Vision (v. 10);
3. the Voice (v. 11);
4. to the Wilderness (v. 12);
5. his stay and three-fold experience there (v. 13).

II. The Material Compared.

1. *The Baptism.* 1) Mt. 3:13-17. Observe (a) feeling and words of John (v. 14); (b) reply of Jesus (v. 15); (c) other verbal differences (vs. 16,17).
- 2) Lk. 3:21,22. Note (a) the circumstances of the baptism; (b) Jesus after baptism (v. 21); (c) the Spirit's appearance (v. 23).
- 3) John 1:32-34. Note (a) the abiding of the Spirit; (b) the oracle to John (v. 33); (c) the testimony of John (vs. 32,34).
2. *The Temptation.* 1) Mt. 4:1-11. Remark (a) the Spirit's purpose (v. 1); (b) condition of Jesus (v. 2); (c) order of events (vs. 2,11); (d) names given to Satan (vs. 1,3); (e) details of the temptation (vs. 8-10).
- 2) Lk. 4:1-13. Note (a) spiritual state of Jesus (v. 1); (b) additional details (vs. 5,6,13).

* The purpose and meaning of the "material" is to be brought into relation with the personal and social life of the present. What is the teaching of the passage for to-day? Thus the student should aim to apply not a word here and there, or a verse here and there, but the great facts, the prominent ideas of the passage as a whole. Only the briefest hints of application can be suggested to be worked out in detail according to the time and inclination of the student.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 9. (a) *Galilee*. Where?
(b) *Nazareth*. Where? Its connection with the life of Jesus?
- 2) V. 10. (a) *Straightway*. A favorite word. Note the frequency of its use in this chapter.
(b) *Rent asunder*. Vivid.
(c) *As a dove*. Observe punctuation (R. V.). Cf. Lk. 8:22. Is this (1) in a dove-like manner, i. e. gently, or (2) in the form of a dove?
- 3) V. 11. (a) *A voice*. Did others hear it? Cf. Mt. 3:17; Mk. 9:7.
(b) *My son*. Cf. Ps. 2:7. *Am well pleased*; lit. "was well pleased." What conclusion from the use of the past tense? Cf. Lk. 2:40; John 1:1,2; 17:24.
- 4) V. 12. *Driveth*. How? Cf. Ezek. 8:3; Acts 8:39; etc. What reasons for inferring that Jesus was in an ecstatic state?
- 5) V. 18. (a) *Forty days tempted*. Cf. Ex. 34:28; 1 Kgs. 19:8. How reconcile this statement with Mt. 4:2,3?
(b) *Satan*. Cf. 1 Chron. 21:1; Job 1:6; Zech. 3:1. Meaning of the name? Compare other terms, "devil" and "tempter" (Mt. 4:1,3).
(c) *Wild beasts*. Note Mark's habit of vivid detail. Cf. v. 10.
(d) *Mintasted*. In what respects? Cf. Mt. 25:44. At what period? Cf. Mt. 4:11.
(e) Mark does not mention the result of the temptation. Any reason for this?

2. GENERAL TOPICS.

- 1) **Jesus.*** Read Mt. 1:1-2:23; Lk. 1:26-38; 2:1-52, and classify results obtained under the following heads: (a) genealogy; (b) birth; (c) events of infancy; (d) events of childhood; (e) growth, Lk. 2:40,52 (cf. Lk. 1:80); (f) self-knowledge, as Son of God, as the Christ, Lk. 2:49.
- 2) **John and Jesus.** (a) Their relationship (Lk. 1:36), and previous intercourse, cf. Lk. 1:39-56; Mt. 3:14; John 1:29,31; (b) gather John's estimate of Jesus as regards (1) his humanity, John 1:30; (2) his character, Mt. 3:14; (3) his dignity and mission, John 1:34,29; 8:31,34; (c) what influence, if any, did John's ministry have upon Jesus, (1) personally or (2) in his work? cf. v. 9; Mt. 3:14,15; John 1:35-37.
- 3) **The Baptism of Jesus.** (a) Bearing in mind the significance of John's baptism (cf. Study I.), note (1) John's objection, Mt. 3:14; (2) certain respects in which this baptism had not the same meaning for Jesus as for the others. Inquire (b) why Jesus came to be baptized, whether (1) as an example to the multitudes, (2) as an Israelite, one of a sinful people, or (3) to mark the laying aside of his private life and the entrance upon a public career. (c) In view of Mt. 3:15, decide whether the baptism was to Jesus a means to attain to a more righteous state. (d) Study the "Descent of the Spirit" that followed. Would the Spirit have come upon Jesus if he had not submitted to baptism? Cf. v. 10; Lk. 3:21. (e) Result of the whole event (vs. 9-11), (1) to John, cf. John 1:32,33; (2) to Jesus; decide whether it marked a change in his nature or personal character, a complete consciousness of his mission, or new endowments for entering upon his public ministry. Cf. Isa. 11:2; Lk. 4:1; Mk. 1:12; John 1:32.
- 4) **The Temptation.** (a) Is this event mythical or historical? In favor of its historical character note (1) its simplicity and originality; (2) its fitness at this period in the life of Jesus at the beginning of the public ministry and when he was filled with the Spirit. (b) If historical, was it (1) an objective external event, or (2) is the narrative a symbolic picture of what went on in the mind of Jesus? (c) Decide as to the interpretation of the details (Lk. 4:3-12 and parallels) whether (1) literal events, or (2) symbolic. (d) Its significance in the life of Jesus, (1) as revealing his nature, e. g. possibility of

* Many interesting and difficult questions arise in connection with this topic, but the student is requested to restrict himself to the outline suggested here and to master the facts given in the passages cited.

temptation, etc.; (2) as throwing light upon the purpose and method with which he entered on his public ministry; (3) as suggesting the difficulties awaiting him (Lk. 4:18); (4) as establishing him in his character; (5) Heb. 2:18.

IV. The Material Organized.

1. *Classify the material* under the following heads (cf. Study I.; iv.):
1) persons; 2) places; 3) events; 4) literary data; 5) Jesus as man; 6) Jesus as more than man.
2. *Condense the material* into the briefest possible statement (follow method suggested in Study I.), e. g.:
 - § 1. v. 9, Jesus coming is baptized by John.
 - v. 10, After baptism, from the open heaven, the Spirit descends on him;
 - v. 11, A voice from heaven speaks approvingly to him.
Jesus is baptized, receives the Spirit and hears an approving voice from heaven.
 - § 2. v. 12, At once the Spirit drives him to the wilderness.
 - v. 13, Where among wild beasts he is tempted by Satan and ministered to by angels.
Under the Spirit's impulse he seeks the wilderness and there is tempted by Satan.
 - §§ 1, 2. Jesus is baptized and receives the Spirit at whose impulse he seeks the wilderness and there is tempted.

V. The Material Applied.

1. **SYMBOLS.** The usefulness of Symbols in religion (e. g. Baptism):
 - 1) to develop personal religious life;
 - 2) to preserve the purity of religious teaching;
 - 3) to illustrate and testify to religious truth.
2. **TEMPTATION.** 1) Distinguish it from trial; 2) the blessing in it; 3) the need of a more than human power to resist it; 4) the peculiar temptations of the spiritual life.

STUDY III.—BEGINNING IN GALILEE. MARK 1:14-20.

Résumé. 1. What four events preparatory to the ministry of Jesus? 2. Show how each was a preparation. 3. From the material already gathered form a general conception of Jesus as he enters on his ministry.

I. The Material Analyzed.

Note the following points in vs. 14-20:

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|------------------------------------|----------------------------------|
| 1. The time; Jesus enters Galilee; | 5. their response (v. 18); |
| his work (v. 14); | 6. sees James and John; their |
| 2. his words (v.15); | work (v. 19); |
| 3. sees Simon and Andrew (v. 16); | 7. he calls them; their response |
| 4. his invitation (v. 17); | (v. 20). |

II. The Material Compared.

1. *Entry into Galilee.* 1) Mt. 4:12-17. Note (a) places (v. 13); (b) O. T. prophecy (vs. 14-16); (c) preaching begun (v. 17).
- 2) Lk. 3:23; 4:14-30. Note (a) age of Jesus; (b) at Nazareth (4:16-30); effect of his work, (vs. 14,15).
- 3) John 4:1-3, 45-54. Observe (a) region left, reasons for leaving (vs. 1-3); (b) attitude of Galileans (v. 45); (c) at Cana (vs. 46-54).
2. *Call of followers.* 1) Mt. 4:18-22. Observe the almost verbal agreement.
- 2) Lk. 5:1-11. Classify (a) points of agreement with Mk.; (b) points of difference; (c) added facts or details. Decide whether this is, (a) the same event more fully narrated; (b) a

totally different one; or (c) closely related, occurring either immediately before or after. Luke's sources for his narrative as compared with Mk. and Mt., whether the same or different.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| <p>1) V. 14. (a) <i>John was delivered up</i>. This marks (1) the close of his ministry; (2) the beginning of Jesus' active and independent ministry.
(b) <i>Gospel of God</i>; i. e. glad-tidings from God. Cf. v. 15 as its substance.</p> <p>2) V. 15. (a) <i>The time</i>; i. e. "the appointed time," (1) predicated by prophecy; (2) realized with the close of John's ministry.
(b) <i>Is fulfilled</i>. O. T. figure; cf. Gen. 29:21.
(c) <i>Is-at-hand</i>; almost, "is-here."
(d) <i>Believe in</i>; i. e. exercise-faith-in.</p> | <p>Difference between "believe" and "believe-in"?</p> <p>3) V. 16. (a) <i>Sea of Galilee</i>. (1) Where? Another name? (3) Characteristic features? (b) <i>Fishers</i>. Learn something about (1) kinds of fish; (2) methods of catching; (3) extent of trade; (4) social position of fishermen.</p> <p>4) V. 17. <i>Come after me</i>. The regular invitation of a teacher to become a permanent disciple.</p> <p>5) V. 20. <i>Hired servants</i>. What inference as to the social rank of Zebedee?</p> |
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2. GENERAL TOPICS.

- 1) **Previous Movements of Jesus.** (a) Read John 1:29-3:22; 4:4-48. (b) Make a list of the events. (c) From John 2:13 and 4:35* calculate the probable length of the period between the temptation and the Galilean beginning. (d) Give some general idea of the character and results of this period, usually called the Judæan ministry. (e) Reasons for the omission of these events in the other Gospels, whether (1) ignorance; (2) design, no Gospel intended to be exhaustive; (3) these events comparatively unimportant.
- 2) **Galilee.**† (a) Origin and meaning of the word; (b) divisions of the country; (c) characteristics of the land and people; (d) previous history; state at that time.
- 3) **The Galilean Message.** V. 15. (a) In view of its brevity, may this verse be regarded as a summary or text of the discourse? (b) Let the student analyze it, e. g. two facts and a two-fold command. (c) In the light of the O. T., study the phrases, "the time" (Dan. 7:22; 8:19; 11:35; Gal. 4:4) and "Kingdom of God" (Exod. 19:6; 1 Sam. 8:7; 12:12; 2 Sam. 7:12-16; Isa. 6:5; Dan. 2:44,45; 7:14,18). Make a rough definition of each phrase for further study. (d) Compare John's message (Mt. 3:2) with this (1) in form, (2) in its facts, (3) in its motives (cf. Mt. 3:10-12). (e) In what respects, if any, does this message refer to the coming of the Christ?
- 4) **The Calling of the Four.** Vs. 16-20. (a) Picture the scene and details of the event. (b) In the light of John 1:35-42 explain the sudden call and quick response. (c) To what kind of service does this call invite (cf. vs. 17, 18)? (d) Can Lk. 5:1-11 be explained as a special call to Simon in view of John 1:41? (e) Compare the relations of Jesus and the four with (1) that of prophets and their followers (cf. 1 Kings 19:19-21; 2 Kgs. 2:2); (2) that of the Rabbis and their disciples.

IV. The Material Organized.

1. *Classify the material* under the following heads:
 - 1) persons; 2) places; 3) important events; 4) habits and customs; 5) important words and phrases; 6) literary data.

* The Passover coincided in time with the spring harvest, usually occurring in April.

† Cf. Smith's Bible Dict. Art. *Galilee*.

2. *Condense the material into the briefest possible statement, e. g.:*
- § 1. v. 14, When John is imprisoned, Jesus comes into Galilee preaching.
v. 15, "The time for God's Kingdom is come; repent and believe it."
After John's imprisonment Jesus preaches in Galilee.
 - § 2. v. 16, He sees Simon and Andrew fishing in the sea of Galilee.
v. 17, He calls them to become his followers.
v. 18, They follow.
Simon and Andrew become his followers.
 - § 3. v. 19, He sees James and John mending their nets.
v. 20, He calls them; they leave all and follow.
James and John become his followers.
- ## 2, 3. SIMON AND ANDREW, JAMES AND JOHN, BECOME HIS FOLLOWERS.
1-3. After John's imprisonment Jesus preaches in Galilee and secures four followers.

V. The Material Applied.

Religious Progress. Observe certain elements of the method with which Jesus began his work and consider their present value in the spread of the truth.

1. *Preaching* good tidings from God (v. 14)—compared, e. g., with the printing-press, and other agencies.
2. Demand for repentance and faith in the Gospel (v. 15)—the condition on which true religious life is possible.
3. A personal relation to Jesus involving sacrifice of all other things (v. 18)—the most fruitful means in developing right character.

STUDY IV.—THE GALILEAN MINISTRY: THE PERIOD OF PUBLIC FAVOR. MARK 1:21-45.

Résumé. 1. The work of Jesus before he comes into Galilee. 2. The events of the Galilean beginning, 1) the two according to Mark, 2) additions from other sources. 3. The theme of his preaching. 4. Grounds on which his ministry may be said really to begin at this public entrance into Galilee (v. 14; Mt. 4:17). 5. Relations of Jesus and the Four.

I. The Material Analyzed.

Read carefully Mark 1:21-45 and note the contents, e. g.:

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| 1. Experience in the Synagogue (vs. 21-27); | throughout Galilee (vs. 35-39); |
| 2. resulting fame (v. 28); | 5. a leper healed (vs. 40-44); |
| 3. at Simon's house (vs. 29-34); | 6. wider fame and desert ministry (v. 45). |
| 4. retirement for prayer; ministry | |

II. The Material Compared.

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| 1. With vs. 21-39, cf. Lk. 4:31-44. | 5. Observe the possible bearing of this material on the relations of these three Gospels;* e. g., which is the more probable conclusion, 1) Matthew draws his account from Mark; 2) Mark takes Luke and adds to it; 3) Luke condenses Mark; |
| 2. With vs. 29-34, cf. Mt. 8:14-17. | |
| 3. With vs. 40-45, cf. Mt. 8:2-4; Lk. 5:12-16. | |
| 4. Make lists of 1) additional material obtained; 2) possible disagreements in facts or their arrangement; 3) material peculiar to Mark. | |

* The student is here introduced to the problem of the origin of the Gospels. The subject is intricate yet important and cannot be neglected. Each "study" will contain more or less material helpful in its investigation. The important work is to master the facts presented in the Gospels themselves. The larger commentaries may profitably be consulted for a fuller discussion, but all theories should be regarded with caution.

- 4) all draw directly from other and original sources.
6. These and many other events of the Galilean ministry do not appear in John's

Gospel. In distinction from it, these three Gospels which cover substantially the same ground are called the *Synoptic Gospels*.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 21. (a) *Capernaum*; its location; its condition then and now.
(b) As to this synagogue cf. Lk. 7:2-5.
- 2) V. 22. Cf. Mt. 7:29. Account for the use of similar language.
- 3) V. 23. *With an unclean spirit*; (a) lit. "in an unclean spirit," i. e. the element or sphere in which he lived, cf. a similar expression "*in Christ*," 2 Cor. 12:2; Gal. 1:22, etc.; (b) explain the man's presence in the synagogue.
- 4) V. 24. (a) Significance of the use of the pronouns *we, us, I*?
(b) *Holy One of God*; (1) Cf. Ps. 16:10; 89:19; John 6:89; i. e. a confession of Jesus as the Christ; (2) how could this be known by this man?
- 5) V. 27. *New teaching*; i. e. in substance, manner and attending works.
- 6) V. 32. (a) *At even*; close of the Sabbath. Why bring them then?
(b) *possessed-with-devils*; i. e. "demonized," under the power of "demons."
- 7) V. 34. (a) *Devils*; i. e. (Am. Rev.) "demons;" a different word is that in Mt. 4:1.
(b) *Knew him*; cf. margin. Why refuse their witness?
- 8) V. 35. (a) *Morning*; a regular division of time; cf. Mk. 13:35.
(b) *Desert place*; i. e. uninhabited.
(c) *Prayed*; light here thrown upon the nature of Jesus.
- 9) V. 38. (a) *Elsewhere*; (1) to avoid undue excitement; (2) to accomplish his mission.
(b) *Came I forth*; whence? Cf. Lk. 4:43.
- 10) V. 40. *Cometh*; a breach of law; cf. Lev. 18:45, 46.
- 11) V. 41. *Touched*; (a) note the method of cure.
(b) Jesus rendered unclean.
- 12) V. 43. (a) *Strictly-charged*; lit. "wroth-with."
(b) *Sent him out*; i. e. of the city. Cf. Lk. 5:12.
- 13) V. 44. (a) *The priest*; i. e. at the Temple. Why? Cf. Lev. 14:2. He would be legally declared clean and thus restored to society.
(b) *Offer*; cf. Lev. 14:4-32.
(c) *Unto them*; either (1) the priests, or (2) the people. The cure was thus recorded as complete.
(d) Jesus' relation to the Law; (1) as regards himself he is above it (v. 41); (2) as regards the leper, he insists on obedience to it.
- 14) V. 45. *Desert-places*; (a) because of his consequent fame; (b) the prejudice and hostility aroused.

2. GENERAL TOPICS.

- 1) *Synagogue*.* (a) Meaning of the word; (b) origin of the synagogue, whether at the time of Ezra or before; (c) officers; (d) worship; (e) judicial functions; (f) the synagogue school; (g) relations to the temple; (h) relations to the Christian church.
- 2) **The Authority of Jesus.** Vs. 22, 27. (a) Try to get a clear idea of the impression made by Jesus in his ministry. Was it (1) *originality* of matter, or (2) *independence* in his manner, or (3) the *force* of his character? (b) Note its *manifestation* in (1) his teaching, (2) his works. (c) Compare it (1) with the scribes, learn something of their methods, traditional, narrow, slavish; (2) the exorcists, or those who professed to cast out evil spirits, by spells, etc. (d) Note that a similar authority was a characteristic of the prophets, cf. Isa. 1:10; 43:1; Jer. 1:4-9, etc.
- 3) **Leprosy.** (a) Learn something about its general character, forms and symptoms; (b) the legislation in relation to it, cf. Lev. 13, 14; (c) its symbolic character, cf. Num. 12:10, 11; 2 Chron. 26:19-21.
- 4) **The Miracles.** (a) Give careful study to the miracle narrated in vs. 23-26. Note (1) the evidence of mental disease; (2) the moral state of the man; (3) his body afflicted (v. 26). Observe the explanation of this condition (1) in

* Cf. Smith's Bible Dictionary; art. *Synagogue*.

the popular mind (v. 27); (2) the notion of the writer (v. 23); (3) what may be inferred as to the opinion of Jesus. In favor of the reality of the miracle, consider (1) the previous condition of the man; (2) the manner of the cure; (3) the astonishment of the people. (b) In a similar way study the miracle in vs. 40-42 in its special features with the evidences of its reality. (c) These miracles considered together (1) as wrought on both mind and body; (2) their relation to the preaching of Jesus, whether equal in importance, or subordinate as proofs or means to draw the multitudes; (3) the revelation they make of the mind and heart of Jesus.

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) institutions; 3) important events; 4) miracles; 5) habits and customs; 6) literary data; 7) Jesus and the O. T.
2. The following results of a strict *condensation* of the material are suggested. Let the student work through the processes and improve on what is here given:

Jesus creates astonishment and obtains wide fame, because of the authority he shows in teaching and in casting out a demon at the synagogue of Capernaum. The same day he heals Simon's wife's mother and other sick, and casts out demons at Simon's house in the presence of the citizens. The next day after early private prayer Jesus begins a mission tour in the synagogues of Galilee. He cleanses a leper whose disobedience compels him to retire to the desert to meet the multitudes who come to him.

V. The Material Applied.

Authority. 1. In matters of religious truth consider the dangers to character in an unquestioning submission to the authority of another. 2. The dangers which lie in an independence of authority. 3. The duty to decide to what authority to yield. 4. The reasonableness of yielding to the authority of Jesus as a teacher.

The Old Testament Student,

A MONTHLY.

Editor, **WILLIAM R. HARPER, Ph. D.**
Professor in Yale University.

Vol. VII, September, '87—June, '88. Vol. VIII, September, '88—June, '89.

SPECIAL FEATURES OF VOL. VIII.

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2. *Old Testament Versions*, Septuagint, Vulgate, Targums, etc., their character, value, etc.
3. *Syllabus of Old Testament and Jewish History* 586 B. C., 70 A. D., including outline, special topics and copious references, arranged for class-room work.
4. *Word-studies*, some of the most important words in the Old Testament, their usage, meaning, etc.
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VOL. V.

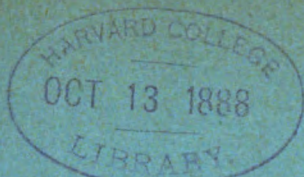
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PROFESSOR IN YALE UNIVERSITY; PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW.

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OCTOBER, 1888.

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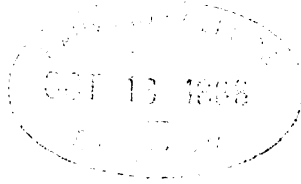
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◆THE◆OLD◆TESTAMENT◆STUDENT◆◆

VOL. VIII.

OCTOBER, 1888.

No. 2.

THERE are two ways of finding evidence for the existence of the intelligent first cause, or the manifestation of deity. One is that of the child and the savage which finds the divine presence especially revealed in the unexpected, the startling and extraordinary ; in such phenomena as an eclipse or a sudden and terrible storm. The other is that of the instructed mind which finds greater evidence in phenomena exhibiting law and order, such as the harmonious movement of the heavenly bodies, the regular succession of day and night, summer and winter, seed-time and harvest. Should not this latter mode of seeking divine revelation be more frequently applied in the study of the Old Testament? For, is it not true, that many too often think of God's revelation of himself under the old dispensation as chiefly found in connection with the wonders of the Exodus or those embodied in the stories of Elijah and Elisha, neglecting almost entirely the revelation in the prophetic word, in the unfolding of the idea of the Divine kingdom of grace and redemption? Shall not more attention be given to the miracle of the divine word?

“BENE orasse est bene studuisse.” These familiar words attributed to Luther, are to be emphasized to those engaged in Biblical study. In these days of critical analysis and historical research we are apt to overlook the necessity of being drawn into close communion and fellowship with the Author and Source of all truth. While piety itself is not wisdom, there is no truer word than the Scripture, “the beginning of wisdom is the fear of God;” and there is no method more truly scientific than that which asks help from above.

SOME of the expressions and forms of thought in which the Talmud coincides with the New Testament are particularly interesting. We commend to our readers the idea of tracing out as many of these as the articles upon the Talmud which we are publishing furnish material for doing. We call special attention to the Jewish conception of "this age" and "the coming age," meaning the periods before Messiah's coming and after it respectively, as being the same forms of expression which we find in the New Testament for the Ante-Messianic and the Messianic ages. Many of the symbols of the Book of Revelation such as the tree of life, water of life, two resurrections, the circumstances attending the millenium and the special manifestation of satanic power at its close, are seen to be ideas common in Jewish theology which are appropriated and adapted to the writer's use. Who can fail to see in the use and meanings of the words Paradise, Hades and Gehenna in the New Testament the same conceptions which constantly appear in Jewish contemporary literature? But to us the most interesting coincidence is that between the Jewish doctrine of the Messiah and that which is reflected in the New Testament. In Jewish thought the Messiah was to be a temporal prince who was to reign in royal splendor in Jerusalem. This was precisely the conception which the disciples brought with them from their early training. If this was to be Messiah's reign, how hard would it be for them to believe that he was to live a life of suffering and to die on the cross. In the Talmud the same difficulty is found and is solved by the doctrine of two Messiahs. We know very well how great a difficulty the saying of Jesus that he must die, made in the disciples' minds and how disappointed they were when their Master was crucified. Then it was that they transferred their unfulfilled hopes to the second coming of Jesus and trusted that, at that time, he would establish the kingdom which he had failed to found while here. The whole New Testament period exhibits to us the gradual correction of the too worldly conceptions of Messiah's kingdom which prevail in the Talmud and above which it was not strange that the disciples could only gradually rise, even under the guidance of the spiritual truth of Jesus and of Paul.

Is there anything in a Divine example? The Israelites were selected by God as the instrument through which to work out salvation for the world. He found them in the depths of idolatry, practising polygamy, though having been slaves, holding others in slavery,

and, in short, so degraded and debased as sometimes to lead us to wonder at the divine wisdom manifested in choosing such a nation. Did he, for whom all things were possible, at once put away these evils? Did he abolish polygamy and slavery, give the Israelites a moral code as rigid in all respects as that of the nineteenth century and judge them by it? The Jews in the time of the Christ had come to worship the letter of the Scriptures. A thick crust of tradition had settled down upon the sacred record and all but concealed its contents from view. Most fantastic views were held as to the origin and character of many of the books. A crude and absurd method of exegesis prevailed. Did Jesus, first of all, announce that the commonly accepted views were wholly false? Did he introduce each discourse by an attack upon the literary and theological conceptions of his times? Did he proceed to establish entirely new methods of exegesis. Did he advocate a religion altogether at variance with that of the people whom he addressed? Or did he not rather take out of Judaism what was true and build upon it? Did he not rather show them that the new religion which he taught was but a higher form, a fulfillment of that which they already believed? Did he not accommodate himself, in some degree, to the circumstances which surrounded him? These are divine examples. Is there a better guide? Are there not many phases of the religious and intellectual work of to-day, to which this principle of accommodation is applicable?

WHEN Muhammad described heaven to his followers, he frequently referred to it as a place "beneath which rivers flow." In a land where rivers abound, this would signify little; but to an Arab whose home was in the desert, whose most precious possession was water, it had an important signification. A land of rivers would in itself be heaven to an Arab. The description was therefore in accordance with the principle of *contrast*. That the Hebrew prophets noted and employed this principle is seen from scores of cases. An examination of Isaiah, chs. 2, 3, 4, will sufficiently illustrate the point. (1) Having first threatened devastation and want (3:25,26; 4:1) the prophet announces (4:2) a future dispensation characterized by *harvest blessings*; (2) in contrast with the present corruption, degradation and filth (2:6-8), the characteristic of the people of this new dispensation will be *holiness*, the filth having been removed (4:3,4); (3) God has, at the time of speaking, rejected and abandoned his

people (2:5), but in this new period he will *manifest his presence* (4:5) by symbols similar to those employed at the coming forth from Egypt; (4) it is true that God is about to deliver Israel up to destruction, but in that Messianic age he will *protect* them (4:6) from all harm. The most natural interpretation of this passage, therefore, furnishes a description of the Messianic time, every feature of which is in direct contrast with what precedes. Nor is this true only of the particular Messianic passage referred to. A comparison with the historical setting in each case will show that it also holds true of every such passage in Isaiah 1-12. Is there not here a great principle which has not hitherto been sufficiently emphasized? If true of Isaiah 1-12, may it not be found still elsewhere? Such a principle is only in accord with the historical connection which, it would seem, must exist in the case of all prophecy.

IN the investigation of any subject *the point of view* is all important. Especially is this true of critical inquiries into the meaning, the form, the trustworthiness of Scripture. This point of view may be hostile. Then discrepancies in detail multiply and the whole is soon discredited. It may be an indifferent and negative stand-point. Then the results are likely to be indefinite, lifeless, inconclusive. The true way in which to attain to positive, helpful, constructive issues in biblical criticism is to enter upon all investigations from the *believing* point of view. Such a position of belief in the historical character and credibility of the Word of God *as a whole* is free to proceed confidently and fruitfully to a candid, critical inquiry into details. Cautious but not fearful, clear-eyed without assertive omniscience, patient and hopeful, this critical spirit will accomplish great things in the study of the Bible.

WEBER ON THE ESCHATOLOGY OF THE TALMUD.*

BY PROF. GEORGE B. STEVENS, D. D.,

Yale University, New Haven, Conn.

II. THE REDEMPTION OF ISRAEL BY THE MESSIAH.

a. THE MESSIAH.

The name of the Messiah is a part of what God created before the world. He is an essential part of the divine plan. His coming is the object of Israel's faith, hope and unceasing prayer.

The conditions of Messiah's appearing are faith and good works. He will not come until the nation fulfills these. One authority declares that if all Israel should repent for a single day, redemption by the Messiah would follow. Another conditions his coming upon a better Sabbath-observance, declaring that if Israel would keep two Sabbaths as they ought to be observed, that Messiah would come; and even that he would come if one were perfectly observed.

It is said that the world-age will embrace six periods, corresponding to the six days of the week, and then follows the eternal Sabbath. One mode of division reckons the period before any law was given as covering the first two periods; that from Abraham's teaching of the Thorah in Harran to Messiah's coming embraces the third and fourth, and the fifth and sixth are to be included in the Messianic period. The beginning of the Messianic age was sometimes more exactly reckoned. It was to commence in the year 172 after the destruction of the Temple because that event occurred 3828 years after the creation. When this prediction was unfulfilled other times were set and men were told that if, in a certain year, they could buy a field for one denarius, they should not do it, for in that year the Messiah would come, and why should they lose even so small a sum? Others maintained that the time of his coming was a secret which could not be determined.

There should be signs and portents of Messiah's coming in the Gentile world and Israel. These are the so-called "pains of the Messiah" and remind one of what is said in Matt. 24:4 sq. These are, oppositions and Sunderings of kingdoms, plagues, hunger, contagions and confusions of every sort. And, finally, just preceding his coming, there were to be earthquakes and other dreadful natural phenomena. The nation of Israel would be deeply sunken in immorality and disobedience; city would be divided against city; the son would revile his father, the daughter would rise up against her mother, and the daughter-in-law against her mother-in-law; those of the same household were to become enemies; truth and honor could not be found; false Messiahs would appear and the law would be despised. At the close of this wretched period, the Messiah should come and fulfill the hope of Israel.

b. ELIAS, THE FORERUNNER OF THE MESSIAH.

There is an obvious antinomy between the two foregoing representations of

* Continued from September number.

the antecedents of Messiah's coming, in that one represents his coming as dependent upon repentance and good works, and the other pictures the period immediately preceding as one of the deepest moral degradation. A solution of this contradiction is found in the doctrine concerning the mission and work of Elias.

Elias comes before the Messiah according to Mal. 3:23 (cf. Matt. 17:10,11). His mission will be preparatory for Messiah's coming. According to some he will show each family to what stem, race and house it belongs; others say that he will unite those who are not of pure descent (*filiis spurii*) to the congregation of Israel. But the main emphasis is laid upon the reformatory character of his work (cf. Mk. 9:12). He will settle all disputes and adjust all the various interpretations of the law. But his greatest work will be to lead the nation to repentance (cf. Luke 1:16,17). He will rebuke the people for their sins, but will proclaim peace for the obedient in Zion.

In this way the antinomy, above alluded to, is solved. Elias rescues the people from their degradation and prepares them for the Messiah's appearance. It is noticeable that other prophets are sometimes associated with Elias in his work. Three ancient prophets, it is said, will rise from the dead in order to support the Messiah in his work. They are Moses, Isaiah, Jeremiah, who is called in II. Maccabees 15:14 "the prophet," the "lover of his brethren," who prays for his people and for the holy city (cf. John 1:21,25; 7:40, where "the prophet" probably refers to Jeremiah, also Matt. 16:13 sq.).

c. THE ENTRANCE OF THE MESSIAH INTO THE WORLD.

The Messiah exists before his entrance into the world. It was God's will from eternity to create the Messiah and to send him into the world. His "name," the purpose and plan of his existence, is, therefore, eternal, but he exists eternally only in an ideal sense. Only the later Jewish theology emphasizes the *real* pre-existence of the Messiah before the creation. The transition from his ideal pre-existence to his earthly appearance is to be accomplished by his birth in David's line. He is to be a Son of David in the same sense as his other descendants. The Jewish theology does not rise above the idea of the purely human idea of the Messiah. He is, however, exalted in rank above all the ancient worthies. He shall sit at God's right hand (cf. Ps. 110:1), and Abraham, sitting on the left, shall say: "Lord, the son of my son (David) sits at thy right hand and I at thy left," but the Lord will comfort him by the answer, "The son of thy son does sit at my right hand and I sit at thy right hand." The Messiah is exalted above the angels also, yet not in such a way as involves the ascription to him of a supernatural character.

d. THE SECRET DEVELOPMENT AND ACTIVITY OF THE MESSIAH.

The Jewish theology represents the Messiah as appearing as an unknown person who in secrecy and silence has been preparing for his work. As Moses grew up in Pharaoh's house without the king's knowledge, so shall the Messiah dwell for a time in the chief city of the nation unobserved. During this period he is to ripen and to grow equal to his work. His main preparation is in the study of the law as it is to be his chief Messianic work to teach the same. The law which he thus learns he will scrupulously keep. He will be as "full of commandments as a mill." He will also endure disciplinary sufferings, since they are needful to make him a just man. It is never maintained that the Messiah is to be sinless. He sins and repents and by penitence and obedience to the law at

length becomes a perfectly just man. He will be full of benevolence. He will sit at the gates of Rome among the poor, the sick and the wounded and minister to them.

The official name of the Messiah is Redeemer (Goel). As Moses led Israel out of Egypt, so shall the Messiah lead the nation out of its miseries by bringing its scattered people together and establishing them in their own land. The Messiah shall restore the holy state and city, establish Israel supreme over the nations and renew the spiritual life of the people by reinstating the law. Thus will the glory lost in Adam's fall be restored,—a glory which shall prefigure the eternal glory of the just.

In this account of the Messiah's mission no mention is made of sufferings and death. The sufferings which are prophetically pictured in such passages as Isaiah 53 are referred to Messiah's sympathetic suffering and intercession in behalf of the people. The statement (Is. 53:6) that "Jehovah hath laid upon him the iniquity of us all" is understood to mean that it was Jehovah's good pleasure to forgive all our sins for his sake. The language of the chapter generally is either weakened or applied to some other object than the Messiah. The notion of substitutionary, penal suffering is not a part of the Messianic idea in Jewish theology. The sufferings which he endures are a part of the experience by which his moral perfection is wrought out.

The great end of his work is the redemption of Israel from foreign domination, the establishment of a dominion over the nations and a thorough reorganization and moral renovation of the nation upon the basis of devotion to the law. All this he accomplishes, not by an atoning suffering and death, but by the power of his personal righteousness. This power he attains by self-discipline, obedience and sympathetic suffering and serving and for this work he prepares and sanctifies himself before his emergence into public.

e. JOSEPH'S SON AS A PREPARATORY MESSIAH.

The contradiction between the Jewish doctrine of the Messiah and the conception presented in such passages as Isa. 53, is sometimes resolved by the doctrine of a Messiah, called the Son of Joseph, or, by some, the Son of Ephraim, who shall precede the great Messiah, the Son of David, and atone by suffering and death for the sins of the people. He is a Messiah of lower dignity and in him are fulfilled the prophecies which declare that the Servant of Jehovah will suffer and die. He prepares the way for the great Messianic king to whom he is subordinate as Aaron was to Moses. He will assemble the ten tribes in Egypt and Assyria and conduct them into the Holy Land; others represent Galilee as the place of assembling.

These later conceptions were occasioned by the appeal of Christians to Isa. 53. The suffering Messiah there described could not be successfully adjusted to the current Jewish conception and the polemics must invent some idea corresponding more closely to the prophetic description. The subordinate Messiah, Joseph's son, should die in the service of the people and his death should have an atoning significance. He comes not for his own sake but for the sake of the greater Messiah, David's son, who has an immortal life. Thus the redemptive work proper is transferred to this secondary Messiah. It remains to David's son to carry forward and complete the work of salvation.

f. THE REDEMPTION OF ISRAEL AND THE FIRST RESURRECTION.

"In relation to Moses, the Messiah is second; in comparison with all other helpers he is the *great Redeemer*." His redemption signifies primarily deliverance from servitude to other peoples of which the deliverance of the nation from Egypt by Moses stands as the historic type. The Messiah, after his first appearance, will withdraw for a time (45 days), into retirement, according to most, into the wilderness of Judea. This will be a period of sifting for the people who, during this time, will eat the food of the poor, humble itself and thus prepare for the coming redemption.

As a condition precedent to the Messianic deliverance the power of Rome (commonly called the "Kingdom of Edom") must be overthrown. The Roman and the Messianic kingdoms are incompatible, and the latter cannot be established until the former is destroyed. At the time of Messiah's coming this power will have reached its worst stage of cruelty and oppression. It will hasten its own downfall by making Israel's yoke harder than ever; and the great Roman oppressor in whom all this wickedness shall then culminate shall the Messiah destroy "by the word of his mouth and the breath of his lips."

When the Roman power shall have been overthrown, then will Messiah gather together the outcasts of Israel, uniting (according to most representations) the ten tribes with Judah and Benjamin. This, however, is a disputed point, some maintaining that the ten tribes were driven out never to be restored to their place in this world, but that they will be gathered into the perfected Israel in the next life. The common representation is otherwise, however. Says one Rabbi: "The winds shall strive with each other. The north wind shall say: I will bring back the outcasts. The south wind shall say: I will fetch them."

Even from the world of the dead shall the participants in the Messianic reign be brought. Those who are bound in Gehinnom shall see the light of the Messiah and shall rejoice to see him and say: "He will lead us out of our darkness." Thus shall the circumcised, the true children of the covenant, be gathered from their dispersion, while those from the caverns of Sheol arise, re clothed in their former bodies, to participate in the glorious kingdom which Messiah shall establish in the holy land. This resurrection of the circumcised shall take place in the holy land. The bodies of those who were buried in other lands shall be rolled along beneath the earth or shall pass through subterranean passages so as to rise in the holy land. This process is painful; therefore Israelites desire to be buried in their own country in order to spare themselves this experience. Moses was buried in a foreign land in order to assure other Jews that they shall be raised up. His resurrection will be certain and will be the guaranty of theirs.

At this resurrection the Almighty will sound a trumpet seven times, at each blast of which a part of the process of reuniting the decomposed or scattered body and the reuniting of the soul with it, takes place. A portion of the body remains undestroyed and becomes the nucleus for the revived body. Each person rises in the clothes in which he was buried, hence the care concerning burial garments. Each has the same appearance, even such defects as lameness and blindness (for identification), but these are healed immediately after resurrection. This resurrection applies to Israel only and is to a renewed and glorified earthly life, but not to an absolutely immortal one. The body does not however return again to dust and corruption.

“Thus is the congregation of Israel restored to its true condition. From the diaspora the living return, and from their graves the dead arise, in order to enjoy in the holy land the promised glory of the Messianic age.”

OLD TESTAMENT WORD-STUDIES: 2. CONSTITUENT PARTS OF MAN.

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The complexity of man's constitution has been recognized from the earliest times. The most obvious line of division falls between the material and spiritual parts of his organization. Each of these comprises subdivisions more or less numerous and subtle according to the observer's intuition and skill in discriminating psychological phenomena. Among the Hebrews, as among all the nations of antiquity, this line of demarcation, however sharply drawn at first sight, exhibits a tendency to disappear the moment we undertake to separate rigidly between the material and spiritual. This tendency springs from the constant association of spiritual states and emotions with certain parts of the material organism, and from the evolution of higher psychological significations from words used primarily in a physiological or material sense. Moreover, in words belonging to the vocabulary of common life we cannot hope to find the nice discriminations of a scientific terminology.

Rû(ă)h spirit.

The primary signification of *rû(ă)h* is wind, the sensible movement of the air in all gradations of velocity, from the gentle zephyr at the “cool of the day,” Gen. 3:8, to the terrific tempest that rends the mountains, 1 Kgs. 19:11. Hebrew seems to have had no word for air, the atmosphere at rest, since in this condition it was not perceptible. That wind was identical with the *breath* of men and animals was soon apparent, and although the latter received the specific name *n'shâmā(h)*, yet it continued very frequently to be called simply *rû(ă)h*. The latter designates the breath of beasts, Eccl. 9:13, of mankind, Job 10:12, and of Jehovah, 2 Sam. 22:16. When a living being dies it ceases to breathe, i. e. it *expires*. It was natural that a superficial observer, perceiving this close connection between breath and life, would leap to the conclusion that the invisible breath of life was somehow identical with wind, the invisible breath of nature. *Rû(ă)h* became thus the general designation of the principle of life which man shares in common with all creatures who possess the *rû(ă)h hăyîm*,—in Gen. 7:22 tautologically described as the “breath of the spirit of lives.” But in man, as distinguished from the brute, this principle of life was also recognized as intelligent spirit, the seat of sensation, passion, unrest, anxiety, courage, as well as of will, determination, knowledge, wisdom, and skill. From this view of man as intelligent *rû(ă)h* the word passed easily into a designation of that omnipotent, intelligent energy, the *rû(ă)h Elohim*, which creates and sustains the visible universe. It was in a “sound of gentle stillness,” as of a whispering wind, that

Jehovah revealed himself to Elijah, 1 Kgs. 19:12; in a soft breathing, a $r\hat{u}(\check{a})h$, that the divine presence was manifested to Eliphaz, Job 4:15; but at the beginning of the Christian dispensation it appeared as a mighty rushing $\piνε\acute{\upsilon}\mu\alpha$, Acts 2:2, the intensity of its energy breaking forth, like an electric storm, in visible flames of fire. In all these meanings the primary conception is that of an invisible force which is known only by its effects.

$R\hat{u}(\check{a})h$ became in this way a designation of spirituality in its largest form. In the Divine Spirit, the "fountain of lives," $m^o q \delta r h \check{a} y i m$, Ps. 36:10, is the original source of every human spirit, and therefore the psalmist (31:6) commits his $r\hat{u}(\check{a})h$, his inmost life, to Jehovah in the full conviction that in so doing he will not lose it, but recover it in wondrous depth and power.

$N\check{e}ph\check{e}sh$ soul.

In biblical language $n\check{e}ph\check{e}sh$ is frequently employed in the same sense as $r\hat{u}(\check{a})h$. As a psychological term it rests on the same physical phenomenon of respiration, being derived from a verb meaning *to breathe* (*niph.*), to recover one's breath after protracted exertion, hence *to be refreshed*, Ex. 23:16. The $n\check{e}ph\check{e}sh$ as to its origin and powers is conceived of as standing on a lower plane than the $r\hat{u}(\check{a})h$, being always associated with its earthy investiture, and never, except in a few anthropopathic expressions, Jer. 51:14, Amos 6:8, rising into the realm of pure spirit. "The souls of animals arise, like plants, from the earth, as a consequence of the divine word of power, Gen. 1:24. Thus the creating Spirit which entered at the beginning, 1:2, into matter, rules in them; their connection with the divine spring of life is through the medium of the common terrestrial creation. But the *human soul* does not spring from the earth; it is created *by a special act of divine inbreathing*, see 2:7 in connection with 1:26." (Oehler.) The $n\check{e}ph\check{e}sh$ is the animal life, the $\psi\upsilon\chi\acute{\eta}$, which springs into existence when the $r\hat{u}(\check{a})h$ enters the material organism. "Man is not $r\hat{u}(\check{a})h$, but *has it*,—he is soul." The soul is therefore the center of individuality, so that "my soul," "thy soul," "his soul," etc., become stereotyped expressions for man's inmost personal life, his very self, his ego. $R\hat{u}(\check{a})h$ is never so used, since it is the universal principle of life which underlies and conditions the $n\check{e}ph\check{e}sh$, and not, like the latter, the individualized form which the principle of life assumes. Hence in the enumeration of a family, tribe, or people, persons are often spoken of as souls, Gen. 14:21; Exod. 1:7; Num. 31:35,—an expression that survives in popular usage to the present time. Indeed, it was even possible to speak of corpses as "dead souls," Num. 6:6; 9:10, i. e. as persons with whom the idea of individuality was still associated after the $r\hat{u}(\check{a})h$ had been withdrawn.

A marked characteristic of the Priest Code, though not exclusively confined to it, is the employment of $n\check{e}ph\check{e}sh$ in the sense of a morally responsible person—"if a soul touch any unclean thing," "if a soul commit trespass," etc. This usage which does not occur in the Book of the Covenant, Exod. 20-23, seems to be owing to the individual application, rather than the universal authority, of the levitical legislation. The same sense seems to attach to the word in Ezek. 18:4, 27, "the soul [i. e. the person] that sinneth, it [he] shall die," "he shall save his soul [himself] alive." It is not probable that the word $n\check{e}ph\check{e}sh$ is here employed in the technical modern sense of soul. However true it is that cherished sin involves man's spiritual nature in eternal loss and ruin, this does not seem to be the

thought in the prophet's mind, except inferentially. He is speaking rather of the temporal consequences of sin to the person who commits it.

The soul, like the spirit, is also swayed by strong desires and passions, but these not infrequently emphasize some form of selfishness or greed, Pss. 10:3; 41:3. The essence of sin lies in the self-determination of the individual *něphěsh* toward earthly relations, in opposition to the divine will and authority, "their soul abhorred my statutes," Lev. 26:43.

The soul of man does not any more than that of the animal possess in itself the reason of an undying life, Ps. 22:29(30). The pledge of its immortality lies in its unbroken union with the Divine Spirit which is individualized in it; "Thou wilt not leave my *něphěsh* in Sheol," Ps. 16:10. The natural immortality of the soul appears much more prominently in the New Testament than in the Old, where the whole subject of a future life is purposely involved in much obscurity. For the Mosaic dispensation aimed to train men to obedience by means of temporal rewards and penalties rather than by the prospect of post-mortem blessedness.

It does not follow because scriptural language distinguishes between *rû(ă)h* and *něphěsh* that they are distinct and separable entities, and that man possesses a tripartite nature, body, soul and spirit. These latter terms are rather to be understood as descriptive of man's higher nature contemplated as a unity, but as facing in the one case toward the spiritual world above, and in the other toward the material world beneath.

N'shāmā(h) breath.

The specific term for breath is *n'shāmā(h)*. It occurs only twenty-four times, whereas *něphěsh* occurs 729, and *rû(ă)h* 376 times. The breath blown on the hands produces a sensation of coolness, and therefore the breath of Jehovah, far more powerful than that of man, is metaphorically described as a freezing wind, Job 37:10. A rapid breathing is a sign of violent passion, as of anger, hence in the breath of Eloah, Job 4:9, or in the blast of the breath of Jehovah's nostrils, 2 Sam. 22:16, the Hebrew poet discerns a punitive agency which overwhelms the wicked in swift and irresistible destruction. As the function of respiration was connected with the power of life in man, so this divine breath, conceived of anthropopathically, was associated with the self-existent and infinite life of Jehovah. The transmission of this "breath of lives," Gen. 2:7, into the nostrils of man communicated to him a portion of the divine principle of life, so that in virtue of it he becomes a partaker of the divine being. On the other hand, should El fix his heart, i. e. his thought, upon himself, rather than on man, and gather back to himself his *rû(ă)h* and his *n'shāmā(h)*, then all flesh would inevitably sink back into its original dust, Job 34:14. The *n'shāmā(h)* of man is also as a lamp or candle which is lighted by Jehovah, Prov. 20:27, and human nature is like a vast cavern into whose darkest recesses this light shines. By its means its intricacies can be explored alike to their mysterious origin in the creative power of God, and to their terminus in the clear light of the eternal world. But when this relation between the divine spirit and the human is ignored, the light in man's nature is extinguished, and having no other source of light, he gropes in hopeless darkness. His life in all its relations becomes to him a series of insoluble enigmas and contradictions.

Bāsār flesh.

Bāsār is the material, external part of man, the corporeal investiture of the immortal and invisible spirit. The LXX. renders it by *σάρξ* 138, *κρέας* 79, and *σώμα* 16 times. In these several renderings *κρέας* is that from which the thought of organism is most distant, *σάρξ* stands midway between the two, while *σώμα* designates the perfect instrument of the soul in which the idea of organism is predominant. The bāsār as a living organism is dependent for its existence on its union with the spirit. In itself it is frail and corruptible, exhibiting a constant tendency to dissolve and return to the 'd hāmāh out of which it was constructed. From such dissolution it is withheld by the renewing and vivifying power of the rū (א)ח. This perishable nature of the bāsār was seen to be a characteristic of all animate creatures, and hence the word soon passed into a broader signification which, ignoring the distinction between bāsār and nēphēs h, included every form of animal life as well as that of man. Kōl-bāsār, all flesh, denotes all living creatures viewed from the side of their transitory, perishable existence, Gen. 6:13,19; 7:15; Num. 16:22; Ps. 136:25, etc. From this comprehensive meaning it passes into one more restricted, including only the human race, Gen. 6:12; Deut. 5:26; Ps. 145:21; Isa. 40:6. Contrasted with the omnipotence and eternity of God who is absolute spirit, man is only bāsār, flesh, a weak mortal, constantly falling away, Gen. 6:3; Job 10:4; Ps. 78:39. It is the same thought as that emphasized when man is called 'ādhām and 'nōsh, the earth-begotten, and the frail one. A still further limitation of the phrase kōl-bāsār occurs in Joel 2:28; 3:1, where the prophet sees the approaching dispensation accompanied by an effusion of the Spirit upon all flesh. This does not mean the entire race of mankind, *πάσα σάρξ*, John 17:2, but the church of the Messianic age, still conceived of as comprehended within the national limits of Israel. In the old theocracy the Holy Spirit had been given to individuals here and there, enduing them with wisdom and prophetic insight. But in that new Israel the Spirit would come down like rain on all flesh, i. e. on all the people without distinction of age, rank, or condition. The same limitation appears in Jer. 12:12 and Ezek. 20:48.

The Old Testament nowhere teaches that the bāsār, the sensuous part of man's being, is also the seat of sin. It is indeed deeply tainted by sin and enthralled by its power, Gen. 6:12, but the ethical idea of flesh as essentially sinful, and as antagonizing the higher life of the spirit by an illegitimate lusting after sensual and earthly things, is foreign to the Old Testament, and belongs to the fully developed Pauline theology of the New.

Lēbh or Lēbhābh heart.

Lēbhābh, which frequently occurs in place of lēbh, seems to be only a strengthened form of the latter word, and to be used with no discernible difference of meaning. In its physical sense it denotes the central bodily organ, 2 Sam. 18:14; 2 Kgs. 9:24, through which the blood flows, and hence the center of physical life, for the blood was looked on as the vehicle of life, Lev. 17:11. Gliding almost at once into metonymical significations, it becomes one of the most interesting words in the entire Hebrew vocabulary. From the Hebrew it passes with its wealth of meaning into the New Testament, whose writers give it, if possible, a yet richer expansion. In a semi-physical sense it designates the seat of bodily life, Ps.

22:26(27). While on the one hand the whole heart faints through sickness, Isa. 1:5, on the other it is strengthened by food and drink, Gen. 18:5; Jud. 19:5.

The profoundest importance attaches to this word when it is employed in connection with the spiritual nature of man. The external relations of man's nature are described, as we have already seen, by the words *rû(ă)h* and *ně-phěsh*, the former standing for its spiritual and eternal relations, and the latter for the earthly and temporal. There is still another point of view from which it may be studied, viz., in its internal structure and relations. In Hebrew thought the whole interior of this nature, with its innumerable feelings, affections and emotions, its faculties of memory and imagination, its thinking and reasoning powers, its capacities of knowledge and wisdom, its resolutions, plans and purposes, its hopes and fears, its moral and spiritual determinations, in a word, the entire emotional, intellectual, and ethical activity of man is included in this comprehensive word *lēbh*. It is conceived of as an unfathomed and, to man, unfathomable abyss, Ps. 64:6, a dark and mysterious realm filled with undefined thoughts and purposes, with blind desires and passions, driven restlessly to and fro, like disembodied shades, and making their presence known only as they rise into consciousness, or emerge into the actual doings and experiences of the outward world. Pious men are sometimes allowed to fall into temptation, that they may learn the unsuspected contents of their own hearts, 2 Chron. 32:31. By the introduction of sin the *lēbh* becomes wholly corrupted, so that all the imagination of its thoughts is only evil continually, Gen. 6:5. Out of its dismal depths go forth deceptions, Neh. 6:8, hypocrisies, Job 36:13, and wicked works, Ps. 58:2(3). None but God is able to search the secrets of the heart, i. e. explore this inner realm of the spirit, 1 Chron. 28:29; Ps. 44:21(22), and he alone is able to cleanse it from its evil and impure contents, Ps. 51:10(12). So thoroughly is the natural heart corrupted, that this purifying process amounts virtually to the creation of a new heart, Ezek. 18:31. The outward appearance does not always correspond to the inner state of the heart, Prov. 13:14; hence God, who judges every man justly, determines his moral worth by a scrutiny of the heart, 1 Sam. 16:7; Jer. 20:12. The affections and tendencies of the heart determine human destiny, for out of it are the issues of life, Prov. 4:23. (On the Biblical Doctrine of the Heart, see Oehler's O. T. Theology, § 71, and "The Hidden Heart," by Tayler Lewis, *Princeton Rev.*, March, 1883.)

K'layôth kidneys, reins.

This word occurs only twenty-six times in the Old Testament, and throughout the Pentateuch is uniformly rendered kidneys. In its fourteen occurrences in the poetical and prophetic books it is, with one exception, Isa. 34:6, rendered reins, LXX. νεφρός, Vulg. *ren*. Indeed, wherever the reference is to animals it is translated *kidneys*, but *reins* when it refers to man. In the former case it is used in its strict physiological sense, in the latter by metonymy for a part or side of man's spiritual nature. Five times it is associated with *lēbh*, being with it the subject of divine inspection and examination. It is commonly taken as the seat of the tenderer emotions, such as kindness, pity, and benevolence; but its exact psychological equivalent is very obscure. Rev. J. G. Lansing in the OLD TESTAMENT STUDENT, Feb., 1884, starting from a consideration of the physiological functions of the kidneys, argues with much force that the *k'layôth* stand specifically for the *conscience*. In view of the fact that the O. T. writers, with the

whole ancient world, referred the function of thought to the heart rather than to the brain, it seems hardly safe to ascribe to the ancients such accurate knowledge of physiological processes as this definition assumes. Moreover it is open to question whether O. T. writers ever conceived of the conscience as a distinct moral power, or vaguely included it in the moral determinations of the heart.

PIEPENTRING'S OLD TESTAMENT THEOLOGY.*

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The possibilities in the field of Old Testament theology have not been so much exhausted but that we may look with high expectations upon any new contributions to the subject. With this view we shall not be disappointed in the work before us. It brings not a little new material and contains many improvements in the mode of presenting the results of the author's studies.

The method is declared to be exegetical and historical. The writer criticises with justice, we think, many of the previous works on Old Testament theology as mere presentations of religious ideas and customs without taking count of their successive development. He, therefore, aims "so far as possible to indicate the historic development of each particular subject," leaving to those works which narrate the history of Israel the burden of giving a general view of its religion.

Therefore, in accordance with his central purpose, the work is divided into three periods. The first extends from Moses to the commencement of the eighth century and is distinguished by the preponderating influence exercised by traditional ideas and usages, modified only in part by early prophetism. The second, reaching from the appearance of the earliest prophetic books to the end of the exile, is marked by the great influence of prophetism, arrived at the summit of its power. The third, from the exile to the first century before the Christian era, is characterized by the extraordinary influence of the written law and of sacerdotalism.

In arranging the literature of these periods the extreme results of the higher criticism are accepted. That part of the Pentateuch commonly called the Jehovistic document is placed in the first period. Deuteronomy is supposed to have been written in the seventh century, while the Elohist document is claimed not to have been written till the fifth century. Isaiah is distributed in small portions from the end of the ninth century to the middle of the sixth. Ecclesiastes and Esther are thought to have been written towards the end of the third century, while Daniel is assigned to a date somewhere between 167 and 164. The question of the date of the authorship of the several books is, however, not discussed, the author merely giving "the results which seem certain or probable." Though there is room for much difference of opinion as to the time to which many books are allotted, it is certainly to be regarded as a virtue that the author thus clearly defines at the outset the literary basis of his work.

*Théologie de l'Ancien Testament par Ch. Piepentrिंग, pasteur de l'église réformée de Strasbourg. Paris: Librairie Fischbacher, 33 rue de Seine. New York: B. Westermann & Co.

The main body of the work is constructive, only a very little space being given to the discussion of the critical questions at present under dispute. The principle is constantly insisted upon that the biblical writings are not in any proper sense theological. It is held that metaphysical distinctions were entirely unknown even by the later writers and that in attempting to draw up a scheme of biblical theology this fact must constantly be borne in mind. This claim is, of course, not a new one, but the writer adheres to it with much greater consistency than many who have stoutly asserted it. It is also claimed that the significance of certain religious ceremonies must be differently regarded at different periods. The law being not a sudden communication, but a gradual growth, it is held that the rites of temple service only reached their final condition and meaning after many changes and under varying influences. Many of these are thought to have been gained from older Semitic or Egyptian religions. Many of the services and feasts, it is asserted, were derived from the early celebrations at seed-time and harvest. It is only at a later date that they are understood to have assumed a theocratic significance. For example, we are told that "the feast of the passover and of unleavened bread, considered in the Old Testament as one and the same feast, is surely a combination of two different feasts, the one agricultural and the other theocratic." It is probable that originally this feast had also an astronomical sense, that it was the feast of the spring time, found among most of the nations of antiquity. This last character of the feast of the passover has been already completely effaced in Hebrew literature, though its agricultural character still appears in certain passages, especially Lev. 23:9-14. "Here the offering of the first fruits of the harvest is united with the passover, and this offering is placed in close relationship with the feast which should be celebrated seven weeks later, at the end of the harvest."

The Sabbath is conceived to be essentially a day of repose, but it is held that this idea could not have been given to the day till the Israelites had ceased to be wandering shepherds and became an agricultural people. The humanitarian side of the Sabbath is thought to be emphasized in all the documents. "Its principle purpose is to furnish rest to the slaves and the domestic animals. Even in Deuteronomy we find the same point of view. The Sabbath is there associated with the remembrance of the deliverance from slavery in Egypt. But the evident thought of the Deuteronomist is this: Israel ought to remember that he was a slave in Egypt and was delivered by Jehovah and that therefore he ought also on that day to give rest to his slaves as well as to himself."

The main literature of the second period is thought to be prophecy. Here are considered the names and character of God, also the prophetic idea of man and sin. It seems to us that in some cases the writer has failed carefully to follow out his own principle of the historic growth of religious ideas. The prophets whose writings extended through three centuries are treated almost as contemporaries. The author's treatment of the origin of sin will be found very unsatisfactory to many. As to the story of the Fall, he claims that the "principal purpose of the narrative consists in showing the origin not of sin, of moral evil, but of physical evil, of the evils of life, and in proving that God is not the cause of these evils, but that they are brought about by the sin of man." He also quotes with approval the idea of Bruch, that the author of the account of the Fall is influenced by the double thought that physical evil is a result of sin and that sin is connected with civilization; and that he has kept those two ideas in experience which tells

that the infant is happy so long as he continues in a state of ignorance and of innocence, whereas the development of spirit and of life give birth to instincts and inordinate desires, which occasion the majority of misfortunes. It is therefore concluded that the explanation of the origin of sin is not furnished us in Genesis. The only solution offered to the question is the following: "The Old Testament attributes generally to man freedom of choice between good and evil. Our author attributes this freedom also to the first pair. So he could not think of explaining the origin of sin, the possibility of sin being given with the freedom of man." "The account of the Fall simply declares the point of entrance of sin into the heart of man. It is in this sense that the writer explains the origin of sin, but not so if it is meant by that term the source or the first cause of sin. He does not push the question back to that cause. He confines himself to the exterior circumstances which become to the first pair the occasion of sin in calling them to make use of their liberty." "The Old Testament in general does not speak of a change which has occurred in the moral nature of man in consequence of the sin of Adam, since, outside of that narrative, there is never question in regard to the fall of Adam or of a fall of humanity, but that man is considered free to do good and avoid evil."

In the third section the writer considers Judaism which seems to him to be strongly contrasted in its purpose with prophecy, which lays the greatest importance on moral life, subordinating to it all external practices of religion, while the former dwells almost wholly upon ritual services and external worship. It is thought to represent the formalistic tendency. The growth of this idea as conceived in the mind of the writer is carefully traced out, and what seems to him the elaboration of the former simple ceremonies described.

In literary form this work is certainly to be most highly commended. The statements of the writer are clear and distinct and each subject is treated as briefly as possible, though without such condensation as to obscure the thought. In this respect it is certainly greatly in advance of other works on the subject. As to the results reached, it might seem that M. Piepenring was a skeptical rationalist. But this is certainly far from being the case. The divine as well as the human elements are positively asserted in the history of the kingdom of Israel, and in conclusion the belief is expressed that such recognition of the human element which exists in the Old Testament will but lead to a stronger conviction of the divine power which was working in the life of the Hebrew nation. Certainly the spirit of the writer is quite different from that of many critical authorities. His evident aim is constructive, and to many the book will seem to present at least some helpful suggestions to the settlement of the questions which are receiving so much attention at the present day.

THE ASSYRIAN KING, AŠURBANIPAL.

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New Haven, Conn.

Of all the great empires that in turn held sway over the human race before the beginning of the Christian era, none exceeded in duration of power and splendor of achievement the great empire of Assyria. Egypt may show a longer line of dynasties reaching further back into the dawn of history ; but her soil was often invaded by foreign armies, and Hyksos, Ethiopian, Assyrian and Grecian conquerors interrupted the line of succession of her native rulers. Alexander's empire covered a wider territory, but as a unit continued only through the life-time of its founder. Babylonia, by whose hand Assyria fell, enjoyed her power but fifty years, and the empire of the Medes and Persians that followed filled out only two hundred years.

In contrast to these short-lived or intermittent powers, the Assyrian empire had an uninterrupted autonomy of more than six hundred years, through which the succession of its kings may be directly traced ; while the unknown beginnings of its history as an independent power may cover as much again. It was not, like Alexander's empire, the creature of a day or of one man, but like the republic of Rome, it rose from small beginnings with gradual increase of power and spread of territory till it overshadowed the earth and well fitted the description of the prophet Ezekiel (Ezek. 31:3-9), "Behold, the Assyrian was a cedar in Lebanon with fair branches and with a shadowing shroud, and of an high stature ; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field and his boughs were multiplied and his branches became long, because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his branches dwelt all great nations. Thus was he fair in his greatness, in the length of his branches ; for his foot was by great waters. The cedars in the garden of God, the fir trees were not like his boughs, and the chestnut trees were not like his branches ; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches ; so that all the trees of Eden, that were in the garden of God, envied him."

The highest point of Assyrian power was reached near the close of the empire under the dynasty of the Sargonides, a dynasty founded indeed by a usurper, but Assyrian in every feature, numbering, in direct line, five kings, the first four of whom were fine representatives of the ancient Assyrian character. The glory of this dynasty reached its height in the reign of the subject of this paper, Ašurbanipal, the son of Esarhaddon, grandson of Sennacherib, and great-grandson of Sargon.

Ašurbanipal was king of a warlike nation and descended from a family of warriors, and inherited in full the warlike disposition of his ancestors. Sargon, the founder of the dynasty, was a usurper, who had made good his claim to the throne merely by his ability to hold it and on the principle that might makes right. Of his ancestry we know nothing. He himself in his inscriptions gives us no clew to his origin, though it was the custom of Assyrian kings to begin their records with a statement of their descent and a tribute of praise to their ancestors. Sargon was probably an officer of the army risen from the ranks by virtue of his military ability. The long absence of his king, Šalmaneser IV., at that time engaged with ill success in the sieges of Samaria and Tyre, and the consequent discontent of the people and laxity of government at the capital, invited a revolution. Sargon seized the opportunity to make himself king and was accepted by the army and people. After an active reign of seventeen years, he was succeeded by his son, Sennacherib, who with equal energy enlarged and strengthened the dominion of Assyria, till he was assassinated by his two eldest sons, Adrammelech and Sharezer, as recorded in 2 Kgs. 19:37 and Isa. 37:38. Their ambition to rule in his stead was frustrated by a younger son, Esarhaddon, who with a portion of the army was guarding the frontier of Armenia. Recognized by his troops as king, Esarhaddon drove the assassins into Armenia and took the throne, which he held for thirteen years. His reign was marked by the same vigorous policy as those of his predecessors, till, becoming afflicted with an incurable disease, he abdicated in favor of his eldest son, Ašurbanipal, reserving for himself only the province of Babylonia. The crowning of Ašurbanipal by his father is placed in the year 670 B. C., but his accession to the sole command of the empire took place on the death of his father, two years later. Dating from 668 B. C., his reign covered a period of forty-two years, the longest reign in Assyrian history and one exceeded by few in the history of other nations, either ancient or modern.

Ašurbanipal had had a thorough military training in the numerous campaigns of his father, and at the very outset of his reign, his education was put to the test. One of the signal events of his father's reign had been the conquest of Egypt, and its division into twenty districts. These were placed, some under Assyrian officers, and others under native Egyptian princes, who had sworn allegiance to the conqueror. But now Tirhakah, the Ethiopian, taking advantage of the illness of Esarhaddon, by whom he had been driven out of Egypt, returned at the end of two years and soon again made himself master of the entire valley of the Nile except a small corner of the delta. In this spot, well protected by its numerous canals, the Assyrian governors were able to hold their ground while a message was carried post-haste to Ašurbanipal at Nineveh. The king's response was prompt and efficient. A strong Assyrian force was sent under command of the Tartan, which quickly drove Tirhakah out of Egypt and reorganized the country on the former plan.

Before this was accomplished, however, the Egyptian governors who had had command of some of the cities, questioning whether, after all, their lot would be any better under an Assyrian than under an Ethiopian master, and fearing lest he might, as soon as he should be more firmly established, replace them by Assyrian governors, made ready in secret for an insurrection, and invited Tirhakah to return and take the throne, promising to secure for him the possession of Lower Egypt. The plot, however, was discovered by the Assyrian officers, and two of the ringleaders, Necho and Saretikdari, were taken and sent to Nineveh in chains.

There they sued for pardon and Ašurbanipal, either from motives of policy or because his cruelty of disposition, afterward shown, was not yet developed, not only forgave them, but even appointed Necho head of the vassal kings, to rule Egypt in the name of Assyria.

On the death of Tirhakah, which occurred soon after, the war was renewed by Tirhakah's step-son and successor, Urdamani, a youth of great vigor, who in a short time had captured Memphis and driven Necho and the Assyrian forces into the delta. At this critical moment, the tardy arrival of troops from Nineveh enabled the Egyptian princes to take the offensive. This second Egyptian campaign was attended with equally successful results. Memphis and Thebes were retaken and Urdamani was driven out of Egypt. The city of Amen was pillaged and two of its obelisks, with a large amount of other booty, were sent as trophies to Nineveh. Governors were again placed over the districts of Egypt and among them, probably, was Psammetichus, the son of Necho, whose reign the Egyptians were accustomed to consider as beginning on the expulsion of Tirhakah.

Somewhere in the first half of his reign, Ašurbanipal conducted two other lesser expeditions, the dates of which cannot be exactly determined though they are represented in a cylinder inscription as occurring on his return from his Egyptian campaigns.* The first was against the city of Tyre, which had revolted and held out against a siege with some obstinacy. On the fall of Tyre, the smaller Phœnician cities that had joined in the revolt were quickly taken. Baal, king of Tyre, was pardoned and reinstated on his throne. Yakinlu, king of Aradus, on seeing that he must fall into the hands of the Assyrians, committed suicide. His eight sons were taken in the city. The eldest was pardoned and appointed to succeed his father, while the other seven were put to death. Ašurbanipal next directed his march to Cilicia, where a small insurrection had broken out. This was easily quelled, and, in token of submission, the Cilician king, whose family was already connected by marriage with the royal house of Assyria, was required to send his daughter to the royal harem at Nineveh. In this expedition Ašurbanipal crossed the Taurus range and penetrated to regions never before reached by Assyrian arms.

About this time there occurred an event very flattering to the pride of the Assyrian monarch. Gyges, the wealthy and powerful monarch of Lydia, who is described in Ašurbanipal's inscriptions as "of a country beyond the sea, whose name the kings, his fathers, had not even heard of," sent an embassy, bringing as a present two Cimmerian chieftains. The ambassadors were charged to say that Gyges having, on a former occasion when hard pressed by his enemies, been told in a dream of the might and glory of Ašurbanipal and the great god Ašur, and having sent to do them homage, had signally defeated his enemies. He now sent these two chieftains as a present in token of his gratitude for this divine assistance. Ašurbanipal was not the man to lose such an opportunity as this. He accepted the present as tribute, kindly acknowledged Gyges as a vassal, imposed a further tribute and sent a small body of Assyrian troops to make good his defence

* A discussion of the chronology of these events and of the relative value on this point of the various inscriptions recording them would require more space than can here be given to it. The principal sources for the history are the inscription K 2675 and the cylinder inscriptions A and B and R^m I. But the three latter sources seem to follow, at least for the events before the Elamitic war, a geographical rather than a chronological order. We have here followed the cylinder inscriptions.

against the hordes of the Cimmerians, with, perhaps, the further purpose of holding Gyges to his allegiance. He had thus extended his authority to the furthest limits of Asia Minor, far beyond that of his father, Esarhaddon.

A short and unimportant campaign followed for the punishment of the city of Karbat, a city on the frontier of Elam, whose troops had made an inroad into the territory of Babylonia. The city was taken and its inhabitants were deported to Egypt, in accordance with a well settled policy of the Assyrian kings in their treatment of rebellious towns.

The Assyrian arms were next turned to the north, against the Minni, a brave and warlike people inhabiting the mountains in the region of Lake Van. The expedition was one of great difficulty owing to the nature of the ground to be traversed. The Minni had strongholds in the mountains difficult of access and easy to defend. But the Assyrians were not less skilled in the storming of walled fortresses than they were valorous in the open field. The king, Aksheri, fled from his capital to one of his castles, but there he was assassinated by his attendants and his body was thrown to the Assyrians from the wall. His son, Vahalli, then surrendered and sent to Nineveh his eldest son as a hostage and his daughter as a concubine, and agreed to pay in addition to the regular rate of tribute thirty horses.

Ašurbanipal had now directed* campaigns with marked success in the southwestern, north-western and north-eastern corners of his empire, and in the two latter had added large territories to his dominion. But these campaigns had been of short duration and easily won. He now was to meet a danger that at one time threatened to lose for him all the ground he had gained, if not to deprive him of his empire itself. The war, or rather series of wars, which now followed covered a period of twelve years. But again the energy of the Assyrian monarch, backed by well disciplined troops, was too much for the combined forces of his enemies, and the war resulted in their complete overthrow and the annexation of all Elam to the Assyrian domain.

During the reign of Esarhaddon, the relations of Elam and Assyria had been peaceful and even friendly, and so continued when Ašurbanipal ascended the throne. The latter, during a time of famine in Elam, had even assisted Urtaki, the Elamite king, with supplies of corn, and had offered asylum in Assyrian territory to certain tribes who had fled to avoid the famine. But when the famine was passed, forgetting these favors, and instigated probably by Assyria's sworn enemy, the Chaldean, Mardukšumibni, Urtaki collected his troops and fell upon Babylonia, where, since the death of Esarhaddon, Sa'ul-mughina, a younger brother of Ašurbanipal, had been ruling as viceroy. Sa'ul-mughina appealed to Ašurbanipal for aid, and on the approach of the Assyrian troops, the Elamites withdrew. They were overtaken, however, and defeated, and Urtaki with difficulty escaped to Susa, where about a year later he and his chief captain in despair committed suicide.

Ašurbanipal had not intended any further efforts in this direction; but the death of Urtaki led to domestic complications in Elam that invited Assyrian

* The cylinder inscriptions represent Ašurbanipal as conducting his campaigns in person; but K 2375, the oldest and most reliable source, does not bear this out. In the campaign against the Minni, even Cylinder B says that he sent his troops, but later uses the first person singular. These later inscriptions seem to have been written expressly to exalt the prowess of the king and accordingly ascribe to him what was in fact done by his generals. The only campaign in which it is quite certain that the king actually took part is the last campaign against Elam.

interference. Urtaki himself had gained the throne by driving into exile the former occupant, his elder brother, Ummanaldas, whom he had subsequently caused to be put to death. Now, on the death of Urtaki, a third brother, Temin-umman, disregarding the claims both of the two sons of Ummanaldas and of the three sons of Urtaki, seized the throne and proceeded to put to death his brothers' sons. But his five nephews, being forewarned of his intentions, fled with sixty members of the royal family and attendants to the court of Ašurbanipal, leaving, however, a considerable body of sympathizers in Elam. Ašurbanipal was quite ready to take up their cause, while on the other side, Temin-umman strengthened himself by alliances with several foreign princes, including two of the descendants of the famous Merodach-baladan, whose territories lay along the Persian Gulf, and several important Arabian chieftains. The war resulted in the total defeat of the Elamites and their allies, and cost Temin-umman his head, while excessive punishments were inflicted on the chiefs who had assisted him. Elam was then divided into two provinces to be ruled by two of the sons of Urtaki. The eastern province was assigned to Tammorit; and the western, with Susa as its capital, to Ummanigaš.

The close of this foreign war was quickly followed by a dangerous civil outbreak. Sa'ul-mughina, the viceroy of Babylonia, to whom a life of dependence was becoming irksome, resolved to throw off his brother's yoke and declare himself king of Babylonia in his own right. By a free use of the rich treasures of Babylonian temples, he induced Ummanigaš, now ruler of western Elam, to forget his indebtedness to Ašurbanipal and join him in his revolt. The cruel punishments inflicted by Ašurbanipal on the hostile chiefs at the close of the previous war made it easy for Sa'ul-mughina to find sympathizers among other neighboring peoples, and he enlisted in his cause a powerful Arabian tribe and one of Merodach-baladan's grandsons, Nebobelšumi. With every prospect of success, he was prepared to advance into Assyria, when his plans were defeated by a disturbance in another quarter. The weakness of the forces retained by Ummanigaš at Susa tempted Tammorit, ruler of eastern Elam, to make himself master of the western province also, and accordingly he surprised Susa and put Ummanigaš to death. He was disposed, however, to continue the policy of Ummanigaš, and went to assist Sa'ul-mughina in his revolt. In his absence, a mountain chieftain, Indabigaš by name, came down upon Susa and occupied Tammorit's throne. The army of Elam in Babylonia refused to assist Tammorit to regain his throne and returned home in a body. Tammorit fled into concealment, and later made his way to Nineveh. Sa'ul-mughina, thus abandoned by his strongest allies, was obliged to assume the defensive. But his walled towns fell one by one, till finally Babylon itself was taken. Before opening the gates, however, the populace, maddened by the pangs of hunger, had seized Sa'ul-mughina and burned him alive. Many of the nobles who had taken part in the insurrection were put to death, while those for whom this was not the first offence were mutilated and their limbs cast to the beasts of prey. Nebobelšumi, however, escaped and found refuge with the mountain chieftain Indabigaš at Susa.

It was probably about this time that the subject provinces in the west were lost to the Assyrian empire. Psammetichus, the son of Necho, who after his father's death at Memphis had been appointed a governor in the Delta, seized the opportunity presented by the engagement of all the Assyrian forces in Babylonia and Elam to renounce his allegiance, and invited Gyges to do the same. The lat-

ter, whose friendly embassy and gifts had been received by Ašurbanipal as an act of submission, and who had been required to send tribute, though his country had never been actually invaded by Assyrian arms, was quite ready to do so, and also sent aid to Psammetichus. These forces, believed to be the Ionians and Carians mentioned by Herodotus, were of great assistance to Psammetichus, and Egypt under the dynasty then established, known as the twenty-sixth Saite dynasty, began a long and prosperous independence. It would perhaps have been better for Gyges to have kept his troops at home; for shortly after this, his country was overrun by a horde of barbarians, supposed to be the Cimmerians, on whose defeat he was congratulating himself when he sent his second embassy to Ašurbanipal. Gyges himself lost his life and was succeeded by his son Ardys. Lenormant thinks this invasion of the Cimmerians was made by invitation of Ašurbanipal. However that may be, Ašurbanipal seems to have made no effort to retain possession of Egypt. To hold it thus far had already necessitated three campaigns, and he seems to have regarded further efforts as futile, owing to the distance of Egypt and the present occupation of all his forces in Babylonia. He refused to be distracted from the work in hand. If it was his intention to take up the Egyptian affair when the war in Elam should be finished, he probably found when that time came that Psammetichus was too firmly established to make the attempt practicable.

On the death of Sa'ul-mughina and the punishment of the Arabian chieftains, a peace of several years followed. Ašurbanipal demanded of Indabigaš the surrender of Nebobelšumi, but did not trouble himself to enforce the request by arms. Internal troubles in Elam, however, soon again invited Ašurbanipal's interference. Indabigaš was slain by Ummanaldas, chief of his bowmen, who seized the throne but had to maintain it against numerous other claimants. As a pretext for war, Ašurbanipal renewed his demand for the person of Nebobelšumi, and when this pretext was made void by the suicide of the refugee, who found that he was to be given up, Ašurbanipal did not wait for other excuse, but overran the country. Ummanaldas succeeded in maintaining himself in the mountains of eastern Elam, but western Elam was taken and placed under the authority of Tammorit, who as mentioned above, had been a refugee at the court of Ašurbanipal since the inroad of Indabigaš. But he had not held this position long, before he was discovered to be plotting to make himself independent of Assyria. He was seized and sent in chains to Nineveh. A second attempt by Ummanaldas to possess himself of the whole territory was followed by the subjugation of both divisions. The entire country was devastated and its cities were spoiled. The crowning act of this long series of wars was the complete subjugation of all Elam and its organization as a province of the Assyrian empire, ruled by Assyrian officers. In a battle near Damascus, Ašurbanipal severely chastised the Arabian chiefs who had assisted Sa'ul-mughina, after which the country seems to have enjoyed peace till his death.

[To be concluded in November number.]

SYNOPSIS OF IMPORTANT ARTICLES.

The Muslim's Faith.*—The common conception of Muhammadanism erroneous. In order to gain the reverent submission of two hundred millions Islam must have had some great truths to teach. These were (1) belief in a *God*, "a real, living, personal God, the Creator, the Sustainer, and the Governor of the whole human race." Rationalism is foreign to Islam; the incarnation is not a strange thing, and the trinity was declaimed against only as Muhammad understood it. (2) Belief in a *divine revelation* made "in many portions and in divers manners." Not only, however, was the *Torah* revealed to Moses, the *Psalms* to David, the *Evangel* to Jesus and the *Koran* to Muhammad, but Muhammad is the "' seal of the prophets' to the abrogation of all other religious dispensations." (3) Belief in a *future life*, in which all men shall be rewarded or punished for the things done in the body. It is and always will be a question, how far the sensual character of heaven was to be taken literally, but the hell of the Koran is one of literal fire. (4) Belief in *salvation by faith*, defined by theologians as "the confession of the lips, and the confidence of the heart." Yet every inducement was held out to lead men to the performance of good deeds. The moral code was definite and very strict. (5) Belief in a *sacrifice*, the great central feast of Islam being a day of sacrifice, a witness, though unconscious that "without the shedding of blood there is no remission." The missing link in the Muslim's creed is the crucifixion of Christ. (6) Belief in *prayer*; five times a day he adores God and seeks forgiveness and guidance; these prayers formal perhaps, but not more so than those of millions of so-called Christians. And there is scarcely a sentence in the whole liturgy which a Christian might not utter. It is a matter for thankfulness that in a day when prayer is scoffed at, Islam teaches its reality to so many millions. (7) Belief in the *absolute predestination* of good and evil. "From the beginning God created one family for Paradise and another for hell. Hence the fatalism which enervates and demoralizes the social and national life of all Muslim people." (8) Belief in the *second coming of Christ*, not taught definitely in the Koran, but referred to frequently in the Traditions. (9) Belief in the *need of divine grace*; a prayer recited forty times a day begins, "Guide thou us in the straight path, the path of those to whom thou art gracious." In dealings with Muhammadans, use should be made of the great truths which they already possess. Here is a basis upon which a superstructure may be erected. The method of attack is wrong and will prove futile. It is not the method employed either by Christ or by the Apostles. Muhammadanism has failed to regenerate men; so does Judaism. Both have failed simply because they were not Christianity.

A clear, and direct presentation of facts little known and less appreciated. If it is a true one, and the author is an authority, the suggestions which he makes concerning one of the great problems of the age would seem to be of a most practical character.

* Rev. Thomas Patrick Hughes, M. R. A. S., Lebanon Springs, New York. *The Andover Review*, July 1888. Pp. 23-35.

The Higher Criticism in its Theological Bearings.*—The higher criticism is modern in its origin. While scholars of former days concerned themselves with the text of Scripture, questions are now being discussed as to the composition, the credibility, the integrity and literary form of the biblical writings. The issue of these modern investigations has left the New Testament practically whole and unharmed. But the case is different with the Old Testament and especially with the Pentateuch. The critical scholars of the Old Testament to-day are practically unanimous in maintaining the composite character of the Pentateuch. It is probably a compilation of at least four separate documents all subsequent to the time of Moses. This theory being accepted, what are the results to theology? Are they inconsistent with the Christian faith? While some conceptions of the Old Testament will be altered or destroyed, its essential character as a book of infallible moral and religious teaching will remain. In support of this it is to be noted (1) that though not written by Moses, it is no forgery unworthy of credit, for the book as a whole does not claim to have been written by Moses. Nor, indeed, was there in those days any notion of literary ownership, and it was not regarded as dishonorable to put one's own words into the mouth of another. It was never done in order to deceive. (2) This theory does not impeach the veracity of Christ, for He did not claim to be omniscient, and in many things he was willing to work in harmony with the views of his age. His authority does not decide the question; for it in this case becomes simply the authority of that generation of the Jews that crucified Him. (3) This theory leaves the history just as credible as does the traditional view; for both must allow the use of earlier documents by the author or authors. The Pentateuch, though written late in the life of the nation, is in entire harmony with the earlier historical books, and indeed, on this hypothesis, is more fully brought into accord with them. Tradition among ancient peoples was a valuable method of transmitting the knowledge of events. Among the Hebrews, especially, it was largely free from myth and legend. (4) But this theory does alter the traditional conception of the course of religious life and thought in Israel. They did not receive their entire law, theology and ritual at the beginning. Not a gloriously complete divine revelation followed by a thousand years of apostasy, but a growing apprehension and appropriation of the Jehovah who dwelt among them, is the view which this theory constrains us to adopt. It was this profound consciousness of the divine presence with them that distinguished Israel as a people. God was in the life of Israel in a higher and more intensive form than in other nations. (5) The law then does not point directly to Christ, but only as first it sprang out of the soil of national life. Yet all this national life was Messianic. The entire history of Israel is typical of Christ and therefore all parts of its literature and life find their fullness in Him. Thus the new view is not found necessarily fatal to the Christian faith. It is a theory about the Bible. Christianity neither stands nor falls with any theory of the Bible.

The article will generally be regarded as taking ground which the evangelical rank and file are not ready to accept. It is a phase of the question worthy of careful consideration. The tone and spirit are very liberal, yet entirely constructive.

The Characteristics of Hebrew Poetry.†—(1) Hebrew poetry has the qualities of all true poetry,—noble thought, expressed rhythmically, impressively, imagina-

* By Rev. Wm. Rupp, D. D., *Reformed Quarterly Review*, July, 1888. Pp. 344-377.

† By John H. Thomas in *The Presbyterian Quarterly*, July, 1888. Pp. 261-274.

tively. The poetic nature was characteristic of the Hebrew people throughout their history. (2) That so much of the divine revelation is written in poetry is explained by the fact that the human heart is most easily and deeply stirred by great thoughts rhythmically expressed.

The characteristics of Hebrew poetry are (1) chiefly and universally, its religious purpose; (2) the absence of any consciousness of art; (3) unity; (4) the total absence of any use of, or approach toward, fiction; (5) directness, simplicity and sincerity; (6) the use of the bolder figures of speech; (7) joyousness; (8) the employment of imagery drawn from the natural scenery of Palestine, from domestic life, from Hebrew history; (9) artistic form; (10) sublimity.

A presentation, in some respects hardly up to the times; but comprehensive and helpful.

The Unchangeable Word.*—Progress in knowledge involving the passing away of much that seemed to be established, is the characteristic of the present age. But the truths that were originally written in the Word of God are unalterably the same. The Bible when it came from the hand of God was perfect. This is argued (1) from the fact that the same God inspired the whole of it. It is as complete and perfect as its divine author. It is substantiated (2) by the attributes of God. He is unchangeable and perfect, and the revelation he has given cannot be less than complete and established forever. This is proved also (3) by the great object for which the Scriptures were written—to proclaim to all ages the one everlasting gospel. This gospel based on universal human needs is unalterable and cannot be amended or improved. Practical inferences follow:—(1) All the great doctrines of the Bible are fixed, whether or not man comprehends them. (2) The moral law as laid down in the Bible is forever the same and is forever binding on men.

A staunch and hearty upholding of the most conservative views relating to the Bible. It is reassuring, in these days of so many interrogations, to read such an article.

A Revised Text of the Hebrew Bible.†—The Revised Version of the English Bible is very unsatisfactory because it adheres to the massoretic text and fails to give any adequate recognition of the critical scholarship of the last two hundred years. This massoretic text has no real claim to be considered an accurate transcript of the original manuscripts. Critical scholars for three centuries and more have been comparing and emending this imperfect text on the established principles of textual criticism. Examples of these changes are found in Gen. 1:1, where for *shamaim* (heavens) is to be read *maim* (waters); also in Judges 3:8, where for *aram* the correct reading is *edom*; in Deut. 33:2, where the translation of the corrected text is "and came from Meribah-Kadesh." Other changes desirable are to remove passages which are out of place, to their rightful positions, to restore the ancient order of the O. T. Books, to give the prophetic writings their proper chronological order and assign them to their right authors, and to perform a similar service for the Psalms. A text thus amended and altered, the result of twenty-five years of close critical study, has been prepared by Prof. Graetz of Breslau, and now awaits publication. The cost of publishing such a work will be great, and it is hoped that American men of wealth and scholarship will feel it an honor to aid in this enterprise.

* By T. W. Hooper D. D. in *The Presbyterian Quarterly*, July, 1888. Pp. 203-216.

† By A. W. Thayer in *Unitarian Review*, July 1888. Pp. 58-60.

Without a doubt the results of such work deserve publication; and yet it is to be feared that Professor Graetz, if one may judge from his emendations already suggested, e. g. in his commentary on the Psalms, is too hasty in his conclusions to make the publication as desirable as it would otherwise be.

Views of the Babylonians concerning Life after Death.*—(1) Investigators of this subject have been Hincks (1854), Talbot (1871), W. St. Chad Boscawen, and Jeremias (*Die Babylonisch-Assyrischen Vorstellungen vom Leben nach dem Tode* (1887). (2) Sources of information: (a) the story of the Descent of Ištar to Hades, (translated by Mr. Adler in this article); (b) the Nimrod-Epic, in which Nimrod, who has lost a friend, resolves to seek out his ancestor, who has been deified, in order to obtain the resurrection of his friend and immortality for himself; but (c) the prayers handed down contain no indication of any longing after immortality. The rewards offered are "earthly prosperity, long life, and undying progeny." Punishments are also earthly, viz., sickness, disease, destruction of progeny, sudden death. (3) Assyrians practiced burial, the denial of which was a great misfortune. Where they buried is a question. Lower Chaldæa, the original home, is thought to have been the burial-place of the entire Mesopotamian Empire. The expedition of the Royal Russian Museum (1886) examined ruins of Surghul and El-hibba, and found both places to be cities of the dead. The corpses were partly buried, partly incinerated. (4) Some information is given concerning the funeral ceremonies. (5) General conclusion: The Assyro-Babylonians believe in a future life. Reward and punishment, however, were as a rule awarded in the flesh. Death was the great leveler, and all went to the same place, a dark, damp, uncomfortable abode. This was denied those who were not properly buried. For a few favorites of the gods, a happier fate was reserved. They were translated to the isles of the blessed and seem to have continued enjoying the same sort of existence they had in the upper world. This, however, was exceptional. Resurrection was known, but was vested largely in the hands of Allat, the queen of the under-world, though the other gods were continually endeavoring to break her spell.

The information contained in this article is valuable; the style and spirit are admirable. Perhaps too much space is given to the translations, but these are, after all, the most important.

* By Cyrus Adler, Johns Hopkins University, Baltimore, Md. *The Andover Review*, July, 1888. Pp. 92-101.

➔BOOK ❖ NOTICES.◀

SWETE'S SEPTUAGINT.*

The question of an Old Testament text is, with scholars, both tantalizing and important; tantalizing because of the apparent impossibility of securing within the present generation anything at all complete or satisfactory, important because so long as the text is confessedly so imperfect, critical results in many lines are unattainable. This is the great problem; but one of the many sub-problems, of less importance only because it is a sub-problem, is that which relates to the text of the Septuagint, which, as agreed by all, is the most valuable help in determining the Hebrew text. Before any work of much value can be done upon the latter, the text of the former must be settled.

The great primary editions of the Septuagint have been 1) that of the Complutensian Polyglott (1514-1517), 2) that of the Aldine press, but a few months later, 3) the Roman or Sixtine edition of 1587, and based on the Codex Vaticanus, and 4) the Alexandrian, issued by the Oxford Press 1707-1720. Of secondary editions special value is assigned by our edition to the work of Holmes and Parsons (1798-1827) not for the value of its text, but for the textual notes, and to the various editions of Tischendorf (1850, 1856, 1860, 1869, 1875, 1880, 1887, the last two under Nestle).

The present edition is a smaller or manual edition issued with as little delay as possible, a more complete edition being intended to follow. The former "confines itself to the variations of a few of the most important uncial codices already edited in letterpress or facsimile." In the latter, "it is proposed to give the variations of all the Greek uncial MSS., of select Greek cursive MSS., of the more important versions and of the quotations made by Philo and the earlier and more important ecclesiastical writers." This edition, containing the materials for a critical use of the Septuagint, is, of course, far superior to anything which has hitherto been offered the student both in quality and price. Tischendorf's, edition, up to this time the authority, like the American edition of Gesenius' Lexicon, is one which the author, if he were now living, would refuse to recognize as his own.

ABRAHAM: HIS LIFE AND TIMES.†

The fifteen chapters of the book take up the following subjects: 1) Abram's birth-place; 2) first call; 3) second call; 4) the promised land; 5) Egypt; 6) sep-

*THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT, edited by the Syndics of the University Press, by Henry Barclay Swete, D. D., Honorary Fellow of Gonville and Caius College. Vol. I Genesis-IV Kings. Cambridge, at the University Press, 1887. 8vo. Pp. 1-827. New York: Macmillan & Co. Price, \$2.25.

†ABRAHAM: HIS LIFE AND TIMES. By Rev. William J. Deane, M. A., Rector of Ashen, Essex. New York: Anson D. F. Randolph & Co. 12mo. Pp. 179. Price \$1.00.

aration; 7) Chedorlaomer; 8) the covenant; 9) Hagar—circumcision; 10) Sodom; 11) Gerar and Beersheba; 12) temptation; 13) Machpelah; 14) Isaac's marriage; 15) closing years—death. The writer has formally adopted no theory of the documents of Genesis, his chief authority. He understands the narrative of that book to have been derived from different sources and to have been worked up by a compiler into a consistent and fairly complete biography, and this with the hints obtained from later Scripture gives us a finished picture of the patriarch.

Partly because the biblical narrative itself is so full, and hence a biography of Abraham must consist largely of material already very familiar, partly because the outside sources, at this early period, are comparatively rare and unreliable and partly also because of the failure of the writer to build his work upon a scientific interpretation of the records given us in Genesis, this volume is not so valuable as some others of the series of which it is a part.

SOLOMON: HIS LIFE AND TIMES.*

This book is written by Canon Farrar, who is known as a prolific writer and profound biblical scholar. In it are all the characteristics which we would expect to find in a book written by its distinguished author. The influence which surrounded the childhood and youth of Solomon,—his accession to the throne,—the initial troubles of his reign,—his notable sacrifice and dream,—the splendor of his court,—the building of the temple—its plan and aspect,—the other buildings and cities which added to the glory of the kingdom, and the marvelously extended commerce which laid under contribution the products and wealth of the surrounding nations, are pictured with an artist's skill, and we are made to see "Solomon in all his glory."

The chapter on the decline of Solomon is the saddest and most instructive in the book. The depth of the decline is thus presented at the close of the chapter. "He changed the true Israel into a feeble Simulacrum of Egypt,—a pale reflex of Phœnicia. He stands out to kings as a conspicuous warning against the way in which they should not walk. He found a people free, he left them enslaved; he found them unburdened, he left them oppressed; he found them simple, he left them luxurious; he found them inclined to be faithful to one God, he left them indifferent to the abominations of heathendom which they saw practiced under the very shadow of his palace and his shrine; he found them occupying a unique position as providential witnesses to one saving truth, he left them a nation like other nations, only weaker in power and exhausted in resources."

The remainder of the book is mainly devoted to a careful consideration of the wisdom of Solomon and books attributed to him. He says, "If Solomon's authorship of the Song of Songs must be regarded as being in the highest degree dubious, it must now be looked upon as a certain result of advancing knowledge that he was not the author of Ecclesiastes." "In the Book of Proverbs, more probably by far than in the other books attributed to Solomon, we may possess some of his contributions to the thought of the world."

This book should be in the library of every thoughtful and devout student of the Bible.

* SOLOMON: HIS LIFE AND TIMES. By Rev. F. W. Farrar, D. D., F. R. S., Archdeacon and Canon of Westminster; and Chaplain in ordinary to the Queen. New York: Anson D. F. Randolph & Co., 38 West Twenty-third Street.

THE PEOPLE'S BIBLE.*

The fifth and sixth volume of "The People's Bible," covering Joshua, Judges, are on our table. Twenty-five volumes are to complete what has been called "Parker's greatest work." The author treats the Bible as a book for the people, as a revelation from God to the human family in which all the members of the family have a common interest. In his view, on the very surface is found in history, prophecy and song, in gospels, epistles and apocalypse, that which meets the necessities of people of all classes. The alternative title, "Discourses upon Holy Scripture," better describes the contents of the book. The author is a London preacher with a representative congregation of the world's people before him. He and they together are going through their own Bible, seeking to grasp its grandest truths, to learn its greatest lessons, and to breathe in its pure and lofty spirit. The preacher, Dr. Parker, *may* be a skillful exegete, but results not processes are what he gives the people. The digging and blasting have been done in his study, if done at all; in his pulpit there is no sight of either pickax or hammer, or smell of powder. We see him only as one moving over a rich mineral region, lifting and exhibiting to the people who press around him, nuggets of precious ore, and discoursing eloquently on their value and use. Thus he goes through the Bible. Those who follow him will, with little effort on their part, find a certain profit and enjoyment, but not that profit and enjoyment which come from an examination of what lies beneath the surface. A great multitude of people, alas that it is *so* great, can enjoy and be profited by only such a treatment of the holy volume.

ELIJAH: HIS LIFE AND TIMES.†

This volume treats of one of the most critical periods in the history of the Jewish people, and the most remarkable prophet in that history until we come to "the days of him in whom all men recognized a second Elijah." The author gives us a graphic account of the state of Israel at the first appearance of Elijah. He shows us Israel wavering between the worship of the living God and that of Baal, and Elijah, the type of the prophet in all ages, witnessing for the truth. We see taking place the mighty changes caused by Elijah's bold and fearless testimony to the existence of the true God. Critical points and points in controversy are merely touched upon, but where any reference is made to opposing views it is with a commendable spirit of fairness. Whenever, in the course of the history, ethical or theological questions arise the author has treated them fully and clearly. The care given to the interpretation of difficult passages,—for example, those connected with the ascension of Elijah,—is especially noteworthy. He takes Elijah as the type of the Christian minister, and he seizes every opportunity, both in the life of Elijah and in the history of his times, to derive practical lessons which he presses home to the breasts of his readers. The style of both thought and expression is simple and perspicuous. The book is especially practical, and will commend itself to all classes of readers.

* **THE PEOPLE'S BIBLE.** Discourses upon Holy Scripture by Joseph Parker, Minister of the City Temple. Vols. V. and VI. New York: Funk & Wagnalls. Per vol., \$1.50.

† **ELIJAH: HIS LIFE AND TIMES.** By Rev. W. Milligan, D. D., Professor of Divinity and Biblical Criticism, Aberdeen. New York: A. D. F. Randolph & Co. 12mo. Pp. 206. Price \$1.00.

CORRESPONDENCE SCHOOL OF HEBREW.

The following persons have been enrolled as members of the Correspondence School during August and September: Mr. R. T. Campbell, Pawnee City, Neb.; Rev. C. E. Chandler, Columbus, O.; Mr. H. W. Dickerman, Chicago, Ill.; Rev. C. J. Dobson, Claremont, Ontario, Can.; Rev. J. H. Girdwood, Ceresco, Mich.; Mr. C. V. R. Hodge, Burlington, N. J.; Miss E. E. Howard, Charlottesville, Va.; Mr. J. A. Ingham, Hackettstown, N. J.; Mr. T. J. Kirkpatrick, Springfield, O.; E. S. Maxson, M. D., Syracuse, N. Y.; Rev. T. McAulis, Broach, India; Prof. R. W. McGranahan, Coultersville, Pa.; Rev. W. P. McKee, Minneapolis, Minn.; Rev. B. W. Mebane, Dublin, Va.; Rev. J. R. Munro, Antigonish, N. S., Can.; Rev. D. F. Mustard, Walton, Kan.; Rev. R. F. Norton, E. Norwich, N. Y.; Prof. F. W. Phelps, Topeka, Kan.; Rev. J. J. Redditt, Scarboro, Ontario, Can.; Rev. J. W. Smith, Xenia, O.; Rev. S. B. Turentine, King's Mountain, N. C.; Rev. B. C. Warren, Deal's Island, Md.; Mr. E. M. Wherry, Le Roy, N. Y.

It will be noticed that only about one-half of the persons in the above list are ministers. Of the other half nearly all are students who have not yet entered the theological seminary. This is an encouraging fact, as it is one of the indications of the growth of sentiment in favor of the acquisition of Hebrew as a preparation for the theological course. The still larger number who have begun the language in the Summer Schools this year furnish another indication of the same sort.

The graduates for the two months are Rev. W. P. Archibald, Cavendish, Prince Edward Island, Can.; Prof. Holmes Dysinger, Carthage, Ill.; Prof. D. S. Gage, Macon, Ill.; Prof. W. H. Long, Waco, Texas; Mr. J. K. McGillivray, Winnipeg, Manitoba; Rev. D. D. Owen, Pulaski, N. Y.; Rev. D. H. Patterson, Tully, N. Y.; Rev. J. Wood Saunders, Deer Park, Ill.

Perfect papers have been received from Rev. E. H. Barnett, D. D., Atlanta, Ga., 2; Rev. J. P. Howell, Maple Bay, Vancouver Island, 1; Rev. G. W. Davis, New Haven, Conn., 1; Mr. John A. Ingham, Hackettstown, N. J., 1; Rev. J. W. Smith, Xenia, Ohio, 1; Rev. J. J. Van Zanten, Holland, Mich., 1, and Mr. E. J. Young, Washington, D. C., 2.

It is an encouraging fact that more examination papers have been received and cor-

rected in each month this year than in the corresponding month of the previous year. The amount of work done is the real test of the success of the School, rather than the number of additions to the list of members.

The attention of the members of the School is called to the new Instruction Card, of which a copy has been sent to each student. Observe particularly the increase in the number of prizes offered to those sending in the largest number of examination papers from Dec. 1, 1888, to Nov. 30th, 1889. Those who are competing for the prizes offered this year should remember that less than two months remain in which to send in papers. A list of all who have forwarded forty or more examination papers during the year will be published in the January STUDENT.

To those students who have covered a considerable amount of Hebrew work it will be easy and very pleasant to take a cognate course in Arabic or Assyrian. These studies open a fresh field of research, involve new elements of linguistic acquisition, bring the student into an unexplored epoch of history, and furnish fresh incentives to Hebrew work itself. With the assistance of Mr. F. K. Sanders, M. A., a Scholar in Semitic languages in Yale University, the principal is able to offer courses in these languages, arranged upon the same plan and taught by the same methods as those of the Hebrew courses.

Five members of the Correspondence School have died within the past year. They are Prof. N. H. Ensley, of Rodney, Miss., formerly a professor in Washington, D. C., who will be remembered as one of the colored students by those who attended the Chicago Summer School of 1884; Rev. F. K. Leavell, of Baltimore, Md., one of the graduates of last year who took a very high rank in the School; Rev. Donald MacGregor, of Houston, Texas; Rev. L. R. McCormick, of Loweyville, S. C., and Rev. E. D. Simons, of New York City.

It may be announced that what is a branch of the Correspondence School of Hebrew, has been established in Tokio, Japan. This is the outgrowth of an interest in Hebrew work which is rapidly spreading, and of an appreciation of the practical efficiency of the correspondence system. Details of this new organization will be given later.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- The Sermon Bible: Genesis to 2 Samuel.* N. Y.: A. C. Armstrong and Son.....\$1.50.
Boudha. By Jules Claretie. Paris.....\$7.50.
The Inspiration of the Old Testament inductively considered. The 7th Congregational Union Lecture. By Alfred Cave. London: Congregational Union.
Juedische Geschichte., I. Von Thren Aufängen bis zum Untergange d. Reiches Juda. By E. Krähe. Berlin: Oemigke.....M.4.50.
Der biblische Simson der ägyptische Horus-Ra. By E. Wietzke. Wittenberg: Wunschmann.....M.1.40.
La Bible. Traduction nouvelle. II. Levitique, Nombres, Deuteronomie. Par E. Ledrain. Paris: Lemerre.....7.50f.
Die Genesis, mit Unterscheidung der Quellschriften. By E. Kautzsch and A. Socin.
Beträge zur semitischen Religionsgeschichte. Der Gott Israel's u. die Goetter der Heiden. By F. Baethgen. Berlin: Reuther.....M.10.
Die Zerstreung d. Volkes Israel. 3. Hft.: Der Thalmud. Berlin: Reuther.....M.1.80.
La Sainte Bible. Texte de la Vulgate, traduction française en regard, avec commentaires théologiques, etc. Le Deuteronomie. Le Nombres. Par Trochon et Bayle. Paris: Letellieux.
Introduction à la critique générale de l'ancien testament. De l'origine du Pentateuque. II By L'Abbe Martin. Paris: Maisonneuve.30f.

ARTICLES AND REVIEWS.

- Manly's Bible Doctrine of Inspiration.* By C. L. Diven in New Englander, August, 1888.
From the Red Sea to Mt. Sinai. By E. L. Wilson, in the Century, July, 1888.
The Way of the Philistines. By A. H. Sayce, in Independent, Aug. 2, 1888.
Deitzsch's New Genesis Commentary. Review. Ibid, June 14.
Was the Ezodius-Pharaoh drowned in the Red Sea? By Prof. J. A. Paine, Ph. D., in the Examiner, Aug. 16, 23, 30, 1888.
The Teaching of Bible History. By J. Sewall in Sunday School Times, July 7, 1888.
Sayce on Babylonian Religion. Review. Ibid. *Stapper's Palestine in the Time of Christ.* Review. Ibid, July 14.
The Offerings of the O. T. By C. A. Briggs. Ibid, July 21.
Westminster Abbey Lectures on Job. Review. Ibid.
The Chokhma. By W. W. Davies. Ibid, Aug. 11.
Külte's Geschichte der Hebraer. Critique in Independent, July 19, 1888.
Prof. Deitzsch and the Jews. By B. Pick. Ibid. *An old Babylonian Letter.* By T. G. Pinches. Ibid, Aug. 23.
The Book of Job: with reference to Chap. 19: 23-27. By Rev. W. B. Hutton in Expositor, Aug. 1888.
Deitzsch's Genesis. By Kautzsch in Theol. Litzng, July 28, 1888.
Merr's Chrestomathia Targumica. By Baethgen. Ibid, Aug. 11.
Heiligstedt's Praeparationen zum Propheten Jesaja. By Budde. Ibid.
Daiman's Der leidende und der sterbende Messias u.s.w. By Siegfried. Ibid.
The Lake of Moeris and the Patriarch Joseph. By F. C. Whitehouse in Camb. Antiq. Soc. Comm. XXVIII, 1888.
The Name of "Moses." By A. H. Sayce in Academy, July 7, 1888.
"Mosheh and Masu." The Name "Moses." By G. W. Collins and E. B. Birks. Ibid, July 14.
Notes on certain passages in Deutero-Isatah. [40:19; 44:11; 45:14; 52:2]. By A. A. Bevan in The Jour. of Philol. XVII., 1888.
Ezechiel's Weissagung wider Tyrus. Cap. 26, 27, 28. By C. H. Manohot in Jahrb. f. prot. Theol. 3, 1888.
Das Buch Dantel u. die assyriologische Forschung. 2. Das Mahl des Belsazar. By O. Andra in Bew. d. Glaubens, July, 1888.
Die nordamericaenschen pentateuchkritischen Essays. By F. Deitzsch in Ztschr. f. kir. Wiss. u. Leb. 5, 1888.
Questions actuelles d'exegese et d'apologie biblique. III. Les objections contre l'origine Mosaïque du Pentateuque. By J. Brucker in Etudes rel. philos. et hist. July, 1888.
Micha Studien. I. Tegenvoordige stand van het Micha Vraagstuk. By J. W. Pont in Theol. Stud., 4, 1888.
The Pentateuchal Story of Creation. By Geo. D. Armstrong, D. D., in Presby. Quarterly, October, 1888.
Ewald's Old and New Testament Theology. By J. L. Girardeau. Ibid.
Ladd's What is the Bible. By S. M. Smith. Ibid.
Jeremias', Die Babylonisch-assyrischen Vorstellungen vom Leben nach dem Tode. By Budde in Theol. Ltrzt., Sept. 8, 1888.
L'entrée des Israélites en Canaan et l'Egypte. By R. Chatelanat in Rev. Chret., 8, 1888.
The Ten Tribes. By C. R. Conder in the Palestine Exploration Fud, July, 1888.
The Burial of Moses. By A. R. Thompson, D. D., in S. S. Times, Sept. 8, 1888.
The Ten Commandments as a covenant of Love. By H. C. Trumbull, D. D., in S. S. Times, Sept. 15, 22, 1888.
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The Song of Solomon. By A. H. Moment, D. D., in The Treasury, October, 1888.
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The Pool of the Serpents. By Prof. J. A. Paine in Independent, Sept. 13, 1888.
Immanuel. Editorial. Ibid.
Moses' Idea of God. By E. M. Epstein in Christian Quarterly Review, October, 1888.
The Origin, Mission and Destiny of, and the Christian's Relation to, Civil Government, from the Old Testament. By David Lipscomb. Ibid.
Cheyne's Book of Psalms. By A. W. Benn. Ibid., Sept. 8; also in Athenæum, Sept. 1.
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Junior-right in Genesis. By J. Jacobs in Archæological Review, July, 1888.
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The Pentateuch: Egyptian and authenticity. By G. Lansing, D. D. Ibid.
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❖ NEW ❖ TESTAMENT ❖ SUPPLEMENT ❖

OF

The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

[Copyright by W. R. Harper, 1933.]

Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William R. Harper, Yale University, New Haven.

STUDY V.—BEGINNINGS OF OPPOSITION. MARK 2:1-22.

Resumé of Studies I.-IV. 1. The ministry of John as a preparation for the Christ. 2. The early life of Jesus and the events which opened the way to his public ministry. 3. An outline of his life and work from the baptism to the events now to be considered.

I. The Material Analyzed.

Read carefully Mark 2:1-22, and be able to make a definite statement upon each of the following points:

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|-----------------------------------|--|
| 1. return to Capernaum (v. 1); | 5. associates of Jesus (v. 15); |
| 2. a paralytic healed (vs. 2-12); | 6. Jesus criticised; he replies (vs. 16,17); |
| 3. teaching by the sea (v. 13); | [22]. |
| 4. a new disciple (v. 14); | 7. discussion about fasting (vs. 18- |

II. The Material Compared.

1. With vs. 1-22 cf. Mt. 9:2-17; Lk. 5:17-30.
2. Note in Matthew, 1) the brevity of the narrative of the miracle; 2) the multitude's idea about Jesus, v. 8, "men"; 3) the name Matthew, 9:9; 4) a characteristic addition, 9:13.
3. Note in Luke, 1) the audience, 5:17; 2) the condition of Jesus, 5:17; 3) details about Levi, 5:27-29.
4. Note in both, 1) more definite statements about the opposition to Jesus, Mt. 9:4; Lk. 5:30; 2) the fear of the people, Mt. 9:8; Lk. 5:26.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| 1) V. 1. <i>The house</i> ; i. e. of Peter, cf. 1:29. | (Num. 23:5,16; Deut. 30:14; Isa. 2:3; etc.); and by the apostles (2 Tim. 4:2; James 1:21; 1 Pet. 2:8). |
| 2) V. 2. (a) Observe Mark's characteristic details which appear also in vs. 3,4. Do they suggest that here is the narrative of an eye-witness?
(b) <i>The word</i> ; (Mk. 16:20; Lk. 1:2; Acts 8:4). Abbreviated term for the gospel of the Kingdom of God; cf. Mt. 13:19; note similar use in the O.T. | 3) V. 3. <i>Man-sick-of-the-palsy</i> ; i. e. a paralytic. |
| | 4) V. 4. Note the phrases <i>uncovered</i> and <i>broken it up</i> (lit. "scooped it out"), and observe their appropriateness to an oriental dwelling. |

- 5) V. 5. *Faith*; (a) of whom? (b) in what?
- 6) V. 8. *Perceiving*, etc.; contrasted with the "reasoning" of the scribes, an immediate and full spiritual insight; What light on the intellect of Jesus?
- 7) V. 9. (a) *Is*; emphatic. What was the underlying thought of the scribes?
- 8) V. 10. (a) *Son of Man*; (cf. Dan. 7:13,14) (1) a title of the expected Christ, but not in common use; (2) it emphasizes his lowliness and universal human relations; (3) it both reveals and conceals that he is the Christ.
(b) *Power*; note Jesus' consciousness of authority, cf. 1:22,27.
- 9) V. 13. (a) *Sea-side*; what sea?
(b) *Multitude*; describes a social class, "the common people" (cf. 12:37).
- 10) V. 14. (a) *Levi*; (1) meaning of the name? (2) another name, Mt. 9:9; (3) how explain the fact of two names? cf. Mt. 16:17,18; Acts 13:9. (4) what probability of his previous acquaintance with Jesus?
(b) *place-of-toll*; custom-house; why needed in this region?
- 11) V. 15. (a) *Publicans*; cf. Lk. 3:13; 19:8; Mt. 5:46,47; 18:17; 21:32. From these and other passages learn something of their business and social position from the Jewish stand-point.
(b) *Sinners*; either (1) merely foreigners, or (2) persons who did not strictly observe the Jewish law, or (3) people of vicious lives.
(c) *Disciples*; (1) first used here in Mark to describe Jesus' associates; (2) meaning of the word; (3) whom did it here include?
- 12) V. 16. *Pharisees*; meaning of the word?
- 13) V. 18. (a) *John's disciples*; (1) where was John? (2) how account for their union with the Pharisees in view of Mt. 3:7? (3) motives in their question?
(b) *Were fasting*; i. e. at the time of this feast. Reasons why Jesus and his disciples should fast; (1) either it was a legal fast-day, or (2) as a mark of their piety.

2. GENERAL TOPICS.

- 1) **The Miracle.** Vs. 8-12. (a) From the material at hand seek to picture the whole scene as vividly as possible; (b) note in relation to the person healed, his disease and apparent physical condition; (c) study the word of forgiveness (v. 5), and consider the possible inferences from it as to (1) the man's mental and moral state, (2) the insight of Jesus, (3) the prominence of the spiritual element in his work; (d) observe the internal evidence for the miracle, (1) the opposition of the scribes silenced, (2) the feelings of the people (v. 12), (3) other possible arguments.
- 2) **First Principles.** Vs. 17,19-22. (a) Note carefully the characteristics of these answers of Jesus as (1) indirect, (2) pictorial (cf. Lk. 5:36, "parable"), (3) comprehensive; (b) study each one as exhibiting some phase of Jewish life, e. g. (1) medicine, (2) marriage (explain these words as connected with a marriage, *sons-of-the-bride-chamber*, "*bridegroom*," "*cannot fast*," "*shall-be-taken-away*"); (3) clothing (explain "*undressed*," "*fill it up*," "*worse rent*"); (4) making and keeping of wine; (c) decide whether these phrases have each a special meaning in the teaching which Jesus here conveys, and if so, note especially "*sick*" (v. 17), "*bridegroom*" (v. 19, cf. John 3:29), "*shall-be-taken-away*" (v. 20), "*old garment*" (v. 21), "*new wine*," "*fresh wine-skins*" (v. 22). (d) Study the whole (1) as answers to the criticisms of vs. 16,18; (2) as revealing the principles of Jesus concerning the persons he seeks, and his methods of dealing with them; (3) as disclosing the spirit of the new company; (4) as opposed to the prevailing religious ideas of the time.

IV. The Material Organized.

1. *Classify the material*, as in previous "studies," under the following heads: (1) persons; (2) habits and customs; (3) institutions; (4) miracles; (5) important events; (6) characteristics of Jesus; (7) literary data.

2. *Condense the material* into the briefest possible statement under the leading thought of *Beginnings of Opposition*, e. g.:

Questions are raised in the course of the work of Jesus about his right (1) to forgive sins, (2) to associate with publicans and sinners and (3) to refrain from fasting. He answers the first by working a miracle of healing; the second, by the declaration that his mission is to call sinners; the third, by showing that fasting is not suited to the spirit of his disciples and would only injure their religious life.

V. The Material Applied.

- FASTING.** 1. The spirit and purpose of fasting as a religious exercise. 2. Its relation to the Christian life; 1) regarded as foreign to the spirit of Jesus, 2) allowable and desirable in certain circumstances, 3) the great condition which regulates its use (vs. 19,20)—relation to Jesus Christ, 4) limitation of its practice, e. g. by health, duty, personal feelings, etc., 5) dangers both physical and spiritual in its exercise, 6) its relation to the religious needs of the present day.

STUDY VI.—THE FIRST CONFLICTS. MARK 2:23-3:6.

- Résumé.** 1. Recall the occasions on which Jesus began to encounter opposition. 2. Mention the persons from whom it came. 3. Note the teachings of Jesus which were likely to arouse it.

I. The Material Analyzed.

Read carefully Mk. 2:23-3:6, and be able to make a definite statement concerning each of the following points:

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| 1. Disciples pluck grain in the fields on the Sabbath (v. 23); | 4. Jesus in the synagogue (ch. 3:1); |
| 2. Pharisees question (v. 24); | 5. Pharisees watch him (v. 2); |
| 3. Jesus replies (vs. 25-28); | 6. a withered hand healed (vs. 3-5); |
| | 7. plots against Jesus (v. 6). |

II. The Material Compared.

- With 2:23-3:6, cf. Mt. 12:1-14; Lk. 6:1-11.
- Observe additional points: 1) explanatory, Mt. 12:1,9,10,13; Lk. 6:1,6-8,11; 2) characteristic, Mt. 12:5-7; 3) another argument, Mt. 12:11,12.
- Review the order of events in Mk. 2:1-3:6, and note how Matthew follows a different order. Cf. Mt. 9:18-11:30.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | |
|--|--|
| 1) V. 23. <i>Ears of corn</i> ; (a) either wheat or barley; (b) both ripened in April. The time of the event may have been either just before or just after the Passover. | 4) V. 26. (a) <i>Abiathar</i> ; (1) the historical difficulty here; (2) various explanations proposed?
(b) <i>Shewbread</i> ; cf. Lev. 24:5-9. What reason for supposing this event to have occurred on the Sabbath?
(c) <i>Gave to them</i> ; what added argument here? |
| 2) V. 24. <i>Not lawful</i> ; (a) the three-fold action of the disciples, cf. Mt. 12:1; Lk. 6:1; (b) cf. Deut. 23:25; Ex. 16:25,28; 20:9,10, and determine what was the offense charged. | 5) Ch. 3:1. <i>The synagogue</i> ; i. e. of Capernaum, cf. Mk. 1:21. |
| 3) V. 25. <i>What David did</i> ; (a) examine the history referred to; (b) wherein lay the force of this argument? | 6) V. 2. (a) <i>Watched</i> ; a new attitude toward Jesus. |

- | | |
|---|---|
| <p>(b) <i>Accuse</i>; of what crime before and what tribunal (cf. Mt. 26:59)?</p> <p>7) V. 5. (a) <i>Looked round about</i>; characteristic detail of Mark.
(b) The human feelings of Jesus, (1) anger, (2) grief, (3) compassion.
(c) <i>Hardening</i>; (1) a process going on, (2) a growing incapacity for right</p> | <p>feeling and action, (3) they are themselves responsible for it.</p> <p>8) V. 6. (a) <i>Herodians</i>; (1) meaning of the name, (2) a party opposed in politics and doctrine to the Pharisees.
(b) <i>Destroy</i>; cf. Ex. 31:15.</p> |
|---|---|

2. GENERAL TOPICS.

- 1) **The Sabbath.** (a) Read Ex. 20:8-11; 31:12-17; 35:3; Num. 15:32-36; Deut. 5:15, and consider the law of the Sabbath and the ground given there for its observance; (b) gather, from whatever sources accessible, facts as to the existence of a Sabbath among other ancient peoples; (c) learn something of the method in which this law was interpreted and applied to social life by the Jewish teachers in the time of Jesus; (d) mark the relation of Jesus to this law, (1) superior to it, 2:28, (2) restoring its real purpose and giving its true interpretation, 2:27; 3:4 (cf. Lk. 14:2-6; 13:10-17), (3) making it, in certain respects, of none effect for himself and his disciples.
- 2) **The Miracle.** Mk. 8:1-6 (and parallels). (a) Bring the scene in its details clearly and vividly before the mind; (b) the special characteristics of this miracle, (1) on the Sabbath, (2) without touch or direct command; (c) evidence for its reality in (1) the incurable nature of the ailment, (2) the attitude of the Pharisees before and after the event; (d) its purpose as (1) a proof of power, (2) an illustration of his teaching about the Sabbath, (3) a manifestation of mercy.
- 3) **Hostility to Jesus.** (a) Compare this attitude and action of the scribes and Pharisees with their former relations to Jesus, cf. John 2:18; 4:1; Mk. 2:6, 7, 16, 18; (b) causes for their present hostility (1) in the actions of Jesus (cf. John 5:16), (2) in his teachings, (3) in his claims; (c) how far this opposition may be regarded as prompted by honest religious motives; (d) causes for the hostility of the Herodians; (e) significance of their union with the Pharisees against Jesus.

IV. The Material Organized.

1. *Gather the material and classify it* under the following heads: 1) persons; 2) historical allusions; 3) miracles; 4) teachings; 5) Jesus as man; 6) habits and customs; 7) institutions.
2. *Condense the material into the smallest possible compass, e. g.:*
 - 1) § 1. ch. 2:23, On the way through the fields the disciples pluck grain.
 - v. 24, Pharisees ask why they do this unlawful thing.
 - v. 25, Jesus asks what David did when hungered.
 - v. 26, He ate the shewbread and gave to his men.
 - v. 27, The Sabbath was made for man.
 - v. 28, So that the Son of Man is its lord.

Jesus, defending his disciples accused of violating the Sabbath law by plucking grain, cites the similar action of David, claims the Sabbath for man and asserts his own lordship over it.
 - § 2. ch. 3:1, Jesus is in a synagogue on the Sabbath with a man whose hand is withered.
 - v. 2, They watch to accuse him if he heals it.
 - v. 3, Jesus says to him, Stand forth.
 - v. 4, He asks them, Is it lawful to do good, to save life, or its opposite? They are silent.
 - v. 5, Looking at them with anger and grief for their attitude, he bids the man stretch forth his hand and it is healed.

v. 6. Pharisees consult with Herodians to destroy him.

Jesus, in a synagogue on the Sabbath before those watching to accuse him of Sabbath-breaking, claims the right to do good and then heals a withered hand. At once counsel is taken to destroy him.

- 2) Let the student now seek to combine into a single condensed statement the essential ideas of §§ 1 and 2.

V. The Material Applied.

SABBATH OBSERVANCE. 1. Having ascertained the relation of Jesus to the Sabbath law, seek to determine 1) how far those Christians are right who keep the Sabbath in obedience to the literal requirements of the law; 2) how far they are right who regard the Jewish law of the Sabbath as having ceased to be binding on Christians. 2. The need of a Sabbath rest both for man and beast. 3. The Christian idea of a Sabbath and the spirit of its observance. 4. Practical applications of these ideas to 1) different classes of people, e. g. working men, children, etc.; 2) different kinds of occupations suitable for the Sabbath.

STUDY VII.—NEW METHODS. MARK 3:7-19a.

Résumé. 1. The attitude of Jesus toward the Jewish Sabbath. 2. Practical illustrations of this attitude given by Jesus and his disciples. 3. Resulting feelings and action of the Pharisees.

I. The Material Analyzed.

Read carefully Mk. 3:7-19a, and be able to make a definite statement upon each of the following points:

- | | |
|---|--|
| 1. Jesus withdraws to the sea; many follow (vs. 7,8); | 5. Jesus calls his disciples and ordains twelve; their work (vs. 13-15); |
| 2. the attending boat (v. 9); [10]; | 6. their names (vs. 16-19). |
| 3. effect of his acts of healing (v. 10); | |
| 4. witness of unclean spirits rebuked (vs. 11,12); | |

II. The Material Compared.

- With Mk. 3:7-19 cf. Mt. 12:15-21; Lk. 6:12-19. Under the points of the above analysis gather all additional material given in these parallel passages.
- With Mk. 3:16-19 cf. Mt. 10:2-4; Acts 1:18.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | |
|---|---|
| 1) V. 7. <i>Withdrew</i> ; (a) Why? Mt. 12:15; (b) a permanent retirement from the cities as the main field for his work. | 4) V. 9. <i>Lest they throng him</i> ; was the pressure of the crowd unpleasant to Jesus? |
| 2) V. 8. (a) Let these countries be located on the map. (b) <i>Things he did</i> ; Mark emphasizes the doings of Jesus. | 5) V. 11. <i>Son of God</i> ; a clearer testimony than in 1:24. |
| 3) Vs. 9-12. Observe the many details given in Mark alone. | 6) V. 13. (a) <i>The mountain</i> ; where? (b) <i>He himself would</i> ; i. e. implying deliberate choice on the part of Jesus, cf. John 6:70; 15:16. |

- 7) V. 14. *Send-forth*; the same root-word as in "apostle."
 8) V. 16. *Surnamed*; cf. John 1:42.
 9) V. 17. *Boanerges*; appropriateness of the name; cf. Lk. 9:54; Mk. 9:38; 10:37.
 10) V. 18. (a) *Bartholomew*; (1) meaning of the name; (2) probability of his being the same person as Nathaniel, cf. John 1:45-49; 21:2.
 (b) *Thomas*; another name (John 11:16).
 (c) *Alphæus*; (1) cf. 2:14; (2) if the same person, note the relation of James and Matthew.
 (d) *Cananean*; (1) meaning; (2) another term in Lk. 6:15.
 11) V. 19. *Iscariot*; (1) meaning; (2) nationality of Judas (Josh. 15:20,25).

2. GENERAL TOPICS.

- 1) **Jesus and the Multitudes.** Vs. 7-12. (a) Observe the wide extent of Jesus' fame; (b) consider the probable motives of the crowds that sought him, e. g. (1) curiosity, (2) healing, (3) instruction, (4) other motives (John 6:26; Mk. 7:1,2); (c) distinguish between the multitudes and the disciples (Mt. 12:46,49; Mk. 3:9; 4:10, etc.), (1) not all who sought him were accepted (Mt. 8:19; Lk. 9:61,62), (2) conditions of discipleship (Lk. 14:26,27,33); (d) in view of Lk. 6:17; John 6:66, were there many disciples?
 2) **The Twelve.** Vs. 18-19. (a) Study the *occasion* of this organization as found in (1) the recent outbreak of hostility, (2) the growing fame of Jesus; (b) the significance in the number appointed (Mt. 19:28; Lk. 22:30); (c) observe the characteristics of the twelve, individually and as a body, e. g. (1) nationality, (2) education, (3) social position, (4) personal traits, (5) relations to one another; (d) reasons for the choice of such men, whether (1) necessity, (2) their former relations to Jesus, (3) they are preferred by reason of their characters; (e) their relation to Jesus (vs. 14,15); (f) estimate some of the advantages of this new company, e. g. (1) the personal influence and teaching of Jesus concentrated on them, (2) a nucleus formed for the larger body of disciples, (3) opportunity for more extended preaching of the Gospel, (4) a body of witnesses to Jesus after his death.

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) institutions; 3) persons; 4) important events; 5) literary data; 6) Jesus as more than man.
 2. *Condense the material* into the briefest possible statement.
 § 1. v. 7, Jesus retires to the sea with a multitude from Galilee.
 v. 8, The fame of his deeds attracts many from other parts.
The fame of Jesus attracts multitudes to his retreat by the sea.
 § 2. v. 9, A boat is to attend him lest they crowd upon him.
 v. 10, His healings cause many sick to crowd upon him.
 v. 11, Demoniacs worship and say, Thou art the Son of God.
 v. 12, He forbids them to make him known.
A boat is to attend him, for the sick crowd upon him to be healed and the demoniacs acknowledge him against his will.
 §§ 1, 2, JESUS BY THE SEA ATTRACTS MULTITUDES, AND TO AVOID THE CROWD OF THEIR SICK AND THE DEMONIACS WHOSE TESTIMONY HE FORBIDS, HE IS ATTENDED BY A BOAT.
 § 3 v. 13, From the mountain he calls certain ones to him.
 vs. 14, 15, He appoints twelve men to be with him and to be sent forth for preaching and healing.
 v. 16, Simon surnamed Peter.
 v. 17, James and John, sons of Zebedee, surnamed Boanerges.
 v. 18, Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphæus, Thaddeus, Simon Cananean.

v. 19a, Judas Iscariot, the betrayer.

On the mountain he appoints twelve men as companions and apostles.

§§ 1-3, Jesus by the sea is attended by a boat because of the thronging crowds that seek healing and appoints twelve men as companions and apostles.

V. The Material Applied.

FELLOWSHIP WITH JESUS. 1. The means by which the twelve were trained. 2. Elements of this fellowship of Jesus which made it helpful. 3. How we may share in this fellowship. 4. Its purpose—to fit men to help others. 5. How to exert this helpful influence.

STUDY VIII.—FALSE REPORTS. MARK 3:19b-35.

Résumé. 1. Mention changes in the methods of Jesus. 2. Reasons for these changes. 3. Give the names of the twelve. 4. State the purpose of Jesus in appointing them.

I. The Material Analyzed.

Read carefully Mk. 3:19b-35 and be able to make a definite statement concerning each of the following points:

- | | |
|--|---|
| 1. Multitudes throng the house where Jesus is (v. 20); | 4. he replies in parables (vs. 23-30); |
| 2. actions and words of his friends (v. 21); | 5. his relatives come seeking him (vs. 31,32); |
| 3. scribes slander him (v. 22); | 6. true relationship to Jesus explained by him (vs. 33-35). |

II. The Material Compared.

- With Mk. 3:20-35 cf. Mt. 12:22-50; Lk. 11:14-36; 8:19-21.
- Observe the sections parallel with Mk., i. e. Mt. 12:22-32,46-50; Lk. 11:14-22; 8:19-21. Note matter, 1) relating to place and time; 2) another argument; Mt. 12:27; 3) other details; Mt. 12:32,49; Lk. 8:19.
- Observe the context, omitted in Mark, i. e. Mt. 12:32-45; Lk. 11:23-36; compare these sections of Matthew and Luke.
- Note that after Mk. 3:19, the "Sermon on the Mount," given in Lk. 6:20-49; Mt. 5-7 is omitted.
- Conclusions: 1) Mark gives details of the actions, but omits many of the sayings of Jesus, cf. Mk. 3:8; 2) all three narratives similar, yet independent of one another.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | |
|--|---|
| 1) V. 20. (a) <i>A house</i> ; i. e. in Capernaum. | (b) <i>Holy Spirit</i> ; (1) which Jesus claimed to possess; (2) and they called an unclean spirit, cf. v. 30. |
| (b) <i>Again</i> ; cf. Mk. 1:33; 2:2,13; 3:7. | (c) <i>eternal sin</i> ; either (1) involving eternal continuance in sin, or (2) bringing eternally abiding guilt, cf. Num. 15:30,31. |
| 2) V. 21. (a) <i>Friends</i> ; i. e. relatives, cf. v. 31. | 7) V. 30. <i>Said</i> ; i. e. "kept saying," cf. other occasions, Mt. 9:34; John 7:20; 8:48,52; 10:20. |
| (b) <i>Lay hold</i> ; a strong term implying a forcible seizure. | 8) V. 31. <i>Standing without</i> ; why? cf. Lk. 8:19. |
| (c) <i>said</i> ; lit. "kept saying," so in v. 22. | 9) V. 34. <i>Looking round</i> ; characteristic of Mk. |
| (d) <i>beside himself</i> ; i. e. insane. | |
| 3) V. 22. <i>Beelzebub</i> ; meaning? | |
| 4) V. 23. (a) <i>Parables</i> ; i. e. illustrations, analogies. | |
| (b) <i>How</i> , etc.; state the argument here. | |
| 5) V. 27. What additional argument is given? | |
| 6) V. 29. (a) <i>Blaspheme</i> ; i. e. "speak slander." | |

2. GENERAL TOPICS.

- 1) **The Scribes.*** (a) Gather up all the material previously given in relation to the scribes; (b) from all accessible sources learn something of (1) their origin, (2) their history, (3) their occupation; (c) Jesus' relation to the scribes (1) points of resemblance, (2) elements of opposition.
- 2) **The Relatives of Jesus.** (a) Their number and names (cf. Lk. 2:48; Mt. 13:55, 56); (b) what may be inferred as to the disappearance of Joseph from the narrative; (c) note the three views concerning his "brethren," (1) later sons of Joseph and Mary, cf. Lk. 2:7, but also John 19:26,27, (2) sons of Joseph by a former wife, (3) cousins, sons of his mother's sister; (d) their opinion of Jesus and his work, (1) they are acquainted with the promises concerning him, Lk. 2:19,51, (2) unbelief in his methods and ideas, John 7:3-6, (3) the motive of their action in Mk. 3:21; (e) their relation to Jesus and his work afterwards, cf. John 19:25; Acts 1:14; 1 Cor. 15:7; Gal. 1:19.

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) persons; 2) teachings; 3) literary data; 4) Jesus' manner of teaching.

2. *Condense the material* into the briefest possible statement:

§ 1. v. 19b, He enters a house.

v. 20, Multitudes keep them too busy to eat.

v. 21, Friends would restrain him saying, "He is mad."

His intense activity makes friends think him mad and they wish to restrain him.

§ 2. v. 22, Scribes say, He has Beelzebub and so casts demons out.

v. 23, He replies, "How can Satan cast out Satan?"

v. 24, "A divided kingdom cannot stand."

v. 25, "A divided house cannot stand."

v. 26, "Satan, opposed to himself, is destroyed."

vs. 23-26, "Satan would not destroy his own power."

v. 27, "But first bind the strong man before spoiling his goods."

vs. 23-27, "Not Satan, but another than Satan would destroy his power."

v. 28, "All sins and blasphemies of men shall be forgiven."

v. 29, "Except blasphemy against the Holy Spirit."

v. 30, Because they said, He has an unclean spirit.

vs. 23-30, Because of what they said (he added), "Blasphemy against the Holy Spirit is never forgiven."

vs. 23-30. Another than Satan must be destroying his power; beware of blasphemy against the Holy Spirit, which is never forgiven.

He replies to scribes who explain his power as from Satan. Satan would be destroyed by another than himself; beware of blasphemy against the Holy Spirit, which is never forgiven.

§ 3. HIS INTENSE ACTIVITY IS ASCRIBED BY HIS FRIENDS TO INSANITY, AND THE SCRIBES EXPLAIN HIS POWER OVER DEMONS AS FROM SATAN. HE SAYS THAT ANOTHER THAN SATAN WOULD DESTROY SATAN, AND WARNS THEM OF AN UNPARDONABLE SIN AGAINST THE HOLY SPIRIT.

§ 4. v. 31, His relatives seek him.

v. 32, He is told that they are without.

v. 33, He asks, Who are they?

v. 34, He looks around saying, Behold them!—

v. 35, They are those who do God's will.

When told that his relatives are seeking him he declares that these about him who do God's will are his kinsfolk.

* See Smith's Bib. Dictionary, Art. *Scribes*.

§§ 1-4. He is opposed 1) by his relatives who think him mad and would restrain him; 2) by the scribes who call his power satanic. He first tells the scribes that another than Satan would destroy Satan, and warns them of an unpardonable sin against the Holy Spirit. Second, he declares of his relatives that those who do God's will are his kinsfolk.

V. The Material Applied.

The Family. 1. The family as an institution founded and blessed by God. 2. Love for family, a natural instinct in its members, and divinely commanded. 3. The teaching of Jesus concerning the family: 1) the true basis of filial and fraternal love; 2) what obligations are superior to those of the family and when the latter should be made subordinate; cf. Lk. 2:49; Mt. 8:21,22; 10:37. 4. The spirit and life of a Christian family; cf. Eph. 5:22-6:9, etc.

III. SPECIAL EXPRESSIONS.

Study the meaning and, where possible, usage of the following special expressions:—(1) תורה...שאל¹¹ (cf. Mal. 2:7); (2) הן ישא¹² (cf. Jer. 3:1; 2 Chron. 7:13); (3) בשר קדש¹³ (cf. Jer. 11:15); (4) טמא נפש¹³ (cf. Lev. 21:11; Num. 6:6; 19:11-22); (5) שם¹⁴; (6) מן היום הזה ומעלה¹⁵; (7) מהיותם¹⁶; (8) והיתה¹⁶; (9) ויאין אתכם¹⁷ (cf. Amos 4:9); (10) וישמתך כחותם²³.

IV. GENERAL STUDY.

1. Review carefully the thought of (a) the introduction (1:1); (b) the first prophecy (1:2-11); (c) its effects (1:12-15); (d) the second prophecy (2:1-9).

2. (a) The length of time between the second prophecy and the third (2:10-19); (b) the force of the questions put by Haggai to the priests (vs. 11-13); (c) the application (v. 14); (d) condition of things since day of founding the temple (vs. 15-19a); (e) "from this day I will bless you" (v. 19b).

3. (a) Date of fourth prophecy; (b) to whom addressed; (c) repetition of second prophecy (vs. 21, 22); (d) special promise; (e) occasion and purpose of this prophecy.

V. HISTORICAL STUDY.

[In this work use should be made of Histories, Bible Dictionaries and Commentaries; for a proper understanding of the book, in whole or in part, the student must become thoroughly imbued with the spirit of the time in which it was written.]

1. Read the Book of Haggai (Revised Version) carefully, and note down all details which seem to bear upon the method adopted by the writer to present his thought.
2. Condition of the people (political and religious) at the time of Haggai's message.
3. Condition of prophecy at this time.
4. Make a careful summary of Haggai's message.
5. Summarize also the details of the method employed in delivering the message.
6. Describe Haggai's style.
7. Was Haggai the author of Ezra 3:2-6:22 (except 4:6-23)? [Smith's Bible Dictionary, *Ezra*.]
8. Prepare a plan for three or more expository discourses upon this book.

VI. SYNTAX AND ACCENTS.

1. *Determination of Nouns*, "Elements of Syntax," §§ 4, 5.

[Study (1) the Examples given, reading the entire verse where it seems necessary; (2) the statement of principles and the special points noticed in "Remarks;" and (3) as many of the texts cited under "Texts for Special Study" as you may have time to take up.]

2. *The Table of Accents*, class 5, "Elements of Hebrew," § 22. 2.

B. EXAMINATION-PAPER.

[It is not intended to burden the student in this part of the work. Writing, however, is a most necessary and profitable exercise. The individual judgment of the student may govern him in determining how full he shall make his Examination-paper.]

1. Make a list of the variations between the Authorized Version and the Revised Version of Hag. II. 10-23.
2. Explain briefly as follows:
 - 1) the meaning, etc., of words numbered 1, 3, 9, 10 in List I.
 - 2) the form of " " 2, 4, 6, 8, 9 in List II.
 - 3) the construction of " " 3, 6, 7, 9, 10 in List III.
3. Write out interpretation of the expressions cited under III. above.
4. Present brief statements of topics under "General Study" and "Historical Study" for criticism.
5. Classify according to the outline given in the Syntax every case of the "Article" in chapter II.
6. Indicate the number of times each of the Servants (class 5) occurs in Hag. II. 10-23.
7. State in *forty words* the substance of Hag. II. 10-23.

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❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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No. 3.

THE real sensitiveness of many to the criticism of the Old Testament arises from their loyalty to Christ. They fear lest in impugning traditional views concerning the written Word, the crown which adorns their Master may in some way be tarnished. Such a feeling is right. It is well that in connection with Old Testament study our attention should be turned to the life of Christ. Let us, therefore, study with inquiring spirit the gospels, seeking to learn just who and what manner of person Christ was. We know that he was the Truth; and he longs that His disciples may know the truth concerning Him. It may be that some of us will find that our idea of Him has come not from the narrative of the New Testament, but from the meshes of human speculation and theory that have been woven about Him, so that our Christ is somewhat different in many ways from the Son of Man who wandered as a Jewish rabbi through the land of Palestine.

SIDE by side with the work of investigation and exploration going on in the land of the Euphrates, another work no less interesting and important is being vigorously pushed in the land of the Nile. Our readers are acquainted with the work of the "Egypt Exploration Fund of England and America," of which Rev. Wm. C. Winslow, Boston (525 Beacon street), is vice-president and honorary treasurer for America. In another place there is given a list of the discoveries already made under the auspices of this "Fund," and of the books which it has published. Surely, two points will be conceded by all who are interested in this work of Bible illustration, for that is what it really is: (1) Such work should be done; and in view of the destruction which inevitably awaits all material not immediately

cared for, the sooner the work is done the better ; (2) such work, in order to be done, must be supported. Large sums are not asked for. The total expenditure of the last year, including publication, was only \$7,500 ; and as Dr. Ward has said, "the annual volumes published are abundant remuneration to the subscribers of five dollars."

THE study of the Bible-studies on the "Life and Times of the Christ," has been undertaken (1) by a very large number of Christian Endeavor Societies ; (2) by College Y. M. C. Associations in many of the leading colleges ; (3) by general Y. M. C. Associations in many cities ; (4) by classes specially formed for their study in churches of various denominations ; (5) by many Sunday-schools ; (6) by hundreds, even thousands, of individual students. One serious difficulty, however, has arisen, a difficulty as unexpected as it is serious. In the Christian Endeavor work, and especially in the college work, there is a lack of teachers or leaders. There are scores of colleges from which the report has come : We can find no man able and willing to take the responsibility of guiding us. What is the trouble ? The minister, in some cases, because he is overwhelmed by the demands of his parish work ; in others, because he really does not know *how to teach*, and though a *preacher* of the gospel, is incapable of teaching it, refuses to accept the leadership. The professor, in some cases, because his regular tasks tax him to the utmost ; in others, because he has no interest in the subject, or perhaps no knowledge of it, declines to serve. What shall be done ? The crying need of the hour is men trained to do scientific Bible teaching. Why do not Christian students see this need, and prepare themselves for the work ?

"THE Bible, whether we will it or not, is to affect us in a thousand ways. It is here and is bound to stay. Its influence cannot be ignored. Then why not act like men ? Why remain in ignorance, and affect to scorn this beneficent, and at the same time most powerful instrument in the formation of the character of individuals and nations ? Are not the arguments favoring it overwhelmingly convincing ? Why then let prejudice overcome our judgment and bigotry our prudence ? In the name of justice let us give the Bible a place in our college curriculum ! Let it be taught of men who have been educated with this end in view. Men who have studied the Bible rather than theology. Men who cannot be held down by the narrow lines of sectarian creeds and dogmas. When this is done, the shame of graduating men and women who know more of the writings of Goethe and Shakspeare than those of Job and St. John, who comprehend better the ethics of Spenser than those of the Bible, who understand better the philoso-

phy of Plato than that of Jesus Christ, will be done away. Then the Bible, appreciated by educated men and women, will hasten its good work—the civilization, elevation and regeneration of humanity.”

This is the plea* of a member of the last graduating class of the University of Minnesota. Is it not worthy of the consideration of college instructors and trustees? This idea is growing. In very many colleges the Bible will be taught this year for the first time. In quite a number professors have been appointed who begin their work this month. Whatever may be said of state institutions it is difficult to understand how a denominational college,—and to this class most of our colleges belong,—can satisfy its constituency that there is a reason for its separate existence where this Book has no place in its curriculum of study.

“STUDYING biblical problems from a *believing* point of view”—the thought deserves attention and invites analysis. It does not mean bringing to the Scripture antecedent beliefs as to its particular phenomena, whether they be characterized by the strictest orthodoxy or the loosest latitudinarianism. Preconceived views of controverted questions, of details in the sacred narrative, though rigidly conservative, will not fail to make investigation into its true meaning largely barren. Not because they are conservative, not though they should be rudely rationalistic, but because they are pre-judgments, do they bar the way and handicap the endeavor of the earnest interpreter of the Word. Nor does the phrase mean the possession of a well defined doctrine of Sacred Scripture as a whole, which is to guide and rule investigation. A dominating preconception of what the Bible ought to be is as unfruitful in exegesis as similar views of details and portions of the truth. How then may “the believing point of view” be defined? What are its characteristics? To begin with, it implies candor, open-mindedness, willingness to be persuaded and convinced by facts and *by facts only*. It is more than that. It is a positive attitude of friendliness toward the Scriptures as having a divine element, as related to God, not a negative indifference or a critical levity in handling them. Yet again, he who comes to the word of God “must believe that He is.” The true student is conscious of an ever-present, all-pervading divine Spirit inclining him, with reverence, with a humble yet fearless assurance of the best and highest results, to press on to the freest and most searching criticism of the Bible. Let the

* Published in the *Arctel* (June 7).

thoughtful investigator proceed in this spirit to this highest of all pursuits. Let him remember the wise words of Richard Rothe :

“Let the Bible go forth into Christendom *as it is in itself*, as a book like other books, without allowing any dogmatic theory to assign it to a reserved position in the ranks of books; let it accomplish what it can of itself entirely through its own character and through that which each man can find in it for himself; and it will accomplish great things.”*

IN the last number of the STUDENT we called attention to a few coincidences in terms between the Talmud and the New Testament. But there is something more striking than these in the relations of these two literatures; that is, the difference between them in dignity, reserve and spiritual elevation. There can be no more convincing proof of the superiority and inspiration of the New Testament than that which a comparison of it with the Talmud presents. While there is much in this Jewish literature which is elevated and beautiful, it is equally plain that much of it is contradictory and childish. In large part it is the product of an unrestrained imagination. Nothing is too mysterious for the Rabbins to explore; no theme is too sacred for them to debate with the utmost coolness and confidence. The result is a literature full of extravagance, conceit and contradiction.

In no point is the lofty elevation of the New Testament above the Talmud more evident than in its conception of the purpose of God for the world. It is raised above all Jewish particularism. Not to be Abraham's son by lineal descent, but to be his son by a life of faith and obedience entitles to participation in the kingdom of God. Christianity contemplates, not a Jewish kingdom of God, but a kingdom of God composed of all trustful souls from every tribe and nation under heaven. Even the Apocalypse, the most intensely Jewish book in the New Testament and presenting most analogies to the Talmudic language and thought, is elevated above all Jewish narrowness in its conception of the kingdom of God as a city with gates on every side into which the people of earth enter from every land. If it is plain that Jewish thought explains some expressions and conceptions which have passed into the New Testament, it is equally plain that it can no more explain the New Testament literature in its essential contents and spirit than the launching of a ship off the coasts of China can explain the tidal wave which rises forty feet on the shores of California.

* *Still Hours*, p. 220.

WEBER ON THE ESCHATOLOGY OF THE TALMUD.*

BY PROF. GEORGE B. STEVENS, D. D.,

Yale University, New Haven, Conn.

III. THE KINGDOM OF THE MESSIAH.

a. THE MESSIANIC AGE.

The Messiah will bring all Israel to glory, dominion and spiritual perfection. This will be the work of the Messianic age, or of the days of the Messiah. With these days begins the "coming age" (olâm habbâ), the eternal life of which the prophets speak. At the end of the Messianic period follows the general judgment, and time then passes into eternity. The "coming age" stands in contrast to "this age" (cf. Lk. 12:30; 18:30; 20:34,35; Titus 2:12). The "Messianic age" is the period which ensues upon Messiah's coming, and includes his reign and reconstruction of the nation. It forms the introduction to the great olâm habbâ which includes both time (from Messiah's coming) and eternity in itself.

The duration of the Messianic period is variously stated. According to one view it was to be two thousand years, so as to make with the two thousand years before the law and the two thousand under the law, a sabbatic week of thousand-year periods, terminating in the great eternal Sabbath. Others say: forty years, in memory of the sojourn in the desert; others four hundred, upon the analogy of the period spent in Egypt. There are various other estimates.

It is noticeable that these computations rest upon supposed analogies drawn from some period of Israel's history. Redemption from Egypt remains the great historic type of the coming Messianic deliverance. "In any case the Messianic age is thought of as a definite period which brings to its conclusion Israel's history in this world, and is designed to be a preparation for eternity—a preparatory week for the eternal Sabbath."

b. THE BUILDING OF JERUSALEM AND OF THE SANCTUARY.

Since Jerusalem lay in ruins it has been the fixed hope of Israel that the nation should yet inhabit the restored city of God. Zion should be again a habitation and the righteous should dwell again in their former homes. The city should be rebuilt with new grandeur. The contrast is drawn between the Jerusalem of this world and that of the Messianic age (cf. Gal. 4:25). At the Messiah's advent, the city is to be rebuilt. It shall then become the seat of the Messianic reign and the metropolis of the world. It is to be reared in matchless splendor (cf. Rev. 21:10-21), adorned with sapphires, pearls and various precious stones. The "Sabbath-limits" of the city, twelve miles square, shall be full of precious stones. One rabbi says that, when in this world one man owes another, they go before a judge who sometimes makes peace between them, and sometimes not. Often the two come out from the hall of judgment without having become friends.

* Continued from October number.

But in the Messianic age, when one owes another, he will say: We will go and present the matter before the king, Messiah, in Jerusalem. But when they have proceeded as far as the Sabbath-limits of the city, they find them full of pearls and precious stones. Then the debtor takes up two of them and says to the creditor: "Do I owe you as much as these?" And the creditor answers: "No, not half so much. Let the debt be canceled; you are set free from it." That is what is written in Ps. 147:14, "He maketh peace in thy borders." So rich is Jerusalem.

The height and size of Jerusalem shall be stupendous. It will stand far above all its surroundings, and its extent will be so vast that it can embrace all the vast multitudes of restored exiles. It will extend to Damascus on the north and to Jaffa on the sea. The pre-eminence of Jerusalem in the Holy Land shall be matched by the pre-eminence of the temple within the city itself. The city is to be rebuilt for the sake of the temple which gives to it its worth and significance. The rearing of the sanctuary by Solomon and its reconstruction after the exile is followed by the building of the far grander "third temple" by the Messiah. To this end it has been enjoined that, since the destruction of the second temple, the Jew must never fail to petition in his prayers for the rebuilding of the temple.

In the Messianic age the temple shall stand in its full and destined completeness. The vessels that had been taken away shall be restored and the departed glories of the place shall return. The last sanctuary shall be incomparably more glorious than the first. It shall fulfill its destiny as the gathering place of all nations. Its height shall be such that all the world can see it. "For the Holy One will pile three mountains upon one another, Carmel, Tabor and Sinai, and upon the apex of this elevation will he build the sanctuary." Light shall stream forth from the temple and illumine all the world. It shall be the great center of praise to God. To the hymns which shall sound forth from it, all the mountains and hills shall make answer in refrain. Thus shall the sanctuary of the latter days fulfill its glorious destiny.

C. TEMPLE SERVICE AND THE LAW IN THE MESSIANIC AGE.

The temple service is to be restored in the Messianic age for the spiritual perfecting of the people. Moses and Aaron will return to earth and the former will re-instate the service and appoint and clothe the priests for their ministry. The people will perform their service in accordance with the law and the traditions. The great difference between the service of the past and of the coming age is that, in the latter, Jerusalem is to be the place of assembling for all nations and the sanctuary is to serve for the worship, not only of Israel, but of all the nations of the world. Still it is only for an elect company from Israel and from the heathen nations that participation in this worship is reserved.

In the new temple the law will be held in highest honor and will be explained to the people by Jehovah himself. The temple service will not, however, exclude the use of synagogues and schools. When the law is taken up in that good time a new light shall shine into it; it shall become a new law because it shall be better understood. In that time, also, shall the mysteries in the law become plain and the disputed questions shall be settled. "The law will be new because it will appear in a new, God-given light and will be newly and fully understood." The Messiah will also himself fulfill the law. (Cf. Matt. 5:17 sq.) There will also be a Sanhedrin in the new Jerusalem, but it will be extended to embrace all the righteous men who shall make the spiritual welfare of the community their care.

d. RIGHTEOUSNESS AND THE BLESSEDNESS OF THE COMMUNITY.

The Messiah is called "our righteousness" because he gives to the people righteousness before God through his own personal holiness, his intercession for the people and the leading of the people to the fulfillment of the law. Through the Messiah is peace made between God and his people. In the Messianic age men will neither merit a future recompense from observing the law nor acquire a burden of guilt by disobedience, because the fulfillment of the law will be immediately rewarded and sin immediately forgiven. The inhabitants of the new Jerusalem enjoy a condition of perpetual grace and peace in the possession of the rewards of righteousness and the joys of forgiveness. When this condition is established, then can the blessing of God flow unhindered in all its fullness over land and people. The "world-empire" and its bondage are no more and all is freedom and peace.

The order of the physical world will be the same as now, only the fruitfulness of the earth will be greatly augmented. "Every man can eat cakes and be clothed in silk." Wheat will mature in two months; vegetables in one. The length of life will be greatly extended. Statements are found that the people of God do not die in this age, and yet death is spoken of. This contradiction seems to be explained on the supposition that the heathen, who shall be the servants of Israel, shall die after long life, but that the people of Jehovah shall not taste death any more. Thus is made good the loss which was experienced in Adam's fall. Immortality is restored. Man is again lord of creation and enjoys the condition which was forfeited by sin, attaining his completion and the goal of all his hopes.

e. THE DOMINION OF THE MESSIAH OVER THE NATIONS.

The Messiah, the Son of David, is destined to be the ruler of the world. To his eternal reign the prophecies refer. His kingdom shall supplant the Roman empire and he shall reign over all peoples. The significance of this empire was that it was sent of God into the world as a punishment for Israel's sins. But for these sins this world-empire would never have arisen, but the kingdom of David and Solomon would have become a world-empire. "When now, finally, Israel's sin is forgiven, and peace restored, then the heathen world-empire has fulfilled its destiny; then can the kingdom of David and Solomon appear again, and now, indeed, in its character as world-empire. For the world-kingdom of the Messiah is the renewal and fulfillment of that of David and Solomon.

The Messianic kingdom shall be universal and unlimited. The whole earth shall be its realm. Yet Israel and the heathen nations shall not dwell together. No one shall dwell among the people of God who serves idols. So far as the nations remain idolatrous, they must dwell apart, but are under Israel's dominion; for "the world is created for the Messiah." Heathen peoples as such continue to exist. The relations of the Jews to these peoples is variously conceived. Some represent that all will become Jews and thus be incorporated into the people of God. Others speak of a missionary activity on the part of the Jews toward them. The Jews shall teach them the law in their theatres. Others emphasize the continuance of opposition. In general, however, the representation is, that an elect portion of the heathen shall be incorporated into Israel, but that the great mass shall identify themselves with that anti-Messianic power which is called Gog and Magog. They shall, however, be subject and tributary to Israel, her laborers and servants. All that Israel had lost at the hands of heathen nations shall be fully restored.

f. GOG AND MAGOG AND THE END OF THE MESSIANIC AGE.

A last attack upon the dominion of the Messiah is that which is designated as Gog and Magog. This conflict occurs at the end of the Messianic period, fills up the iniquity of the heathen and leads up to the judgment and the end of the world. It represents the transition from time to eternity, to the *olâm habbâ* in the narrower sense of the word. The time of Gog and Magog comprises seven years. The meaning of the term is defined by the statement that "an evil spirit enters into the nations and they rebel against the king Messiah. He, however, slays them, smiting the land with the rod of his mouth and killing the wicked one by the breath of his lips, and he leaves only Israel remaining." (Cf. Gen. 10:2; Exod. 38:2; 39:1,6; Ezek. 38:5; 39:2; also, Rev. 20:8; 2 Thess. 2:8.)

Some representations place the days of Gog and Magog at the beginning of the Messianic age. Accordingly it is said that there are four great manifestations of God: in Egypt, at the giving of the law, in the days of Gog and Magog, and finally, in the days of the Messiah. The prevailing view, however, would reverse the order of the last two and make this catastrophe the final conflict against Messiah's reign, the signal for the judgment and destruction of the heathen, and the last act in the great drama of human history before time is merged into eternity.

 THE STORY OF SAMSON.

BY REV. GEORGE DANA BOARDMAN, D. D.,

Philadelphia, Pa.

Character of Samson.—A singular character is Samson of Zorah. How perplexing its combination of Nazarite austerity and grotesque hilarity, divine inspiration and animal cunning, dauntless bravery and ignoble sensuality, bodily strength and moral weakness. Samson is the muscular, intrepid, religious, rollicking Hercules of sacred story. Witness his leonine exploit in the vineyards of Timnah; his playful riddle at the marriage feast; his boyish stratagem with the three hundred foxes; his grotesque slaughter of the thousand Philistines with the jawbone of an ass; his prankish striding away with the gates of Gaza; his frolicsome amours with Delilah; his grim humor in the very act of suicide. Yet this man, so jovial and mettlesome and wayward, is mentioned in the New Testament muster-roll of the Old Testament Sons of Faith, enshrined in the catalogue which contains such saintly names as Abel, Enoch, Abraham, Moses, Samuel, David and the prophets. Whenever we are tempted to pronounce an altogether unfavorable judgment, it is well to remember that there is One who (1 Sam. 16: 7) sees not as man sees; for man looks on the outward appearance, while Jehovah looks on the heart. David was right (2 Sam. 24:14): It is better to fall into the hand of God than into the hand of man; for Jehovah's mercies are great.

Outline of Samson's period.—In studying the story of Samson, let us attempt a swift outline of his period.

Glance, first, at the moral aspect. It was a period of profound religious degeneracy. Although Joshua had nominally conquered the promised land, yet the conquest was far from being complete. The land was still infested with idol,

atrous aborigines; the Canaanite was still in the land. Living on terms of more or less familiarity with these idolaters, the Israelites could not fail to catch the infection of their pagan vicinage. Accordingly, soon after the death of Joshua, monotheism—the distinctive religion of the Abrahamic race—began to decline, and ere long Israel completely forsook Jehovah, and served the Baalim, the Ash-taroath, the gods of Syria, the gods of Zidon, the gods of Moab, the gods of Ammon, and the gods of the Philistines. So profound was the apostasy that even Jonathan, a grandson of Moses, not content with usurping the functions of a priest, added to those functions the worship of teraphim, graven idols and molten images.

A moral deterioration so wretched of course entailed a political deterioration as wretched. It was a period of national dissensions, tribe arraying itself against tribe; a period of national servitude, Israel tamely submitting to the yokes of Ammonite and Canaanite and Midianite and Philistine; a period of national abjectness, Israel timidly creeping along crooked by-paths because there were no open highways, ignobly content with a troglodyte existence in caves and mountain dens. In brief, it was a period of national anarchy, when, as we are repeatedly reminded (Jud. 17:6; 18:1; 19:1; 21:25), there was no king in Israel; every man did that which was right in his own eyes. It was the triumph of the doctrine of individualism.

Nevertheless Jehovah did not utterly forsake his chosen people. Ever and anon, in times of special emergency, when the national distress was at its ebb, he raised up extraordinary deliverers, styled "judges." Although exercising unlimited military powers, these judges were not so much national dictators as they were guerilla chiefs, occasionally rising by force of personal prowess to the chieftaincy of one or more of the twelve tribes. Living in a debased and almost barbarous age, they shared in the deterioration of their times. Nevertheless, rude as these tools were, they were Jehovah's chosen instruments for delivering his people. The most conspicuous of these judges, excepting the great Samuel, was our hero Samson.

Outline of Samson's Career.—The story is graphically told in the Book of the Judges, chapters 13–16.

Forty years Israel had been writhing under the tyranny of the Philistines. Meantime Jehovah has been preparing a mighty deliverer. In the town of Zorah, on the confines of Judah and Dan, dwelt a Danite whose name was Manoah. His wife, cherishing that blessed promise of a Messianic motherhood which was the inspiration of every Hebrew bridal, was sad, because, like another Sarah and another Hannah and another Elizabeth, she was still motherless. Suddenly Jehovah's angel appears to her, and, as in the case of Elizabeth of Jerusalem and Mary of Nazareth many a century afterward, makes a glad announcement: "Thou shalt conceive, and bear a son; no razor shall ever come upon his head; neither wine nor strong drink nor unclean food shall ever touch his lips; for he shall be a Nazarite, separated unto God from the day of his birth to the day of his death; and he shall begin to save Israel out of the hand of the Philistines." Having made this annunciation, Jehovah's angel withdraws, ascending toward heaven in the flame of the sacrificial altar.

Months passed by, and the promised son was born. His delighted parents called his name Samson. We know nothing of his infancy or childhood or youth.

All we are told of these is this (Jud. 13:24): "The child grew, and Jehovah blessed him." Probably our imagination will not roam far astray if we picture him as growing up, like John the Baptist, in the seclusion of the Judean wilderness, true to the ascetic vow of the Nazarite, his locks unshorn,

The moss his bed, the cave his humble cell,
His food the fruits, his drink the crystal well.—*Thomas Parnell.*

And now, his austere training ended, the spirit of Jehovah began to move him in Mahaneh-dan (that is, the camp of Dan), between Zorah and Eshtaol.

Yet, strange to say, the very first time this consecrated Nazarite appeared in society, he appeared in the guise of a reckless wooer. Going down one day to Timnah, a town in possession of the Philistines, he saw there a maiden who instantly captivated him. Hastening back to Zorah, he begged his parents that they would secure her for his bride. The old patriotism was not wholly dead; for the parents testily replied: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou must go down and choose thy wife from the daughters of those uncircumcised Philistines?" But the young man was desperately in love, and insisted: "Get her for me; for she pleases me well." And here the inspired biographer records another of those providential mysteries which so often perplex us: "His father and his mother knew not that it was of Jehovah; for he (Jehovah) sought an occasion against the Philistines." Why God should choose to deliver his people by moving Samson to marry a Philistine girl, and thereby embroil him in a difficulty with the Philistines, with the view of turning him into their enemy and conqueror, is so roundabout a method as to be indeed an enigma of providence.

But the young man continued steadfast. The country was, as we have seen, in the grasp of the Philistines, and the land was overrun by wild beasts. On the occasion of one of his visits, as he approached the vineyards of Timnah, a young lion suddenly roared against him. What though he was weaponless? The spirit of Jehovah descended mightily upon him, and he rent asunder the lion as easily as though it had been a kid. If one of us had achieved a like exploit, we would not have kept it secret. But our hero made no mention of it, not even to his parents. Perhaps he was so accustomed to feats of this kind that he did not think it worth while to speak of it. Having visited his betrothed and returned home, he went down to Timnah again. On his way thither he, with a curiosity so natural that we can quite understand it, turned aside to see what had become of the beast he had so easily slain. There was a swarm of bees in the carcass of the lion, and honey. Being by no means a fastidious person, Samson gathered the honey, and having refreshed himself by eating some of it, he carried the rest to his parents, still omitting, however, to make any mention of his leonine exploit, or where he had obtained the honey.

And now the wedding day has at last come. Our hero goes down once more to Timnah, and according to the custom of the land and times, which demanded that the bridegroom's family rather than the bride's should spread the banquet, Samson made a great feast, which was to last seven days. The Philistines were not disposed to be less open-hearted than the foreigner, and so they brought to Samson thirty companions to be his groomsmen. But a feast of seven days, however epicurean the banqueters, cannot be wholly devoted to the dainties of the table. As now, so then, the festivities were varied with pastimes and charades and rid-

dles. The quick-witted Samson, we can easily believe, was more than a match for the notoriously stolid Philistines in mental games of this sort. Accordingly, early in the feast he said to his thirty paranymphs: "I will now give you a riddle; if any of you can find it out within the seven days of the feast I will give each of you a tunic and a mantle (it was before the days of banks and vaults, and personal property largely consisted in costly apparel);—but if you cannot find out my riddle within the seven days, then each of you must give me a tunic and a mantle." A proposition so liberal met, of course, with a liberal response. "Put forth thy riddle," they exclaim, "that we may hear it." We can imagine the grotesque demureness with which Samson propounded his riddle:

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

The Philistines grappled with the problem three days, but unsuccessfully. Meantime the young bride herself feels deeply annoyed. What though she has just been led to the altar? She is a Philistine and her husband is an Israelite; and her national pride is stung on seeing her countrymen baffled by a foreigner, and that foreigner a Hebrew and a subject. But she dissembles her pique. Resorting to one of those pathetic artifices characteristic of her sex, she weeps in the presence of her liege lord and murmurs: "Thou dost but hate me and lovest me not; thou hast put forth a riddle unto the children of my people, and hast not told it me." Samson, with the honest bluntness so characteristic of him, replies: "Behold, I have not told it my father nor my mother, and shall I tell it thee?" But the artful woman understands the power of tears, and so she continues her weeping through the rest of the feast. Meantime the thirty groomsmen, despairing of their ability to solve the riddle, bethink themselves on the seventh day of the young bride herself, and coming to her, exclaim: "Persuade thy husband to tell thee the riddle;" and then with a savageness which allows a glimpse into the awful lawlessness of the times, they add: "lest we burn thee and thy father's house with fire; have ye called us to impoverish us?" The bride, feeling her own personal pique uncomfortably reinforced by this dire threat of her neighbors, hastens again into the presence of her new husband, and coaxes and weeps more dexterously than ever. The good-natured, impetuous Samson can no longer resist such persistent feminine importunity, and in a moment of weakness tells her the secret. No sooner does she hear it than she hastens out and reports it to the sons of her people. And now, just as the sun is setting at the close of the seventh day, the thirty groomsmen triumphantly shout to the burly bridegroom:

"What is sweeter than honey?
And what is stronger than a lion?"

The nimble-minded, facetious Samson, still indulging in the grim humor which never deserted him, sentimentiously retorts:

"If ye had not plowed with my heifer,
Ye had not found out my riddle;"

in other words, "If this young bride of mine had not turned up the sod where I had hid my treasure, ye never would have discovered it." But although our hero has lost his wager, he keeps true to his promise. Again the spirit of Jehovah comes down mightily upon him. He is too observant of the rites of hospitality, however, to avenge himself on his Philistine guests. And so he rushes down to

Ashkelon, another city of the Philistines, and having slain thirty of its heroes and seized their attire, he comes back to Timnah and gives the promised thirty tunics and thirty mantles to his thirty groomsmen. But, although he has chivalrously paid his forfeit, the memory of his wife's ignoble treachery angers him and he immediately returns to his father's house. Meanwhile (and it is another glimpse into the awful coarseness of the times), Samson's perfidious bride has been given to the chief groomsmen.

Time passes on, and the season of the wheat harvest is come. Samson, who is too thoroughly good-natured to nurse his anger long, again goes down to Timnah to visit his wife, bringing with him a kid in token of reconciliation. But her father, it may be fearing that his formidable son-in-law might inflict some personal injury on his daughter, does not allow him to enter her chamber. Yet he presumes to offer that son-in-law a strange proposal: "Is not her younger sister fairer than she? take her, I pray thee, instead of her." Samson is exasperated and exclaims: "This time shall I be quits with the Philistines, when I do them a mischief." Stealthily catching three hundred foxes, or rather jackals, he turns them tail against tail, ties a firebrand in the midst between every two tails, sets the brands on fire, and lets the jackals loose everywhere into the standing corn of the Philistines. The manœuvre proves as effective as it is ludicrous. The poor jackals, maddened with fright and pain, and unable to escape, succeed in thoroughly igniting not only the standing corn, but also the shocks, and even the oliveyards themselves. The sight of their ruined fields exasperates the Philistines, and they angrily demand: "Who has done this?" And the stern answer comes back: "Samson, the son-in-law of the Timnite, because his wife has been taken away from him and turned over to his companion." The stolid Philistines, regarding her and her father as the occasion of their disaster, rush to Timnah and brutally burn father and daughter alive. Samson, more furious than ever, shouts back to them: "If this is to be your line of action, I will take such vengeance on you as shall make me perfectly satisfied." Accordingly, he smites them hip and thigh with a tremendous slaughter. Nevertheless, he is prudent and secures for himself a secluded lair in the territory of Judah, known as the Cave of the Rock of Etam.¹

Time passes on. The Philistines, still smarting under the disaster so ridiculously inflicted by Samson's 300 jackals, again invade the territory of Judah and encamp in Lehi, a place not far from Etam. The men of Judah are terror-stricken, and cravenly expostulate, "Why are ye come up against us?" The Philistines answer, "To bind Samson are we come up, to do to him as he has done to us." Three thousand men of the tribe of Judah rush down to the Cave of Etam's Rock, and demand of the hiding Samson, "Hast thou forgotten that the Philistines are our masters? what then is this that thou hast done unto us?" And the stalwart champion athletically answers, "As they did unto me, so have I done unto them." Nothing more clearly or sadly indicates the profound degradation into which the Lion-tribe has fallen than their craven proposition to their famous countryman, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." Samson, grimly keeping his temper, extorts from them an oath: "Swear unto me, that ye will not fall upon me yourselves." They swear the oath: "We will bind thee fast, and surrender thee into their hand; but surely we will not kill thee." And now our mighty and jovial hero allows his cowardly countrymen to bind him with two new stout ropes and carry

him up out of his hiding place. The moment the Philistines catch a glimpse of their doughty foe, at last a prisoner, they rend the air with a mighty shout. Again the spirit of Jehovah comes down mightily upon Samson, and the ropes become as flax that is burnt with fire, and the cords drop off him as though they were melted. Disdaining the use of sword or spear, he finds a fresh jawbone of an ass just dead, and brandishing it as though it were a gleaming scimitar or ponderous battle-ax, he slays therewith a thousand Philistines. Our hero then vents his triumph in a punning couplet which it is impossible to reproduce in English, but which may be rendered thus :

"With the jawbone of an ass, a (m)ass two (m)asses,
With the jawbone of an ass have I smitten an ox-load of men."

Having indulged himself in this droll massacre and still droller pun, he flings away his fantastic weapon and calls the scene of his triumph Ramath-lehi, that is, The Hill of the Jawbone. No wonder that after his sportive slaughter of the chiliad our hero feels sore athirst. With the abrupt revulsion so characteristic of impetuous natures, Samson suddenly swings from pun into prayer: "O Jehovah, thou hast given this great deliverance by the hand of thy servant; and now shall I die of thirst and fall into the hand of the uncircumcised?" God graciously hears the prayer of his servant and miraculously opens a fountain in Lehi. Our hero slakes his thirst, and feeling refreshed, gratefully calls the spot Enhakkor, that is, The Spring of the Suppliant.

And now we enter on darker scenes. What though our hero is a Nazariite, consecrated to Jehovah from his birth to his death? He is a voluptuous man, an easy prey to his animal passions. Accordingly, he goes down to the Philistine city of Gaza and enters into criminal relations with a courtesan. The arrival of a warrior so redoubtable cannot be kept secret, and the news flies from mouth to mouth: "Samson is in town!" The Gazaites surround his lodging and lie in wait quietly all night, saying, "When morning dawns and he comes out, we will kill him." But our hero is too sharp for them. Rising at midnight, and either stealthily gliding by his liers-in-wait or else slaying them, he comes to the chief entrance of the city. Grasping the massive doors of the gateway, and the two side-posts, he tears them up, with the crossbar on them, places them on his brawny shoulders, and hilariously carries them up to the top of the mountain that is before Hebron.

Time passes on, and Samson has made the friendship of a woman in the valley of Sorek, whose name is Delilah. The five lords of the Philistines, hearing of this fresh infatuation, determine to turn it to their own advantage. Obtaining an interview with Delilah, they propose to her that she should worm out of him the secret of his enormous strength, and also of the way to capture him, each of the Philistine lords promising her the very handsome reward of 1100 pieces of silver. The wily courtesan is not slow to fall in with a bargain so tempting. "Tell me, I pray thee," she exclaims, "wherein thy strength is so great and how thou canst be bound." Samson replies: "If they should bind me with seven green withes that have never been used, my strength will leave me and I shall be like an ordinary man." The treacherous mistress finds some way to communicate Samson's answer to the Philistine lords, who immediately supply her with the green withes, and then lie in wait in an adjoining chamber. Taking the withes, she binds her lover therewith, and banteringly shouts, "The Philistines be upon

thee, O Samson!" And the strong man snaps the withes as a string of tow is broken when it touches the fire. So his strength is still a secret. But Delilah is not disheartened, and again tries to worm out the secret. Again he suggests: "Let them bind me fast with stout ropes which have never been used, and my strength will be gone." Obtaining the ropes, he demurely allows her to bind him, and then she banteringly shouts: "The Philistines be upon thee, O Samson!" And the strong man breaks the ropes from off his arms like a thread. But Delilah is persistent, and again begs for the secret. He now makes a suggestion which recklessly borders on the very verge of the secret: "Weave the seven locks of my head with the web in thy loom." Delilah weaves the seven long tresses of the Nazarite's hair as a woof into the warp of the loom standing in the chamber, fastens the loom with a peg, and banteringly shouts: "The Philistines be upon thee, O Samson!" The strong man, startled out of his nap, easily plucks up the peg fastening the loom, and disengages his tresses from the web. The piqued Delilah now murmurs: "How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth." The persistent Delilah keeps pressing him day after day to disclose to her his secret, till at last his soul is vexed unto death. In a moment of incredible weakness and folly, he tells her the whole secret: "No razor hath ever come upon my head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Delilah, with a woman's intuition, perceives that Samson has at last told the truth, and instantly sends for the Philistine lords, saying: "Come up this once, for he hath told me all his heart." The Philistine lords promptly arrive, bringing the promised reward in their hands. And now the treacherous harlot, apparently administering some drowsy potion, soothes the lusty hero to sleep upon her knees, shaves off the seven sacred tresses of his head, and once more, and this time triumphantly, shouts: "The Philistines be upon thee, O Samson!" Startled out of his sleep, the strong man exclaims: "I will go out as at other times, and shake myself." But he wist not that Jehovah had departed from him.

We come to the tragic close. The Philistines seize the nerveless Israelite, brutally bore out his eyes, convey him to their own Gaza, bind him with fetters of brass, and doom him to the bitter degradation of grinding, like a woman at the mill, in their Philistine prison-house. Meanwhile, however, the hair of our Nazarite begins to grow again, and with this growth his strength begins to return. And now the lords of the Philistines, overjoyed by the capture of their puissant foe, propose to offer on a vast scale a grateful oblation to their national deity, Dagon. Accordingly, they assemble in vast numbers in their temple, and praise their Dagon, exultantly shouting: "Our god hath delivered into our hand Samson our enemy, the destroyer of our country, even him who hath slain multitudes of Philistines." As their hearts grow merry, it may be with banqueting-wine, they brutally shout: "Call for Samson, that he may make us sport!" The blind captive is led forth from the prison-house into the temple, and convulses his insolent captors with his grotesque antics and droll jests. But there is a tragic irony in his grim humor. Wearied by his awkward gropings on a stage which to him is black as night, and stung to the quick by the coarse insults and ribald laughter of his heathen conquerors, the wretched prisoner says to the lad appointed to lead him by the hand: "Suffer me that I may feel the two pillars whereupon the

temple resteth, that I may lean upon them." The mighty throng of spectators renew their jeers as he is led to the center of the building. The despairing but resolute soul pours itself out in the tragical prayer: "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, that I may be at once avenged of the Philistines for my two eyes." Grasping the two middle columns upon which the temple rests, the one with his right hand and the other with his left, our blind and weary yet still mighty hero leans upon them. One more despairing but still resolute prayer goes up: "Let me die with the Philistines!" And the grim hero bows himself with all his might, and the two pillars sway, and the temple, filled with the lords of the Philistines and their friends, and bearing 8,000 men and women on its roof, topples with a crash; and the dead which Samson slays at his death are more than the dead which Samson has slain in his life. And now all his kindred come down to Gaza, and rescue his corpse from the ruins, and reverently bury him in the ancestral burying place between Zorah and Eshtaol.

Such is the comic yet tragic story of Samson, who judged Israel twenty years. The story, as every one knows, had a peculiar fascination for John Milton; why, one can hardly tell, unless it was because Milton shared somewhat in Samson's uxorious disposition, and was also himself blind. How powerfully he allegorizes the tragedy of Samson in his work entitled, "The Reason of Church Government Urged Against Prelaty:"

"I cannot better liken the state and person of a king than to that mighty Nazarite Samson; who, being disciplined from his birth in the precepts and the practice of temperance and sobriety, without the strong drink of injurious and excessive desires, grows up to a noble strength and perfection, with those his sunny and illustrious locks, the laws, waving and curling about his godlike shoulders. And, while he keeps them about him undiminished and unshorn, he may with the jawbone of an ass, that is, with the word of his meanest officer, suppress and put to confusion thousands of those that rise against his just power. But laying down his head among the strumpet flatteries of prelates, while he sleeps and thinks no harm, they wickedly shaving off all those bright and weighty tresses of his laws and just prerogatives, which were his ornament and strength, deliver him over to indirect and violent councils, which, as those Philistines, put out the fair and far-sighted eyes of his natural discerning, and make him grind in the prison-house of their sinister ends, and practice upon him; till he, knowing this prelatial razor to have bereft him of his wonted might, nourishes again his puissant hair, the golden beams of law and right; and they sternly shook thunder with ruin upon the heads of those his evil counsellors, but not without great affliction to himself."

But Milton's admiration for the character of Samson finds its chief expression in his "Samson Agonistes." The blind bard of the commonwealth has infused into this classic tragedy so much of his own grand personality as to transfigure the rough and sensuous Hebrew judge into quite a moral hero, who ends his life even sublimely:

"Samson hath quit himself
Like Samson, and heroically hath finished
A life heroic."

Nevertheless, when we read the story of Samson, not as it is transfigured in the drama of an English poet, but as it is enshrined in the prose of the original chronicler, we cannot help feeling that the character of the Danite champion was on the whole gross and ignoble. True, the spirit of Jehovah was wont to come down mightily upon him; but this spirit-might was the lowest kind of force,—the

force of mere bodily strength. Milton finely expresses the idea when he makes his hero say :

God, when he gave me strength, to show withal
How slight the gift was, hung it in my hair.—*Samson Agonistes.*

The very austerity of his Nazarite vow in the matter of food and drink makes his sensuousness in the matter of lubricity all the more repugnant. He could rend a lion as easily as though it were a kid, and even in his weakness could topple down Dagon's temple. But he could not rule himself. His tragic suicide was the dread and punitive entail of his own fatuous sensuality. Here, in fact, is the grand meaning of this grotesque yet sombre story. The tragedy of Samson is a tragedy of Nemesis. Thus Samson himself is both his own riddle and his own solution :

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

THE ASSYRIAN KING, AŠURBANIPAL.

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II.

Of this period, from the close of the Elamitic war till the king's death, we have very little knowledge. The king's own records of his campaigns close with the defeat of the Arabs at Damascus and the reduction of Elam to the rank of a province, about 648 or 647 B. C., and it was till lately supposed that he died about that time. This supposition was based on a statement in the Canon of Ptolemy that a certain Cinneladanus, a name quite unlike Ašurbanipal, reigned in Babylon from 647 to 626 B. C. But in his own annals, Ašurbanipal stated that after putting his brother Sa'ul-mughina to death, he himself reigned at Babylon; and Polyhistor affirms that Sa'ul-mughina was succeeded by his brother, who reigned in Babylon twenty-one years. No records of his successor are found to establish either conclusion, but it seems certain that Cinneladanus was one of several names by which he was known, either in Assyria or in Babylonia alone, and that a long period of peace followed the activities of the earlier part of his reign, in which little occurred that seemed to him worthy of record.

Such an hypothesis accords best with the wonderful advance made during this reign in the arts of peace, the evidence of which is not to be sought only in the chronicles of the time, but may be actually seen in the wonderful products remaining to us from this reign. He now had leisure for those great works for which the wars of his earlier years had furnished abundant means. This period was to Assyria what the age of Pericles was to Greece and the age of Solomon was to the Jews, and presents a much more pleasing aspect of the monarch's character. We now see him, not as a powerful and boastful warrior overrunning the territories of his weaker neighbors and glorying in the complete destruction he accomplishes, but as a patron of art and literature and a builder of magnificent edifices.

We will not go into a detailed description of Ašurbanipal's building enterprises, but merely enumerate them and state a few characteristics. His most important work in this line is his own great palace at Koyunjik. Beside this he made some additions and repairs on the palace of his grandfather Sennacherib, also at Koyunjik. He built several temples, two of which were for the Goddess Ištar at Nineveh and Arbela, and repaired many others. He is said by some Greek historians to have built the cities of Tarsus in Cilicia and Anchialus, but it is elsewhere claimed that Tarsus was built by Sennacherib.

The great palace of Ašurbanipal is one of the largest of Assyrian buildings, but is chiefly noteworthy for its peculiar plan, its wealth of ornamentation, and the beauty and delicacy of its sculptures. The common plan of Assyrian palaces is rectangular, but in Ašurbanipal's palace the main building is shaped like the capital letter T. It is to the sculptures and bas-reliefs in this building that we are mainly indebted for our knowledge of the private character of the king. Assyrian sculpture, as a rule, takes little notice of the common people except as they are brought into direct connection with the king, but in the palace of Ašurbanipal we find much attention given to portraying scenes of every-day life, as well as of battles and the hunting sports of the monarch. We can only attribute this to an interest on the part of the king in his people and in the state of business and the arts in his kingdom. It is true that many of these scenes may be intended merely to show how the royal table was supplied with the delicacies in which the royal palate delighted, as in the fishing scenes and where servants are bringing in hares and partridges; but previous rulers had been content to eat what was set before them, asking no questions. Ašurbanipal must have portrayed on the walls of his dining room the methods by which these things were set before him.

Ašurbanipal was interested in the works of nature. In his sculptures are found beautiful garden and river scenes, in which the backgrounds are filled out with all things appropriate, as birds in the air, fish in the waters and fruit on vines and trees, many of which are carved with great delicacy. Whether it can be said of him as of King Solomon that he "spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl and of creeping things and of fishes," it is at least evident that he was interested in them and had their species to some extent distinguished in his sculptures. The study of these sculptures is therefore no small aid in the interpretation of the tablets left us from this period, in which lists are drawn up of the principal objects of the animal and vegetable kingdoms as known to the Assyrians. These lists are very complete and show some attempt at scientific classification. Whether this implies any scientific study on the part of the king himself may be questioned; but it is reasonable to infer from it that the study of science was favored at his court; for in an absolute and despotic monarchy like that of Assyria, all life, social, commercial, literary and scientific, centers about the king. What he favors prospers, and what he neglects languishes.

The same question arises, and is probably to be answered in the same way, as to Ašurbanipal's literary character. The Assyrians were not a literary people. They were a race of warriors, and their inscriptions up to this period were confined to records of the monarch's wars or of his displays of wealth in the construction or repair of palaces, or of his piety in temple building. But in this

reign, there was a remarkable birth of interest in literature, and as is usual in such a renaissance, a revival or marked advance in the arts and sciences. Even the dry records of campaigns begin to show a literary style. Our most important evidence of this is the great library of Ašurbanibal, brought to light by Mr. Layard and afterward further explored by Mr. George Smith. In one of the halls of Sennacherib's palace at Koyunjik, the floor was found covered to the depth of a foot or more with the clay tablets of this library, many of them in very mutilated condition and seeming to have fallen from their shelves or other resting places when the palace was destroyed. The inscriptions on these tablets were estimated by Mr. Layard to exceed in amount all that the monuments of Egypt have to offer, and cover almost every department of human thought, commerce, art, architecture, zoology, botany, geography, astronomy and chronology, law, ethics and religion, as well as purely literary productions. Under the head of commerce, we have contract tablets of many kinds, records of loans and sales, from which it may yet be possible to construct a political economy of ancient Mesopotamia. Among these are the complete records of the banking firm of Egibi, presenting the minutest details of business. Under natural science, we have the lists of animals and plants and of the heavenly bodies; in geography, lists of nations and places; there are grammars and vocabularies and bi-lingual lexicons, designed to preserve the language and make available the records of an older civilization; in the department of ethics, religion and general literature, we find psalms and hymns, lists and genealogies of the gods with their descriptive epithets, calendars of sacred days with directions for their proper observances, and epic poems and legends of the gods and early history of the world. Most interesting among these is the series of twelve tablets containing the legend of Isdubar, including the creation and deluge tablets which so closely resemble the biblical accounts, and the descent of Ištar into Hades, reminding us of the Greek legend of Orpheus and Eurydice.

Most of these religious and literary tablets are copies of older works, as is proved by the frequent lacunæ in them at places where the originals were mutilated or obscure. These originals doubtless came from Babylonia, and may first have attracted Ašurbanibal's interest on his invasion of that province to punish his rebellious brother. He must there have been struck with many novel ideas, and as prominent among them, with the contrast between Babylonia and Assyria in the affairs of religion. Babylonia was the ancient seat of their common religion, and the worship of the gods and the study of religion were there carried on to a degree unknown in Assyria. In the latter country, the temple was a mere attachment to the palace; but in Babylonia, it stood alone, and in several instances by its strength and weight has withstood the wear of time to this day, while the palaces are crumbled to dust. In Assyria we find no traces of ancient graves; while in Babylonia, vast cities of the dead, with well ordered streets and careful system of drainage and other provisions for the comfort of the dead, prove that to them the future life was as real as the present and the unseen world engaged a large share of their thought. Ašurbanibal's long reign in Babylon gave him ample time to acquaint himself with these interesting peculiarities of that country. Something of these thoughts he must have brought to Assyria, and had his dynasty been granted a longer period of power, the studies thus inaugurated might materially have changed the character of his people. But for this, the work was begun too late. Soon after Ašurbanibal's death, Nineveh was destroyed

by the Medes, and the magnificent library he had collected was buried in the ruins of the palace, there to be preserved two thousand years for our edification.

For Ašurbanipal's religious character we go to his own records. In these he everywhere styles himself the servant and favorite of the gods, and acknowledges their hand in all his successes. He regards himself as divinely appointed to make known their power to the nations round about. He is very ready to undertake these missionary enterprises, and once undertaken, he makes very thorough work of it. The enemies of Assyria are the enemies of Ašur and have insulted his power. These insults he, Ašurbanipal, is to punish, and it is his work to restore the gods to their former dignity. Thus in his conquest of Elam, he recovers and restores to her proper temple in Babylonia, to her great satisfaction, the goddess whom Kudurnanhoundi, the father(?) of Chedorlaomer of Biblical fame, had carried away 1635 years before. Where enterprises of this kind, however, are so directly in the line of his private and political interests, it is difficult to say just how much we are to credit to personal piety. Ašurbanipal seems to have done little in temple building, only four such works being ascribed to him, whereas his father, Esarhaddon, built as many as thirty-six in his short reign of twelve years. But he was active in repairing many that had become ruined, and furnished both new and old most lavishly with statues of the gods and furniture of gold, silver, and rare kinds of wood.

The character of Ašurbanipal furnishes but another proof in history that devotion to religion and the fine arts may go hand in hand with great cruelty of disposition. None of the kings of Assyria can be called merciful; but Sennacherib and Esarhaddon had been comparatively mild in their treatment of their prisoners. Ašurbanipal in this respect took a backward step and imitated the deeds of the most cruel kings before him. In his earlier years he seems to have been more lenient. Necho and his fellow conspirators in Egypt were forgiven and restored to positions of power. Baal, perhaps for political reasons, was retained on the throne of Tyre. But in his later years, those that fell into his hands were put to death, and often with severest tortures. Mutilation was a common form of punishment. On the second defeat of the Elamites, their leaders experienced most cruel treatment. The grandsons of Merodach-baladan were mutilated, two of the allied princes had their tongues torn out, two of Teminumman's officers were flayed alive.

These and other cruel forms of torture we find not only recorded in exultant language in the inscriptions but portrayed also on the walls of the palaces. There we see pinioned captives led about by rings passed through the tongue or lips, and condemned men are buffeted in the face before being executed, or are led about the city with the heads of their friends hung about their necks.

Much of this cruelty, however, is to be pardoned to the customs of a rude age, and numerous parallels to it may be found in all the nations of that day. Ašurbanipal's cruelty was not the result of any meanness of character, like that of the coward who seeks by display of power over his inferiors to console himself for his enforced subservience to his superiors. It was, rather, due to the excess of animal spirits in the man and to his pride of station, which made insignificant the life and comfort of the common lot of men. It was often exercised for dramatic effect, to inspire his enemies with the sense of his power. It was akin to the old Roman's delight in gladiatorial sports, whose familiarity with suffering and blood in constant warfare hardened the heart to feelings of pity at other times.

It was with this same excess of animal spirits that Ašurbanipal enjoyed the sports of the chase. In these he found exercise for his splendid physical powers and daring courage. He shrank from no personal danger. Unfortunately we have no biography of him by contemporary and unprejudiced writers; but if we may credit his own statements, he was a marvel of strength and courage, of unerring aim with bow and spear, ready single handed and on foot to encounter the king of beasts and despatch him with a thrust of the short-sword. The calm dignity and ease with which his royal highness grasps the wounded and infuriated lion by the forelock or beard and drives the dagger between his ribs entitles him to a place in the tales of the Arabian Nights. In the bas-reliefs the king stands perfectly erect and at his ease, while the lion, whose dead-weight would be four times the king's avoirdupois, leans against him at an angle of forty-five degrees, without in the least disturbing his equilibrium. The sculptures representing such astonishing prowess have not always the courage to face our incredulity single handed. One of them, at least, is backed by an attendant in the shape of an inscription to the following effect: "I, Ašurbanipal, king of the nations, king of Assyria, in my great courage fighting on foot with a lion, terrible for his size, seized him by the ear, and in the name of Ašur and Ištar, goddess of war, with the spear that was in my hand, I terminated his life."

However much allowance we may think it necessary to make for the *ego* in such a passage as this, we cannot doubt that Ašurbanipal was a man of great physical courage in war and the chase, and possessed many noble qualities of mind befitting his high station. In almost every respect, as we now know him through the inscriptions so recently brought to light, he stands at the farthest remove from that character with whom he has so long been identified, the effeminate Sardanapalus of the Greek historians. The latter was renowned for his wealth, but was a weak and inefficient ruler, devoted to the pleasures of the harem and seldom setting foot outside his palace. Ašurbanipal, too, possessed great wealth, but he did not allow himself to become enfeebled by luxury; and although his practice of taking as wives and concubines the daughters of subject princes gave him a large harem, he did not lose his fondness for manly sports and recreations either bodily or mental.

In a despotic eastern monarchy, where the character of the people is more directly dependent on the character of the ruler than under a freer form of government, the king may be judged somewhat by the state of the nation. On this test, Ašurbanipal must be given a high place among the rulers of that age. In his reign, the kingdom attained its greatest territorial extent, Assyrian art reached its highest development, and science and literature, probably for the first time in that nation, were seriously cultivated. It is this last form of activity that more than anything else places Ašurbanipal above his predecessors, and entitles him to lasting fame and gratitude. The gathering of his great library, involving as it did the copying and translation of so much that was then old, as well as the production of much new material, has opened to us the doorway to a civilization far more ancient even than his own time. It may be that, as the contents of this library become better known, some Ebers in the field of Assyriology will find material from which to picture for us the home life of Terah and Nahor in ancient Ur of the Chaldees before the first great Pilgrim Father "gat him out of his country and from his kindred and from his father's house to go unto the land that the Lord would show him."

History is being added to at both ends. It is lengthening out toward the future, but it is also reaching back into the past. The monuments of Assyria, Babylonia and Egypt, the Moabite Stone and the Hittite inscriptions invite us to retrace the long journey that the human race has made since it left its primitive home in Eden and to explore those regions of history so long forgotten. Those that have burned the midnight oil in the toilsome endeavor to master the cuneiform signs are sometimes tempted to feel that all the information they can get out of them is fairly earned and they have only themselves to thank for it; but we should not forget our indebtedness to Ašurbanipal and other scholars of antiquity, who have gathered such vast amount of material for our study, who have filled with such rich treasures the fields in which we are now so eagerly plying the spade.

OLD TESTAMENT WORD-STUDIES: 3. MORAL GOOD.

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In the following group of words the general conception of moral good is made sufficiently comprehensive to include terms which a more rigid classification would place in other categories. It is to be understood simply as a convenient phrase under which a number of words, very prominent in Old Testament usage, may be gathered together for brief consideration.

Qādhaš to be holy.

The primary meaning of *qādhaš* has been much disputed. Many writers have connected it with *ḥādhaš* to be new, to come to light, as the new moon, and have inferred that originally it meant to be light from the very first, hence pure, untarnished, splendid. This derivation seems to find support in the fact that the conception of the divine holiness is so often associated with that of the divine glory; "[The tabernacle] shall be sanctified by my glory," Exod. 29:48. "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory," Isa. 6:3. "Light is the earthly reflection of God's holy nature; the Holy One of Israel is the Light of Israel (Isa. 10:17). The light with its purity and splendor is the most suitable earthly element to represent the brilliant and spotless purity of the Holy One in whom there is no interchange of light and darkness." (Keil on Exod., p. 29.) This derivation, however plausible, has been almost wholly abandoned by recent writers, who refer *qādhaš* to a root *qd* to cut, sever, hence to separate. This seems to be the sense in which the word is employed in in respect to Jeremiah's divine appointment to his prophetic work, "Before thou camest forth from the womb, I separated thee; I have appointed thee a prophet to the nations," Jer. 1:5. Separation involved a two-fold idea; that of separation from the common mass, from imperfection, impurity, and sin, and of separation or dedication to some specific work, person, or deity. It may be a little difficult to realize the original simplicity of this idea of holiness, expressing, as Wellhausen says, "rather what a thing is not, than what it is;" but from this meager foundation has been developed a series of the most pregnant significations in the whole range of Old Testament revelation.

Qōdhesh holiness.

The most frequent of these derivatives is the substantive *qōdhēsh*, which occurs over 400 times, and is especially characteristic of the Pentateuchal legislation, of the Psalms, and of the writings of Ezekiel. Here, as in the verb, the fundamental thought is that of separation, leading on the one hand to the concept of moral purity, or holiness, the state of being opposed to, or set apart from, the unclean, the profane, the wicked, and the abominable; and on the other hand, to the idea of consecration, or dedication, the state of being set apart for sacred uses. The term has therefore a very wide range of application. It attached to the ground about the burning bush, Exod. 3:5; to an unredeemed field, Lev. 27:21; to the land of Palestine, Zech. 2:12(16); to Zion, Ps. 2:6; Joel 3:17; to Jerusalem, Isa. 52:1; to the Sabbath, Exod. 16:23; Neh. 9:14; to the sanctuary with its furniture and utensils, *passim*; to the official garments worn by the priests, Exod. 28:2; to the food eaten by them, Lev. 22:7; to the offerings and sacrifices, Exod. 28:38; Lev. 7:1; to the priests, Ezra 8:28; and to the whole people of Israel, Exod. 22:31(30); Isa. 62:12. In all these applications of the word the quality of holiness is seen to rest, not on any natural or inherent property in the persons or things, but on their relation to Jehovah, the covenant God of Israel. They are holy because they are specially dedicated to his service, or because of their proximity to the place where he reveals himself. A place or thing becomes more sacred in proportion to its nearness to Jehovah, so that it may even come to be designated *qōdhēsh hāq-qōdhēshim*, holy of holies, because this quality is reflected from it in the highest degree. The term cannot be pared down to mean "spiritual," or "priestly," in opposition to divine, as Wellhausen holds (*Proleg.*, p. 422), nor does "holy" mean "almost the same as 'exclusive,'" (*ib.* 499). For while the nearness of persons or things to God, or their consecration to his service, does indeed remove them out of their ordinary worldly relations and sinful concomitants, nevertheless through these same consecrated persons and things God enters into the sphere of human life and earthly relations and makes the fullest revelation of himself that the condition of the world admits. We are thus brought to the fact that the Old Testament on almost every page exhibits the holiness of God as his supreme and central attribute, "Who is like thee, O Lord, among the gods, . . . glorious in holiness?" Exod. 15:11. The beauty of his holiness demands from his creatures the loftiest praise, 2 Chron. 20:21. At the same time its manifestation to the sinner never fails to awaken a consciousness of guilt, of terror, and of desire to escape from his presence so long as the guilt has not been removed by atonement. Holiness is reflected from the throne upon which God sits, Ps. 47:8(9), and from the heaven in which he dwells, Ps. 20:6(7). This attribute of the Divine Being appears most conspicuously in the adjective

Qādhōsh holy.

Unlike *qōdhēsh*, this word never applied to things, but only to persons, and pre-eminently to God in whom holiness inheres supremely and infinitely. It is the term which Jehovah employs when he would concentrate into a single word a description of his own inmost nature, and by means of which he would enforce upon his people Israel a separation from moral evil, and from contact with the social and religious corruptions of the surrounding nations. "Ye shall be holy unto me; for I the Lord am holy, and have separated you from the peoples, that ye should be mine," Lev. 20:26, is accentuated again and again. The attribute

expressed by this term becomes a frequent, and in Isaiah a stereotyped, designation of Jehovah as the Holy One, or more fully, the Holy One of Israel. It even assumes the form of a proper name without the article. "I have not denied the words of Qādhôsh," Job 10:6. "Thus saith the high and lofty inhabiting eternity, and his name is Qādhôsh," Isa. 57:15.

Another term, qādhēsh, fem. q'dhēs hāh, furnishes an interesting illustration of the process by which derivatives from the same root may develop into the most opposite meanings. As qōdhēsh and qādhôsh have risen into a designation of the highest possible conception of moral purity, so qādhēsh and q'dhēs hāh have fallen into a designation of the deepest abyss of moral infamy. Originally they denoted the youths and maidens who, from a religious motive, made sacrifice of their innocence in honor of the goddess Astarte, many of whom became permanently attached to her debasing cultus. They were dedicated to her worship in the same manner as the *hieroduli* at Corinth were consecrated to the service of Aphrodite Pandemos. It was only a step from this meaning to that of public libertines and harlots which the words soon came to denote.

Hēsēdh *love, grace.*

The only place where this word seems to be used in the sense of physical beauty or loveliness is Isa. 40:6, "All flesh is grass, and the hēsēdh thereof as the flower of the field." In every other place it refers to a friendly, loving disposition, pre-eminently to God's condescending love toward man. The display of this undeserved love in the bestowment of material and spiritual blessings is more precisely described in the word rāh'mîm, mercies. Hēsēdh denotes a pure and unselfish love, entirely unlike that set forth in 'āhēbh and its derivatives, which like *amo, amor*, emphasizes rather its sensual aspect, a meaning which survives in our word amorous. It is not, therefore, a designation of love in general, but of the love exhibited by a superior to an inferior, a compassionate pity that seeks to relieve the poor and distressed. Hēsēdh, in the sense of unselfish love, free grace, is then attributed in its highest and fullest degree to God, and its exhibition on the part of man toward God or toward his fellow-man is but the reflection of the divine attribute. In Israel this grace was especially revealed in the covenant which united Jehovah and his people. "Jehovah and Israel formed as it were one community, and hēsēdh is the bond by which the whole community is knit together. It is not necessary to distinguish Jehovah's hēsēdh to Israel, which we would term his grace, Israel's duty of hēsēdh to Jehovah, which we would call piety, and the relation of hēsēdh between man and man which embraces the duty of love and mutual consideration. To the Hebrew mind these three are essentially one, and all comprised in the same covenant. Loyalty and kindness between man and man are not duties inferred from Israel's relation to Jehovah; they are parts of that relation; love to Jehovah and love to one's brethren in Jehovah's house are identical." (Robertson Smith, *Prophets of Israel*, p. 162.)

Tsēdhēq, ts'dhāqāh *righteousness.*

Tsēdhēq denotes righteousness considered as an abstract virtue; ts'dhāqāh is righteousness in the sphere of personal activity. No words in the Old Testament are more important than these, and none have called forth such a large

and constantly growing literature. Their adequate discussion would require a separate treatise, and we can notice therefore only a few of the more salient points of interest connected with them. The primary meaning presented by the root *tsdhq* seems to be fastness or fixedness, and hence internal compactness and solidity. When this conception of fixedness is transferred to the domain of morals, we have fixedness and solidity of character, steadfastness in the exercise of goodness; its opposite is *rāshā'* to be lax, loose, wicked. From this primary meaning all higher moral significations are deduced. (Ryssel, *Synonyma des Wahren und Guten*, 1872, p. 24.) Kautsch (*Die Derivative des Stammes צדק im A. T. Sprachgebrauch*, 1881) disputes this derivation and endeavors to prove that the original meaning is "conformity to a norm." Righteousness of character is therefore conformity to an external rule of action, and in the case of man this rule is the standard established by God. God's righteousness cannot of course consist in agreement with a norm outside of himself, but with his own free and holy nature. When, therefore, God in his judicial activity is spoken of as righteous it means simply that he is unswervingly true to the rule of conduct that he has set up for man, and that roots itself in a holiness that cannot be deflected toward evil or wrong. But this "conformity to a norm" of necessity carries us back to the root idea of fixedness, that which stands fast and solid amidst all tendencies to moral unsteadiness and flaccidity.

The holiness of God was chiefly revealed in the sphere of the theocracy, but his *ts'dhāqāh* extended to the entire government of the world. In virtue of his covenant relation to Israel this word took on a narrower meaning within the theocracy than outside, denoting not so much a personal righteousness in reference to the divine standard, as a righteousness determined by conformity to the provisions of God's covenant with his people. Israel's righteousness consisted in a strict performance of the conditions which the covenant involved. That the Old Testament did, however, attach a much profounder meaning to the term than mere rectitude of conduct is plainly seen in passages like Gen. 15:6, and Jer. 23:6, where righteousness is not predicated as the result of conduct, but is imputed as a divine gift in consequence of faith. In this sense it corresponds to the New Testament *δικαιοσύνη*.

Yāshār upright.

The primary force of the verb *yāshār* is to make straight; "I will make the crooked places straight," Isa. 45:2. Applied to conduct, it denotes that which is straightforward to the observer's eyes, hence right or pleasing. *Yōshēr* is the abstract noun and signifies straightness, Prov. 2:13, hence uprightness. The most frequently occurring derivative is the adjective *yāshār*, which describes a man who moves in straight lines for the accomplishment of his purposes, i. e. an honest, fair, upright man. While it commonly refers to conduct, this uprightness in external relations springs from uprightness in heart, Ps. 7:11. The precepts of the Lord are *y'shārîm*, "both when viewed as *norma normata*, seeing they proceed from the upright, absolutely good will of God, and as *norma normans*, seeing they lead along a straight way in the right track" (Del. on Ps. 19:9). The quality of uprightness is not absolute, but determined by the moral stand-point of him who pronounces upon it. "The way of the fool is *yāshār* in his own eyes," Prov. 12:15, and evil advice was *yāshār* in the eyes of Absalom because it pleased his evil mind, 2 Sam. 17:4.

'mēth truth.

The root idea, according to Ryssel, is both transitive, to support, and intransitive, to be supported; hence to be firm, secure, and in respect to any one's disposition and tendency, to be true, faithful. *'mēth* is that which endures, possesses continuance, therefore that which bears the test of experience, viz. reliability, faithfulness, truth. As descriptive of one of the divine attributes it is often associated with *hēsēdh*, the compassionate love of God, "Blessed be the Lord, who hath not forsaken his grace and his truth toward my master," Gen. 24:27. In such connection it refers to the fidelity with which Jehovah fulfills his promises to those who walk in his ways. Cf. Pss. 25:10; 53:3(4).

Tobh good.

This word passes also from the designation of physical excellency, which is its common meaning, to the designation of moral good. God is not only good but the supreme goodness, Ps. 34:8(9); Jer. 33:11, and many other places; and this seems to be the Old Testament equivalent of the New Testament declaration that God is love, for love wills only good to those whom it embraces.

THE BIBLICAL DOCTRINE OF INSPIRATION.*

BY PROF. CHARLES RUFUS BROWN,
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The purpose of this volume, as gathered from several statements in it, is to offer to those of all Christian denominations who believe that the Bible is inspired, though they may differ in theories of inspiration, a view of inspiration drawn from a candid examination of the facts of Sacred Scripture. The very title suggests this. The same ring is heard again and again throughout the book. "It is easy," says Dr. Manly, "to present theories. But the question is one of fact and not of theory. The Bible statements and the Bible phenomena are the decisive phenomena in the case." "I have been desirous to examine all sides of the question, and to seek for truth whether old or new; resolved neither to cling slavishly to confessional or traditional statements, nor to search for original and startling ideas. . . . But there may be, after all, honest independence of inquiry, a careful sifting of opinions, a fair recasting of views in the mould of one's own thinking, and a subordination of the whole simply to the controlling authority of God's Word" (Preface). Speaking on p. 110 of the direct evidence to be expected, he says, "The testimony is also found in the phenomena apparent on the very face of Scripture; and accordingly the true doctrine of inspiration is to be gathered by legitimate induction from these, as well as from express assertions. This is the only truly scientific, as well as the scriptural, method of arriving at the genuine doctrine of inspiration. All the evidence should be

* THE BIBLICAL DOCTRINE OF INSPIRATION EXPLAINED AND VINDICATED. By Rev. Basil Manly, D. D., LL. D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. with complete indexes. New York: A. C. Armstrong and Son. \$1.25.

admitted, all the classes of phenomena should be examined." Referring to those who make their own preconceived notions the gauge by which inspired and uninspired Scripture are to be measured, he quotes from Mr. McConaughy (in *S. S. Times*, 1880, p. 551) as follows: "There are those to-day who know just what God ought to do, and their judgment, rather than what he pleases, is their criterion. They measure their God with a yardstick. . . . They regulate him according to right reason,—that is, their own. They prescribe the exact limits within which he may work; and then. . . they fall down and worship the God of their own hands" (p. 256).

These sentiments, so just and searching, are exactly what we should expect from the distinguished author. They imply that he began his inquiry with the determination to set himself free both from the Rationalism of Conservatism and that of Radicalism, and to receive with meekness that view of the Bible which the phenomena of the Bible itself, when carefully examined, might present. The uniform gentlemanliness and generosity toward opponents, so difficult to maintain in a controversial work, unless one be "to the manor born," and so apparent in this book, are worthy of cultivation by writers on such themes. He does not once say, "You can not be true to the Bible unless you accept my doctrine of the Bible." Far from it. What he does say is more like this: "I honor you as Christian brethren true to your convictions, and so I make an honest effort to convince you that you are wrong by presenting considerations which may not have occurred to you." Such an attitude is worthy of all praise and makes this book an "epoch-making" one. We who are younger than Dr. Manly may well learn from him this lesson, that no amount of painstaking scholarship will compensate us for an absence of courtesy and brotherly love in the discussion of lofty topics.

In part first, the idea of inspiration is carefully distinguished from other more or less closely related ideas which sometimes have been confounded with it; as, for example, that of correct transcription of the inspired word, and the misconception that inspired men should be perfect in character, or have perfect knowledge of any subject. Very little exception can be taken to this part of the work. The inspiration of the Bible is here twice defined; once, as "that divine influence that secures the accurate transference of truth into human language by a speaker or writer, so as to be communicated to other men" (p. 37); and again, the Bible, while truly the product of men, is declared to be "truly the word of God, having both infallible truth and divine authority in all it affirms or enjoins" (p. 90). It will be observed that these statements are laid down at the beginning; but, if the reader should feel, after an examination of the evidence farther on, that they express a fair induction from the facts, no complaint need be made that they precede rather than follow the inductive examination.

Part second is devoted to the direct proofs of inspiration. Here there are some very strong arguments for the fact of inspiration, admirable, unanswerable arguments; but the very men whom Dr. Manly seeks to convince are already convinced of the fact of inspiration and of the value of just these arguments, and are only in doubt in regard to the unerring accuracy of the Scriptures in every particular. It seems to the writer that our author rather assumes that the inspiration involved in what he says is identical with infallibility than proves that they are the same. To pass beyond the presumptive argument, which is purely *a priori*

and must stand or fall as subsequent facts may determine, the treatment of a single passage may make this clear. Take the familiar one in 2 Tim. 3:16: "All Scripture is given by inspiration of God," etc., or "every Scripture, inspired of God, is also profitable;" etc. The conclusion is evident; all the sacred writings are inspired, and Dr. Manly insists that it is so. But the question naturally arises, Have we conservatives had a misconception of what was necessarily involved in inspiration, or not? Those who differ with Dr. Manly think we have. In his treatment of the passage, he tacitly assumes, without attempt at proof, that we have not. To satisfy an opponent he would have to prove from the passage not only that all of Scripture is inspired, but also that it is absolutely free from error. His reasoning seems to be this:

Men divinely inspired can affirm only infallible truth.

The Scripture writers were divinely inspired.

Therefore the Scripture writers could affirm only truth without mixture of error.

There are men who claim that the major premise is rationalistic. It is at least not proved in this part of Dr. Manly's book.

Part third considers many classes of objections which have been made to the doctrine here stated. The limits which Dr. Manly set to himself did not permit him to give a full answer to these objections; and therefore, though he does not seek to shun a discussion of them, his treatment is so brief as to be somewhat unsatisfactory. It is to be hoped that some time he will make his work more complete by an exhaustive examination of the difficulties in the way of a hearty acceptance of the doctrine he has here presented to us.

SYNOPSIS OF IMPORTANT ARTICLES.

Two Discussions of Job 19:23-27.—I.* The interpretation of this passage is closely related to the idea of the Book of Job as a whole. Three current beliefs of the age appear in the book. 1) Everything is traced directly to God. 2) God is just in character and dealings with men. Hence suffering is a penalty and consequence of sin. Both Job and his three friends accept this. 3) God's relations to men come out in this present life. The problem of the book is to reconcile these three views with the facts of the case, Job's seeming uprightness and his actual suffering. Job, first, questions the justice of God, but he cannot root that belief out. Then he must modify his idea of God's relations to man as confined to this life. He is convinced that there is no recovery for him in this life. Then there flashes into view the new thought and faith; he shall have dealings with God and be justified in the future life. The views that he hopes to see God, i. e. enjoy his favor in this life either as a mere mass of flesh or when disease shall have reduced him to a skeleton are untenable, because both conditions would not be a sign of God's favor. The view that he hopes for restoration in this life is opposed because of the fact that the whole tenor of the book, especially of Job's speeches, is characterized by hopelessness in this respect. It is taken for granted that his disease is incurable. The view that he expects a resurrection body is alien not only to the book but to the spirit and knowledge of the times. There remains the view that he will see God after death in a spiritual existence. In regard to this, (1) it was for him the only conceivable solution; (2) he had had previous glimpses of this truth; (3) the epilogue which restores Job becomes a natural and artistic conclusion in the light of the whole book; (4) the emphasis is laid not upon the manner or the form, but upon the fact of seeing God; (5) thus Job makes a valuable contribution to the problem of suffering.

II.† This passage may be viewed as "the triumphal arch of Job's victory." Casting aside as untenable the view of a resurrection body we have two main interpretations. 1) Job hoped for restoration in this life. In favor of this: (1) the language requires it; (2) arguments in favor of the "resurrection body" view apply also to this; (3) the utter silence of Job and his friends and Jehovah elsewhere concerning a future life; (4) the whole discussion is limited to the sphere of this world; (5) a mark of great faith in Job; (6) the thing that was absolutely needful for his vindication; (7) the epilogue. 2) Job expected to see God hereafter in a disembodied state. In favor of this, (1) a sign of great faith; (2) the language requires it; (3) vs. 23,24 demand it; (4) Job expected no restoration in this life. Reply to these latter arguments: (1) no greater faith demanded in the one case than in the other; (2) the language does not necessarily require it; (3) in vs. 23,24 Job simply wanted future ages to know that he had been restored; (4) Job's language is as inconsistent as his feelings are fluctuating. How different his endurance of suffering if he had known that there was release in Sheol. Conclusion: Job expected restoration in this life.

* By Rev. W. B. Hutton, M. A., in *The Expositor*, Aug., 1888, pp. 127-151.

† By Prof. W. W. Davis, Ph. D., in *The Homiletic Review*, Oct., 1888, pp. 358-362.

The Pentateuchal Story of Creation.*—Discrepancies are often found in a comparison of the record of creation in Genesis with certain conclusions of geological science. These discrepancies arise from various misconceptions of both the Bible and the facts of science. It is to be noted, 1) Genesis is sacred history, geology is human science, hence each omits facts not essential to its representations; 2) the former account is brief and stated in general terms; 3) Moses' interpretations or knowledge of what he wrote by inspiration is not our standard; 4) the language of Scripture is that of common life. With these facts in mind the pentateuchal history of creation is examined. 1) The introduction, Gen. 1:1. Here is taught the existence of one God, his creation of matter, his existence apart from his creation. Science is in harmony with this. 2) The history down to the creation of man, Gen. 1:2-25. The word "day" is shown by several reasons to be intended to mark an indefinite period of time, characterized by a special work. The works of the several days are described. The religious uses of the story are, (1) no quarter given to idolatry, (2) the revelation of the Divine Being as a loving and wise Father. A particular examination of the account shows not only no contradictions to science, but even harmony with it. 3) The creation of man, male and female, Gen. 1:26-31; 2:1-7, 18-25. (1) This is no myth, but plain history; (2) it all has a profound religious significance; (3) it agrees with the best science in putting man last and highest in creation and in the assertion of the unity of the race. 4) Conclusions: (1) interpreting the documents with regard to the object of their writing, just the facts are found in Genesis, as would be expected; (2) because geology does not confirm some of these and does reveal others is no ground for claiming discrepancies; (3) where Geology is parallel with Genesis the accounts harmonize; (4) the character of the statements of Genesis mark it as a divine revelation.

The subject is too large for adequate treatment in the space given. Hence many generalizations are made without sufficient proof. The positions of the writer are, however, those commonly accepted. The main feature of this argument is its insistence upon the special object which ruled the writer of the sacred record and determined both his selection of facts, their arrangement and the form of their presentation.

Idea of O. T. Priesthood Fulfilled in the N. T.†—The Priesthood held a central and dominating position in the O. T. economy. What is its fulfillment in the N. T.? Its sphere is not in ordinances and institutions, but in Christ and his church as a body realizing the Christian Dispensation. This is established by the testimony of Paul (Rom. 10:4; Gal. 2:19; 3:24; 1 Cor. 5:7,8) and of John's Gospel (ch. 6). This fulfillment is: 1) in Christ himself (cf. Epistle to the Hebrews) as High Priest, (1) by his personal qualifications, (2) by his work, (3) because by and in him we draw near to God; 2) in his Church as a whole, as follows from the principle that he instituted an organized body to represent him, (1) in her qualifications and character (a) as called of God, (b) sympathy with the suffering, (c) holiness. 2) Whether her work is priestly will be hereafter considered.

The article is one of a series by the author which is appearing in this periodical. It is a careful, weighty treatment of an important theme without much that is new or striking. Perhaps too great stress is laid upon the importance of the idea of the priesthood in the N. T.

* By Geo. D. Armstrong, D. D., LL. D., in *The Presbyterian Quarterly*, Oct., 1888, pp. 345-368.

† By Rev. Prof. W. Milligan, D. D., in *The Expositor*, Sept., 1888, pp. 161-180.

➤BOOK NOTICES.◀

YALE LECTURES ON THE SUNDAY SCHOOL.*

Thirty years ago the author of this book entered upon the Sunday-school field as the field of his chosen life work. These lectures are the ripe fruit of his experience and investigations during that period. They treat of the membership and management of the Sunday-school, of its teachers and their training, of the relation of the pastor to the school, of the auxiliaries of the Sunday-school, and of the importance and difficulties, and the principles and methods of preaching to children. We desire to call special attention to the lectures on the origin and varying progress of the Sunday-school. The facts presented in these will be a real surprise to many readers. Dr. Trumbull finds the Sunday-school to be no modern institution; but, as "an agency of the church where the Word of God is taught interlocutorily or catechetically to children and other learners," it is of Jewish origin and as old as the Synagogue. Jesus himself in his childhood was a Sunday-school scholar and later on a Sunday-school teacher. He gave the command to start Sunday-schools everywhere. This is in the great commission (Matt. 28:19,20). "The direction therein is to organize Bible-schools everywhere as the very basis, the initial form, of the Christian Church. Grouping scholars—the child and the child-like—in classes, under skilled teachers, for the study of the Word of God by means of an interlocutory co-work between teacher and scholars; that is the starting point of Christ's Church, as he founded it. Whatever else is added, these features must not be lacking" (p. 37). This ancient origin of the Sunday-school and such an interpretation of Scripture, Dr. Trumbull does not present as a surmise, speculation or theory, resting on general principles or commending itself by its own sweet reasonableness, but he firmly establishes his view by presenting the facts upon which it is based. It is a delightful characteristic of Dr. Trumbull's work as a writer, that he buttresses his positions by constant reference to authorities and quotations from them, showing most careful inductive research and study. One notices especially in this work the use made of Jewish writings.

Another striking fact brought out in these lectures is that catechisms were not designed by their framers to be unintelligibly committed by children to memory as a means of storing away religious truth. "It would seem in short that the very method of 'learning' the Westminster Catechism, which has been more common than any other in the last two centuries, and which even has many advocates and admirers to-day, is a method which the Westminster Divines themselves stigmatized as 'parrot' learning, and as contrary to the light of nature and natural reason" (p. 83).

We wish this work might be in the hands of every Sunday-school teacher and pastor in our land. It is attractive in form and furnished with copious indexes.

* THE SUNDAY-SCHOOL; its Origin, Mission, Methods and Auxiliaries. The Lyman Beecher Lectures before Yale Divinity School for 1888, by H. Clay Trumbull, Editor of the *Sunday School Times*, Author of *Kadesh Barnea*, the *Blood Covenant*, *Teaching and Teachers*, etc. Philadelphia: *John D. Wattles*, Publisher, 1888.

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➤ NEW TESTAMENT SUPPLEMENT ◀

OF

The Old Testament Student.

STUDY IX.—THE PARABLES OF THE KINGDOM. MARK 4:1-34.

Résumé of Studies V.-VIII. 1. Sum up the events of this period and give a general characterization of it. 2. Compare it with the previous period considered in Studies III.-IV. 3. An advance is made in the work of Jesus—what it is and how important it is to the Kingdom of God.

I. The Material Analyzed.

Read carefully Mk. 4:1-34 and be able to make a definite statement concerning each of the following points:

1. Teaching by the sea (vs. 1,2);
2. parable of the four kinds of soil (vs. 3-9);
3. its meaning explained (vs. 10-20);
4. on hearing (vs. 21-25);
5. the fruit-bearing earth (vs. 26-29);
6. the mustard seed (vs. 30-32);
7. Jesus' method of teaching (vs. 33,34).

II. The Material Compared.

1. Read thoughtfully Mt. 13:1-52 and Lk. 8:4-18; 18:18,19.
2. Taking the parallel passages in Mt. and Lk. gather the additional matter; e. g. in Mt. 13:1,10, 14-17,19,31,35; Lk. 8:4-6,11-16,18; 18:19.
3. Classify this gathered material according as it bears on the following points: 1) statements throwing light on the passage in Mk.; 2) statements revealing special characteristics of either Gospel, (a) O. T. quotations in Mt., (b) explanatory additions in Lk. (cf. 8:12-16,18) showing the desire of a careful writer for clearness and accuracy; cf. Lk. 1:3,4; 3) evidence to show that the three accounts while having a common basis are yet independent of each other.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 1. (a) *Began to teach*; a Hebrew idiom equivalent to "taught." Cf. Acts 1:1. (b) *Sat*; the teacher sat, the scholars stood. Cf. Mt. 13:2.
- 2) V. 4. *By the wayside*; paths running through the fields. Cf. 2:23.
- 3) V. 5. *Rocky*; i. e. the rock lying close to the surface.
- 4) V. 6. *No root*; cf. Lk. 8:6, "no moisture;" how are these two conditions connected?
- 5) V. 9. *Who hath ears*, etc.; a Jewish teacher's call for special attention. Cf. Mt. 11:14,15; Lk. 14:34,35.
- 6) V. 10. (a) *Alone*; i. e. apart from the multitudes. (b) *They...about him*; of the larger body of disciples. Cf. Study VII., III, 2,(1). (c) *Parables*; i. e. all that were spoken; cf. vs. 2,33. May not this interpretation (vs. 10-26) have been given

- after the other parables, i. e. after v. 34?
- 7) V. 11. (a) *Mystery*; seek to find the N. T. meaning of the word from such passages as Rom. 16:25; 1 Cor. 2:7-10; Eph. 1:9,10, etc.; (1) not something mysterious; (2) knowledge which is kept secret from the many and disclosed only to selected ones; (3) the inmost truths of the Gospel which human wisdom cannot discover, but which has been revealed from above to all sincere and earnest souls.
(b) *Them that are without*; (1) a phrase by which the Jews meant Gentiles; (2) applied by Jesus to his own countrymen. Why?
- 8) V. 12. *That seeing they may see*, etc.; (a) a Hebrew idiom (cf. Isa. 6:9) meaning either "keep on seeing" or "see clearly;" (b) cf. Mt. 13:13; state the difference in the form of expression, (c) how interpret the thought (1) as a purpose of Jesus, or (2) as a result due to human perversity?
- 9) V. 13. *The parables*; i. e. of the Kingdom. May not this parable also contain the key by which to interpret all the parables?
- 10) V. 16. *Are sown*; i. e. the hearer is both seed and soil—soil, as receiving the seed,—seed, as developing into a plant from the soil.
- 11) V. 20. *Accept*; how different from receive, v. 16?
- 12) V. 21. (a) Similar words; Mt. 5:15,16; Lk. 11:33; (b) the question expects what answer; (c) state the argument, (1) his apparent purpose, (2) his real purpose.
- 13) V. 22. (a) *There is*; emphatic, "there can be." (b) *Nothing hid*; i. e. of this teaching. (c) The hiding is in order to reveal the truth, (1) to any who will accept it, (2) to the earnest whom the concealing would stimulate.
- 14) V. 24. (a) *What*; i. e. "when I speak." (b) *With what measure*, etc.; (1) a proverbial expression, cf. Mt. 7:2; (2) to what it refers, whether their hearing of Jesus or their proclaiming to others what they hear.
- 15) V. 25. (a) a proverbial phrase; (b) its application here whether to their ability to understand the word or their readiness to communicate it.
- 16) V. 27. (a) *Sleep and rise*; i. e. the common round of life.
(b) *He*; emphatic; its application (1) to the recipients of the truth, or (2) to Jesus and the preachers of the Kingdom.
- 17) V. 28. *Of herself*; man cannot make her.
- 18) V. 30. *How shall we liken*; a common formula of Jewish teachers.
- 19) V. 32. *Spake*; i. e. "would he speak" a new method of teaching adopted.

2. SPECIAL TOPICS.

- 1) **Parables.** (a) Meaning of the word; (b) use of parables in the O. T. (cf. 2 Sam. 12:1-4; Isa. 5:1-6; 28:23-29) and by the Jewish teachers (rabbis); (c) the occasion which prompted Jesus to use them as found (1) in the growing opposition to him or (2) in his growing popularity; (d) his purpose in employing them, whether (1) to attract, (2) to stimulate mental and spiritual life, or (3) to distinguish true and false disciples; (e) decide whether it was a purpose or a result of his using them that they concealed the truth; (f) principles of interpreting them as illustrated in vs. 13-20; (1) every parable has one main thought and the rest is drapery, or (2) every detail has a spiritual meaning; (g) apply the principles to vs. 26-29,30-32.
- 2) **The Kingdom of God.** (a) Recall what has been gathered on this point in connection with Mk. 1:15; (b) seek to show from these parables (1) how the Kingdom depends for success on the nature and disposition of the hearers of its message, (2) how its development depends on the personal moral effort of its hearers, (3) how, beginning small, it has the power of vast self-extension, (4) other teachings concerning it in these parables.

IV. The Material Organized.

1. Gather the material and classify it under the following heads: 1) habits and customs; 2) Jesus' manner of teaching; 3) important words; 4) literary data; 5) important teachings.

2. Observe the following condensations of the material. 1) Work them out in detail and 2) gather them up into a brief statement:

- § 1. vs. 1,2,33,34. JESUS FROM A BOAT TEACHES MULTITUDES ONLY IN PARABLES, SUITED TO THEM, BUT GIVES THE EXPLANATION TO HIS DISCIPLES.
- § 2. vs. 3-20. "THE SOWER SOWS ON FOUR KINDS OF SOIL, ONLY ONE OF WHICH IS FRUITFUL." THE DISCIPLES, FAVORED ABOVE OTHERS, ARE PRIVATELY TOLD THAT THIS REFERS TO THE KINDS OF PEOPLE WHO HEAR HIM AND THE RESULTS OF HIS WORK WITH THEM.
- § 3. vs. 21-25. "LIKE THE LAMP MY TEACHING IS INTENDED TO GIVE LIGHT. HEAR WISELY; YOUR GROWTH AND USEFULNESS DEPEND ON IT."
- § 4. vs. 26-32. "THE KINGDOM OF HEAVEN IS LIKE SEED WHICH THE EARTH, APART FROM MAN'S AGENCY, CAUSES TO GROW GRADUALLY UNTIL THE HARVEST. IT IS LIKE THE MUSTARD-SEED, SMALL AS A SEED, LARGE AS A TREE, WITH GREAT AND SHADOWING BRANCHES."

V. The Material Applied.

RESPONSIBILITY IN VIEW OF THE GOSPEL. 1. *In hearing the message of Jesus* (Mk. 4:3-8); observe 1) the conditions (soil) favorable to the acceptance of the message, 2) the conditions unfavorable to its acceptance, 3) what causes these conditions, 4) where the consequent responsibility lies for the final result. 2. *In working out the message into character* (Mk. 4:26-29), note 1) what Jesus does for his followers; 2) what he does not do; 3) what is expected of them. 3. *In giving the message to others* (Mk. 4:21-25), consider 1) whether this is a primary purpose in bestowing privileges on the children of the Kingdom, 2) whether this is a fundamental condition of personal Christian life, 3) note the results as indicated in v. 25.

STUDY X.—DEEDS OF POWER. MARK 4:35-5:43.

Résumé. 1. The circumstances leading Jesus to teach in parables. 2. Characteristics of these parables. 3. Their message concerning the Kingdom. 4. Their effect upon his hearers. 5. Principles of their interpretation.

I. The Material Analyzed.

Read Mk. 4:35-5:43, and be able to make a definite statement concerning each of the following points:

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| 1. Journey to the other side of the sea (4:35,36); | 4. Jairus' daughter raised (5:21-24, 35-43); |
| 2. the storm stilled (4:37-41); | 5. the suffering woman healed (5: 25-34). |
| 3. the Gerasene demoniac restored (5:1-20); | |

II. The Material Compared.

- Compare with Mk. 4:35-5:43 Mt. 8:23-34; 9:1,18-26; Lk. 8:22-56.
- Observe the following points: 1) What is peculiar to Mark as compared with Matthew and Luke? 2) further light thrown by Matthew and Luke upon the details of the events, cf. Mt. 8:29,34; 9:20,23,26; Lk. 8:26,27,29,35,40,42; 3) seeming variations, e. g. Mt. 8:28; 9: 1,18; Lk. 8:31,42. Give explanations of them. 4) Character of the account in Mark as compared with the others. Is it (a) a mere synopsis? or (b) an independent narrative, (c) marked by vivid, dramatic, original qualities?

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 35. *On that day*; (a) a precise note of time; (b) the events of that day in view of Mt. 13:1; (c) another such day, Mk. 1:21-34.
- 2) V. 36. *Even as he was*; i. e. still in the boat, cf. 4:1.
- 3) Vs. 37-39. (a) Note the vivid details, cf. 5:4, 5; picture the scene; (b) what may be said as to this being the narrative 1) of an eye-witness, 2) of a sailor?
- 4) V. 38. (a) *Master*; lit. "teacher." Note their idea of Jesus. Cf. v. 41, "Who is this?" (b) *Carest thou not*; (a) a complaint; (b) may this remark have come from Peter? Cf. Mk. 8:32; John 13:6-8.
- 5) V. 39. *Be still*; lit. "be still and remain so."
- 6) V. 40. (a) *Fearful*; i. e. "cowardly," a strong word. Cf. v. 41, "feared," i. e. were astonished and reverent, cf. 5:15. (b) *Not yet faith*; (1) either in God or in Jesus; (2) not yet, in spite of experience, cf. Mk. 1:32-34, etc.
- 7) 5:1. *Gerasenes*; describe their location and characteristics; cf. "Decapolis," v. 20.
- 8) V. 2. *Tombs*; cf. Gen. 23:19; Lk. 23:53; Num. 19:16.
- 9) V. 7. (a) The spirit of these words; (b) how account (1) for the use of the phrase "Most High God"? cf. Gen. 14:18; Num. 24:16; (2) for the knowledge shown of Jesus?
- 10) Vs. 7-12. Study the use of the pronouns referring to the demoniac to understand their bearing on his condition.
- 11) V. 9. *Legion*; (a) the original use of the word; (b) its application here.
- 12) V. 12. Why should they want to go into the swine?
- 13) V. 13.* (a) How could they go? (1) in the person of the man? or (2) disembodied?
- (b) Why permit them to go? (1) to relieve the man? (2) an exercise of Jesus' authority? cf. Mk. 1:27, etc.; (3) swine were unclean?
- (c) How were the swine destroyed? (1) because frightened by the raging of the demoniac? (2) by the disturbing presence of demons? (3) by the malice of the demons? (4) by the will of Jesus?
- (d) Why permit the swine to be destroyed? (1) to punish sinful Jews? Lev. 11:7,8, (2) an exercise of the sovereignty of Jesus? cf. Mt. 21:18-22, (3) the action of demons entirely apart from the will of Jesus?
- 14) V. 19. *Tell*, etc.; (a) contrary to his custom, cf. Mk. 1:44; 5:43; Mt. 9:30; 12:16; (b) the reason as found in the altered circumstances.
- 15) V. 28. *If I touch*; was this (a) superstition? or (b) the common belief that contact was necessary? Cf. v. 23; Acts 5:15; 19:12; Mt. 14:36.
- 16) V. 30. (a) *The power*; cf. Lk. 5:17; 6:19. (b) *Who touched*; was this (a) a sincere desire for information? or (b) to cause the woman to disclose herself? Cf. John 1:47,48.
- 17) V. 34. *Thy faith*; (a) degree and quality of her faith? (b) Jesus' opinion of it?
- 18) V. 37. Note the three disciples, cf. Mk. 8:16,17; Mt. 17:1; 26:37.
- 19) V. 38. *Tumul*; on Jewish mourning, cf. Eccl. 12:5; Jer. 9:17; Ezek. 24:17; 2 Chron. 35:25.
- 20) V. 41. *Taltha cumi*; (a) "awake, little one;" (b) light on the language Jesus spoke, cf. Mk. 3:17.
- 21) V. 43. The reason for this prohibition as compared with v. 19; (a) the growing excitement among the people; (b) his desire to moderate it.

2. SPECIAL TOPICS.

- 1) **Demoniacal Possession.** (a) Study carefully the statements made in Mk. 1:23-26; 3:11; 5:1-15, and consider the following points: (1) the existence of bodily and mental disease, (2) the popular belief, (3) the view that Jesus took, (4) the expulsion accompanied by a struggle, (5) inclination to Jesus yet, also accompanied by opposition to him, (6) acknowledgment of Jesus as

*The various views are suggested, and the student may decide between them after a study of the facts.

the Christ, (7) the sufferer restored. (b) Note the bearing of these facts on the view that these manifestations were merely bodily and mental troubles attributed to demons by the people and by Jesus, who accommodated himself to the sufferers' views and to the popular belief. (c) What arguments in favor of the view that the evil spirits were actually present? (d) On that view what may be said as to the following points? (1) the occasion of demoniacal possession is the victim's sinfulness, (2) this sin results in the supremacy of the demon over the man's will, (3) this moral debasement results in bodily and mental disease, (4) Jesus had authority over the demons, (5) they recognized him and acknowledged his authority, (6) an extraordinary outbreak of evil powers at this period, (7) their especial activity in Israel owing to the religious training of the nation, (8) as to demoniacal possession at the present time.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons, 2) habits and customs, 3) places, 4) miracles, 5) Jesus as man, 6) Jesus as more than man, 7) literary data.
2. *Condense the material*, according to methods already employed, under the general topic of **Manifestations of Authority**.

V. The Material Applied.

KNOWLEDGE AND FAITH. 1. Knowledge of Jesus no guarantee of strong faith in him (Mk. 4:38-40). 2. Evidence of the power of Jesus does not always lead to faith in him (Mk. 5:16,17). 3. Ignorance of Jesus in his true character does not prevent strong faith in him (Mk. 5:25-34). 4. Reasons for the failure of faith as found in, 1) the power of circumstances and experience (4:37; 5:39,40), 2) the strength of selfishness (5:13,14). 5. Rewards of faith in Jesus; 1) fuller knowledge of him, 2) the manifestation of his favor.

STUDY XI.—ADVANCE AND RETREAT. MARK 6:1-44.

Résumé. 1. Give an account of the mighty acts of Jesus in the previous study and present them as manifesting his power. 2. The failure of Jesus on the other side of the sea and the reasons for it. 3. The facts of demoniacal possession and the explanation of them.

I. The Material Analyzed.

Read Mk. 6:1-44, and be able to make a definite statement on each of the following points:

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| 1. The failure at Nazareth (vs. 1-6a); | 6. Herod and John the Baptist (vs. 17-29); |
| 2. a preaching tour (v. 6b); | 7. the apostles return and go into retirement with Jesus (vs. 30-32); |
| 3. the twelve sent out equipped and charged (vs. 7-11); | 8. multitudes seek them and are fed (vs. 33-44). |
| 4. their work (vs. 12,13); | |
| 5. estimates of Jesus by Herod and others (vs. 14-16); | |

II. The Material Compared.

1. With Mk. 6:1-6a cf. Mt. 13:53-58. Note the different connection, Mt. 13:58.
2. With Mk. 6:6b-13 of Mt. 9:35-38; 10:1,5-15; Lk. 9:1-6; observe variations (Mt. 10:10; Lk. 9:8 with Mk. 6:8,9) and account for them.

3. With Mk. 6:14-29 cf. Mt. 14:1-12; Lk. 9:7-9. Note, 1) Herod's motive, Mt. 14:5; 2) his desire, Lk. 9:9; 3) the action of John's disciples, Mt. 14:12.
4. With Mk. 6:30-44, cf. Mt. 14:13-21; Lk. 9:10-17; John 6:1-13. 1) Observe another motive for retirement, Mt. 14:13; 2) other persons, Mt. 14:21; 3) the place, Lk. 9:10; 4) note specially the passage in John; (a) its details, (b) the note of time, John 6:4.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| <p>1) V. 1. <i>His own country</i>; i. e. his native town.</p> <p>2) V. 2. <i>Wisdom</i>; i. e. such as those educated in the schools of Rabbis had, cf. John 17:15. What inference as to his early training?</p> <p>3) V. 3. (a) <i>The Carpenter</i>; (1) a hint about the early life of Jesus; (2) every boy was taught a trade, cf. Acts 18:3.
(b) <i>Son of Mary</i>; Joseph is not mentioned; Why?</p> <p>4) V. 4. (a) Cf. Lk. 4:24; (b) read the whole passage (4:16-30) and note the general and special points of resemblance and difference; (c) seek a decision as to whether these are accounts of the same event or not.</p> <p>5) V. 7. (a) <i>Began to send</i>; (1) cf. Mk. 4:1; (2) purpose of this mission whether merely to train them for the future or thoroughly to evangelize Galilee; (3) need of the latter in view of the growing hostility and excitement.
(b) <i>Gave authority</i>; how?</p> <p>6) V. 8. (a) <i>Take nothing</i>; either (1) because of the unassuming nature of their work, or (2) because they were to expect these things to be supplied by others, cf. Mt. 10:10b. (3) other possible reasons.
(b) <i>Money</i>; lit. "copper coin," the least amount.</p> <p>7) V. 10. (a) <i>House</i>; (1) a domestic ministry; (2) other methods employed by Jesus, Mk. 1:21; 2:13, etc.; (3) fitness</p> | <p>of this method for the twelve; (4) eastern customs that afford the ground for the action.</p> <p>8) V. 11. <i>Shake off the dust</i>; (a) have nothing more to do with such inhospitable persons; (b) a testimony <i>unto</i> them of the fact; (c) symbolio of their uncleanness.</p> <p>9) V. 13. <i>Anointed with oil</i>; (a) common medical treatment, Isa. 1:6; (b) differed from the method of Jesus; (c) perhaps with prayer, Jas. 5:14; (d) efficacious for healing in their hands.</p> <p>10) V. 14. (a) Evidence of the wide fame of Jesus and the interest he aroused among all; (b) varying ideas about him; (c) note that they do not think him the Christ.</p> <p>11) V. 30. (a) Probable length of the tour; (b) probability that Jesus visited Jerusalem during their tour, cf. John 5 and the event following in ch. 6; (c) to what place they would be likely to return.</p> <p>12) V. 32. <i>A desert place</i>; (a) on the eastern shore, cf. John 6:1; (b) cf. note on Mk. 1:35, "study" IV.</p> <p>13) V. 35. (a) Evidence of intense interest among the people, cf. v. 33; (b) what occasion for so great a multitude? cf. John 6:4,5.</p> <p>14) V. 37. <i>Two hundred pennyworth</i>; a proverbial saying used to signify a large sum, not a close calculation.</p> <p>15) Vs. 39,40. Note the characteristic details in Mark.</p> |
|--|---|

2. GENERAL TOPICS.

- 1) **Herod.** V. 14. (a) Learn something of his family, their origin, their history, prominent names among them, especially Herod the Great (cf. Mt. 2:2); (b) in regard to this Herod, study, (1) his position, (2) his relation to Romans. (3) to Jews, (4) his religious opinions, (5) his personal and social life; (c) note his view of John, of Jesus; (d) further relations with Jesus, cf. Lk. 13:31; 23:7-11.
- 2) **The Miracle.** Vs. 41-44. (a) Taking all four accounts, form a complete statement of the course of events in their order; (b) what may be said as to the explanations which have been proposed to account for the miracle, (1) food

concealed by the disciples was now brought forth by Jesus, (2) food concealed among the multitude was generously given up through the persuasion or example of Jesus, (3) a mythical story after Old Testament models, cf. Exod. 16:8 sq.; 2 Kgs. 4:42-44; (c) facts to be considered, (1) the agreement of four-fold account, (2) the simplicity and sobriety of the narrative, (3) the resulting feelings of the people, John 6:14,15; (d) sum up conclusions, (1) as to the reality of the miracle, (2) the way it was done, (3) the purpose and teaching of it.

- 3) **Characteristics of Jesus.** (a) Note certain characteristics of Jesus seen in vs. 5,6,31,34; Mt. 14:13; (b) others appearing in vs. 2,7,7-11,41,42; (c) compare both series of characteristics with those in Mk. 1:12,13,22,27,34,35; 2:8,17; 3:4,5,13-19; 4:38-40; 5:30,34,41,43; (d) from all these sources form a more or less general yet clear idea of Jesus, (1) as man, (2) as more than man.

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) persons; 3) habits and customs; 4) methods; 5) miracles; 6) characteristics of Jesus; 7) literary data; 8) chronological data.

2. *Condense the material* into the briefest possible statement:

- § 1. v. 1. Thence he and his disciples go to his native town.
 v. 2. Many are astonished at his teaching and say, "Whence comes his wisdom and power?"
 v. 3. "Is not he our townsman and do not his relatives live among us?" They reject him.
 v. 4. Jesus says, "A prophet is honored everywhere except at home."
 v. 5. He can do few miracles.
 v. 6a. He marvels at their unbelief.

JESUS VISITS HIS NATIVE TOWN, ASTONISHES THEM BY HIS WORDS AND DEEDS, BUT IS REJECTED BECAUSE HE IS THEIR TOWNSMAN; AND HE CAN DO FEW MIRACLES THERE, BECAUSE OF THEIR UNBELIEF, AT WHICH HE MARVELS.

- § 2. vs. 6b-13. Let the student work this out himself.

- § 3. vs. 14-29. THE FAME OF JESUS LEADS SOME TO CALL HIM ELLJAH OR SOME PROPHET; BUT HEROD SAYS HE IS JOHN RISEN FROM THE DEAD. FOR HEROD HAD UNWILLINGLY KILLED JOHN BECAUSE OF A PROMISE MADE AT A BANQUET TO THE DAUGHTER OF HERODIAS, WHOM JOHN HAD OFFENDED.

- § 4. vs. 30-44. THE APOSTLES RETURN AND WITH JESUS RETIRE TO A PLACE WHERE MANY FOLLOW THEM. JESUS TEACHES THE MULTITUDES, AND AS NIGHT COMES ON, FEEDS FIVE THOUSAND WITH FIVE LOAVES AND TWO FISHES.

The student may work through the processes in the above condensations and gather up the whole into as brief a statement as possible.

V. The Material Applied.

- DEFECTIVE CHARACTER.** Vs. 14-29. From a study of the character of Herod as here exhibited show, 1) how there may be excellent qualities in those accounted debased; 2) how Herod's relations to John reveal his habit of trifling with moral truth and duty; 3) how the effect of such trifling upon the character is seen, (a) in relation to unexpected temptations (vs. 22-26), (b) in the development of superstitious feelings (vs. 14,16), (c) in insensibility to right feeling and action (cf. Mk. 6:20 with Lk. 23:11).

STUDY XII.—THE HOUR OF DECISION. MARK 6:45-7:23.

Résumé. 1. Give a statement concerning the mission of the twelve, occasion for it, preparation for it, results of it, its purpose and significance. 2. The character of Herod and his place in the Gospel story. 3. The withdrawal of Jesus and his disciples and the events attending it.

I. The Material Analyzed.

Read carefully Mark 6:45-7:23 and be able to make a definite statement concerning each of the following points:

- | | |
|--|--|
| 1. Jesus sends away his disciples and the multitude (v. 45); | 4. scribes and Pharisees come and question concerning ceremonial traditions (7:1-5); |
| 2. on the mountain and the sea (vs. 46-52); | 5. Jesus' denunciation (vs. 6-13); |
| 3. healing ministry in Gennesaret (vs. 53-56); | 6. the things within and without man (vs. 14-23); |

II. The Material Compared.

1. With Mk. 6:45-56 cf. Mt. 14:22-36; John 6:14-21.
2. Note 1) additions Mt. 14:28-31; John 6:18, 19, 21; 2) identity in language, Mk. 6:50b; Mt. 14:27; John 6:20; 3) variations, Mk. 6:52; Mt. 14:33; Mk. 6:45; John 6:17.
3. With Mk. 7:1-23 cf. Mt. 15:1-20. Observe 1) the close similarity; 2) the addition concerning the Pharisees Mt. 15:12-14, and v. 15, "Peter."

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | | | |
|-------------|--|-----------------|---|
| 1) V. 45. | (a) <i>Constrained</i> ; a strong word "forced." What was the need of such constraint?
(b) <i>Bethsaida</i> ; cf. Lk. 9:10. | 8 V. 5. | <i>Tradition</i> ; (1) words of instruction or command handed down by word of mouth from one generation to another; (2) its special meaning here? |
| 2) V. 46. | <i>To pray</i> ; cf. Mk. 1:35. | 9) V. 10. | <i>Moses</i> ; (a) cf. Mt. 15:4 and explain; (b) does Jesus mean (1) the writings called under the name Moses? cf. Lk. 16:29, 31, or (2) that Moses himself said these words? |
| 3) V. 47. | <i>Even has come</i> ; cf. Mt. 14:15. Explain. | 10) Vs. 11, 12. | Note the reasoning here; (1) a son should care for his parents, (2) but what he should give to them is devoted to God, (3) therefore they can have nothing. What then is Jesus' conception of God here? |
| 4) V. 48. | (a) <i>Fourth watch</i> ; Jewish divisions of time? cf. Mk. 13:35.
(b) <i>Would have passed</i> ; "purposed to pass;" (1) that they might see him, (2) to test their faith. | 11) V. 19. | <i>Making meats clean</i> ; cf. Deut. 14:8-20. Relation of Jesus to this law, whether (1) annulling it, or (2) unfolding its real meaning and principle. |
| 5) V. 52. | (a) <i>Understood not</i> ; what ought they to have understood and applied to this event?
(b) <i>Hardened</i> ; cf. Mk. 3:5; here in a passive sense, "dulled." | 12) Vs. 21-23. | (a) Distinguish, in this list, sins of thought and sins of act; (b) mark the source of sin; (c) the nature of sin; (d) how did the reasoning (vs. 6-23) meet the accusations (v. 5) of the Pharisees? |
| 6) V. 56. | <i>Border</i> ; cf. Num. 15:37-40; was this superstition? cf. Mk. 5:28. | | |
| 7) Vs. 2-4. | (a) Note the bearing of this explanatory matter on the question of the persons for whom this Gospel was written. Cf. also 7:11.
(b) <i>Unwashed</i> ; two kinds of washings, (1) for cleanliness, (2) for religious purposes. | | |

2. GENERAL TOPICS.

- 1) **The Geography of the Sea of Galilee.** (a) Learn something of the position, size and surroundings of the Sea of Galilee; (b) what other names given it, Num.

34:11; John 6:1; (c) locate if possible and describe these places on its shores, (1) the plain of Gennesaret, (2) Capernaum, (3) Bethsaida, probability of two Bethsaidas (cf. Lk. 9:10; Mk. 6:45), (4) Tiberias, John 6:23, (5) country of the Gerasenes, Mk. 5:1; (d) trace the probable course of Jesus, Mk. 6:32; Lk. 9:10; of the multitudes, Mk. 6:33; (e) indicate some geographical advantages to Jesus in selecting this region for the scene of his chief work.

- 2) **The Crisis.** (a) Review rapidly the events just preceding those of this study, Mk. chs. 4, 5, 6; (b) Note the effect of these things upon the people, cf. John 6:14, 15; (c) observe the necessity that he decide for or against their ideas and desires; (d) what was involved in this decision, in view of (1) the attitude of Herod, cf. Mk. 3:6; Lk. 9:7-9, (2) the hostility of the Pharisees; (e) what may be inferred from Mk. 6:45, 46; John 6:15 as to his decision; (f) read thoughtfully John 6:22-71 as a commentary upon this event and its results.

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) O. T. quotations; 3) habits and customs; 4) important words; 5) important teachings; (6) miracles.
2. *Observe the following condensations:*
 - 1) § 1. vs. 45, 46. Jesus dismisses all and prays alone.
vs. 47, 48. He walks on the sea past the boat of the storm-beaten disciples.
vs. 49, 50. They fear; he says, "It is I."
vs. 51, 52. The storm ceases; they, too dull to comprehend his deeds, wonder.
 - 2) Let the student gather these verses into a compact statement.
 - 3) § 2. vs. 53, 54. On landing he is recognized.
vs. 55, 56. Wherever he goes they bring the sick who touch him and are healed.
After he lands many seek his aid for healing.
 - 4) Let the student unite §§ 1 and 2.
 - 5) § 3. vs. 1-5. Pharisees complain that his disciples do not observe the customary traditions of the Jews.
vs. 6-13. Jesus says, "Isaiah called your formal worship vain, and your custom about Corban proves that you make void God's law."
vs. 14, 15. He says to the multitude, "Not what goes into man but what comes out of him defiles."
vs. 17-23. He explains to the disciples that it is not the food that goes into the mouth but the sins that come from the heart that defile man.
Jesus tells Pharisees who complain about the disciples' neglect of Jewish tradition that they make God's law void by their tradition. He asserts to all that not material things from without but evil things from within man defile him.
 - 6) Note the summing up of the whole.
Jesus after dismissing all and praying alone, walks on the sea to the disciples' storm-tossed boat. On landing he heals many. He rejects the traditions of the Pharisees and declares that only man's evil heart defiles him.

V. The Material Applied.

THE PHARISEES. From the character and relations of the Pharisees to Jesus show how they may illustrate, 1) the existence of evil-doing, possibly practised unconsciously, along with professions of high morality; 2) the failure of any endeavor to save men by outward rules of conduct; 3) the danger in too much regard to self-culture and the need of self-forgetfulness in the growth of the religious life; 4) the power of conscientious but mistaken men to hinder a good cause; 5) the necessity of inward, vital piety and a spirit characterized by candor and liberality in the judgment of others.

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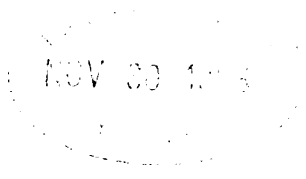
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◆THE◆OLD◆TESTAMENT◆STUDENT◆◆

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WHAT a blessing to any preacher are those hearers who are well-informed concerning biblical facts and truths! They are not only his most appreciative listeners. They are not only his most capable critics. They are not only those who derive the greatest benefit from his preaching if he is a faithful student and expounder of the Scriptures. They are much more. They constitute a bulwark for him in the large, free treatment of biblical truth. Their ideas of the Bible are drawn from a study of it, not brought to it and forced upon it. Hence, on the one hand, they are open to new light, ready for larger views, tolerant on behalf of any one who is seeking to unfold the Word. But on the other hand, they guard the pulpit from falling into a type of teaching which is extra-biblical. Here is perhaps the great danger of the modern preacher. So diverse are the interests and so wide is the range of subjects which fall under his view that he is tempted to depart from "the ministry of the *Word*." Happy the pastor who is buttressed and shielded from either danger by the strong, stimulating assistance of a body of Bible students among his people.

WHY should not every pastor aim to build up such a body of hearers? Why is not that effort just as important and as helpful to the kingdom of God as any other department of his labors? Why should he not put forth special energy in this direction? Much can be done from the pulpit by expository preaching. Vastly more can he accomplish as teacher of a Bible class in giving his personal attention to the training of his people in right methods of study. Why should he not rather give up some other lines of work for his flock,

in order to secure for them this supreme achievement—that they may know how to search, to appropriate, to be mighty in, the Scriptures?

IN three articles published in successive numbers, the question of the New Testament interpretation of the Old Testament will be presented. Of the many questions which demand the attention of the biblical student, this one is, perhaps, most vital. One's interpretation of a multitude of passages, one's views upon a great number of subordinate topics will largely be determined by the view which he holds in reference to the relation of the two Testaments. Nor is it an easy matter to come to a decision upon this question. It cannot be denied that difficulties lie in the way of accepting any one of the three principal theories. Nothing will be gained, however, by shirking responsibility. The theories deserve consideration. The difficulties must be faced. What Professor Toy, of Harvard, does in this number for one of these theories, Professor Stevens, of Yale University, will do in the January *STUDENT*, for a second, and President Alvah Hovey, of Newton Theological Institution, will do in the February *STUDENT* for the third. To most of us the view presented by Dr. Toy will seem to take away from the New Testament all authority, and even all claim to be regarded as a book of ordinary accuracy; it will seem impossible to entertain such a theory of the New Testament and at the same time acknowledge, in any sense, its divine origin. Still this is not the proper line of argument. We cannot say: This view must be false because it is inconsistent with a given theory. We must examine one by one the facts which he claims to exist, and decide whether he is right or wrong in his claim. This method of procedure, and this method alone, will satisfy a thoughtful man. It is, of course, supposable that a large number of the *STUDENT'S* constituency have investigated this question, and made decision upon it. It is true, on the other hand, that many are just now considering it afresh, if not for the first time. To both classes its discussion by men of such ability, representing, as they do, three different schools of opinion cannot but be helpful.

IN speaking of the doubt which exists in reference to the authorship of the Book of Job, Prof. Davidson* remarks: "There are some minds that cannot put up with uncertainty, and are under the necessity

* *THE BOOK OF JOB*; Cambridge Bible for Schools and Colleges; p. 68.

of deluding themselves into quietude by fixing on some known name. There are others to whom it is a comfort to think that in this omniscient age a few things still remain mysterious. Uncertainty is to them more suggestive than exact knowledge. No literature has so many great anonymous works as that of Israel. The religious life of this people was at certain periods very intense, and at these periods the spiritual energy of the nation expressed itself almost impersonally, through men who forgot themselves and were speedily forgotten in name by others." Is not this fact, in itself, strong evidence that Israel's literature is something different from ordinary literature. It is broader than the work of any one man could possibly be. It is human, to be sure; but how much more than human!

THE history of the world is the history of redemption. The proto-evangelium, as one has said, is its magna charta. The authors of the Old Testament recognize this, and thus are peerless among the writers of antiquity. We find no such insight elsewhere, and rightly call it of divine inspiration. These inspired men saw also that the specific human organ of redemption for the world was Israel,—as a people, and finally as represented in the Messiah. This thought is the spinal cord of the Old Testament, binding the various writings together in organic unity, and needs to be kept in view in any adequate treatment of Old Testament History. The prominence given to it still renders many of the older works, such as Jonathan Edwards' History of Redemption, valuable; and they should still find a place on our book-shelves, and not be entirely pushed aside by the more scientific and exact treatises of to-day, many of which fail to emphasize sufficiently this underlying thought of the Old Testament.

THE NEW TESTAMENT AS INTERPRETER OF THE OLD TESTAMENT.

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The method of determining the exegetical value of the New Testament would seem to be simple enough. Here is an ancient book from which citations are made in another ancient book. Are the citations correctly made and used? To answer this question in any given case, all that is necessary is to fix the text and meaning of the two passages, by scientific principles of interpretation, and compare them.

There are, to be sure, one or two complications, which, however, need not seriously embarrass the solution of the question. In the first place we are not absolutely certain that we have the complete original text of either Old Testament or New Testament. Our present Hebrew text, as is well known, depends upon MSS. of which scarcely one is older than the tenth century of our era. This Massoretic text may sometimes be controlled by the Greek, Aramaic and Latin versions, though there are many cases in which these offer little or no help, and our dependence has to be on the traditional Hebrew form. We know that this Hebrew text has been jealously guarded probably from about the beginning of our era; but what may have been its fortunes before this time, when for hundreds of years there was no authentic collection of the ancient Hebrew literature, when books were copied by unknown men under unknown circumstances, when we have good reason to believe that scribes took large liberties with their manuscripts, adding to or taking from the material, and combining two or more books in one manuscript, when the unintentional errors of one scribe might often be perpetuated by his successors, when there was no critical public to watch over the destinies of books,—what, under these conditions, may have been the fortunes of the Hebrew text, who can tell?

The history of the New Testament text is in general similar to that just described. The large number of errors in the received text has recently been brought to light by the Canterbury revision. The texts now generally accepted, those of Tischendorf and Westcott and Hort, rest almost entirely on two or three manuscripts of the fourth and fifth centuries, controlled in a measure by the Syriac and Latin versions. Yet in not a few cases the different testimonies are so discordant that an absolute decision is impossible, and the history of the New Testament writings between the date of their composition and the appearance of the earliest version is involved in the same obscurity which shrouds the early history of the Hebrew text. We are to a certain extent at the mercy of the scribes whose methods of copying we do not know.

Yet for the body of Old Testament and New Testament writings we may be reasonably sure that we have in substance the thought of the original authors. There may be uncertainty about particular words, sentences, or paragraphs; but

the probability is not great that a succession of scribes extending through several centuries could have quite transformed the body of their texts. For purposes of historical investigation, the best modern editions of Old Testament and New Testament texts may be accepted as substantially correct; for the former Hahn, and Baer and Delitzsch, and for the latter Tischendorf, and Westcott and Hort. These do not claim absolute verbal accuracy, but they may fairly be regarded as containing no very important errors in text or words. And so far as the broader criticism is concerned, the investigation of the integrity or composition of the various books, this must of course follow its own principles in general dependence on the best attainable text.

Another complication is found in the fact that the New Testament writers quote not from the Hebrew but from some version, more generally the Septuagint. In such cases, it becomes necessary to compare the version with the Hebrew and determine, if possible, the original form of the text. If the translation of the version be perfectly correct, then our question is the same as if the quotation were made immediately from the correct Hebrew. If the translation be not correct, then the quotation is not, strictly speaking, from the Old Testament but from another book; the question would then be first, whether the New Testament writer has correctly understood the version from which he cites, and then, whether the version gives the substantial sense of the original or whether it departs therefrom in an important degree. If the New Testament author has only, for example, the Septuagint before him, we cannot hold him responsible, as an interpreter, for the errors of his version; we must recognize and commend his exegetical qualities if his employment of his text is accurate. But if this text be not that of the Hebrew Old Testament, he is in so far an expounder not of the Old Testament, but of the version. In the case of each quotation, therefore, it will be necessary to decide whether it is the Hebrew or the Greek or some other version that is cited.

Still another introductory question arises in connection with certain of the quotations: What is the meaning of the expression that occurs so frequently in the Gospels in connection with various incidents in the life of Jesus:—"That it might be fulfilled"? Similar phrases occur in the epistles of Paul and in the epistle to the Hebrews. Are we to understand that the New Testament writer intends to declare in such cases that there is the fulfillment of a prediction? And if so, does he mean that this remote fulfillment was had in view by the Old Testament writer? or only that, without the prescience of the latter, God had brought it about that certain declarations should be illustrated and fulfilled in the life of Jesus or in the history of the early Christian church? So far as the mere wording of the expression goes, either of these views of its meaning might be maintained. In each case we have to decide as best we may the import of the expression in question, from the tone of the New Testament writer and the general direction of his narrative.

Putting such passages aside, we may examine the citations in which the main point is the correctness of the use of the Old Testament made by New Testament writers.

Let us take for example the passage Matthew 8:17 quoted from Isa. 53:4. The Hebrew reads: "Our sicknesses he bore and our pains he carried them," which is rendered with sufficient exactness in the Gospel: "Himself took our weak-

nesses and bore our diseases." The prophet means to represent the servant of Yahweh, of whom he is speaking, as suffering vicariously for the nation, enduring sorrows produced by the national sin, and through this suffering eventually conquering peace and purity for his people. The picture is clear enough; a righteous person involved in suffering through no fault of his own, but by virtue of his close relations to a sinful community, suffering of mind and of body inflicted on him by his enemies. In the Gospel the sense given to these words is certainly different from this. "They brought to Jesus," says the evangelist, "many possessed with demons, and he cast out the spirits with a word and healed all that were sick, that it might be fulfilled that was spoken by Isaiah the prophet, saying," etc. Here Jesus is represented as taking into his own body and bearing the diseases which he expelled from the bodies of others, a conception strange in itself and foreign to the thought of the prophet. The meaning of the evangelist has been supposed to be that Jesus by his suffering procured pardon and peace for men, but in the passage in Matthew there is no word of spiritual experience or faith on the part of those who were treated; it was simply a bodily cure effected in them, and Jesus is said thereby, in accordance with the prediction of the prophet Isaiah, to have borne men's diseases; the natural understanding of this seems to be that he assumed the diseases which he healed. It may be added that the natural signification of the phrase, "that it might be fulfilled," is that these healing acts of Jesus were definitely predicted by the prophet in the passage cited.

In Matthew 21:5 there is a curious misapprehension of the Hebrew expression quoted from Zech. 9:9. The evangelist relates that two disciples were directed to go to a village and to bring an ass and a colt which they should find there; this they are said to have done; they "brought the ass and the colt and put on them their garments, and he sat thereon." The evangelist adds that all this was done that the word of the prophet might be fulfilled: "Behold thy king comes to thee meek and riding on an ass and a colt the foal of an ass." The words "ass" and "colt" are understood in the New Testament use of the expression to mean two different animals, the ass being represented as the mother of the colt, whereas in the Old Testament passage, the two words mean one animal, being simply used in a sort of poetic parallelism, "an ass, that is, a colt of the ass species," both words being masculine in the Hebrew.

A quotation which deals in an extraordinary manner with the Hebrew text is that in Matthew 27:9,10 from Zech. 11:13 (the ascription to Jeremiah in Matthew is doubtless a mere clerical error). The stress of the citation is made to turn in the Gospel on a word which in all probability does not properly belong in the Hebrew at all and gives it a sense quite foreign to the meaning of the prophet. The passage in Zechariah reads: "And Yahweh said to me, Throw it to the potter—a goodly price at which I am priced by them! And I took the thirty pieces of silver and threw them into the house of Yahweh to the potter." The evangelist declares this to be a prediction of the purchase of the potter's field with the thirty pieces of silver which Judas returned to the priests. The word "potter" in the Hebrew is suspicious; one does not know what a potter should be doing in the temple and why the prophet should throw the money to him. The change of one Hebrew consonant gives us "treasury" instead of "potter" (אוצר for אוצר), which is a natural sense in the connection; and it is curious that in the Gospel

(v. 6), the priests say that it is not lawful to put this money into the treasury, which was in general the obvious place for money. "Potter" is not found in the Septuagint text, which misread the Hebrew in another way; the reading in the Gospel comes from some corrupt text of the time. But this is not the only departure from the Hebrew in Matthew. There it is the first person, "I took and threw;" here it is the third person plural, "They took and gave;" in the Greek the form of the verb admits of either rendering and it was perhaps from a Greek version that the evangelist took that form which best agreed with the transaction to which he referred. Further, the Hebrew text says only that the money was thrown to the potter; in the Gospel it is represented as saying that "they" gave it for the potter's field, another variation for which it is hard to account, for in the prophet nothing is said of a field or a purchase. These combined changes give a sense which we may fairly say does not belong to the prophetic passage. In Zechariah the prophet in the symbolic procedure which he is describing receives from the people the price of his religious care over them, a price ridiculously small, which he takes and not without contempt throws into the treasury of the temple. The emphasis is not on the place into which he puts the money—this was of course the treasury—but on the smallness of the price at which the people of Israel estimated the instruction of Yahweh's prophet and in the fact that they were so willing to give up his services. What he means to say is simply that Israel cared little for the instruction and guidance of their God since they so readily dissolved the connection between themselves and His appointed minister. There is a general parallelism between the two transactions in question, in so far as the betrayal of Jesus to the priests might have been regarded by the evangelist as a betrayal by the people of God's minister and therefore an abandonment of God himself. The parallelism is not faithful in the details, for it is the traitor Judas whose price is estimated by the priests at thirty pieces of silver; or, if it be Judas himself who puts the price of his God at thirty pieces, he cannot fairly be taken as the representative of the people. And further, as is pointed out above, the stress in the two passages is by no means the same; in the prophet it is on the smallness of the price; in the Gospel it is on the purchase of the potter's field.

John 19:37 is another example of an interpretation based on a wrong translation. The original passage, Zech. 12:10, reads: "They shall look to me in respect to [or in behalf of] him whom they have pierced [that is, slain]." The prophet, speaking in the name of Yahweh, is describing the situation in Judah in his own day and predicting a happier future. We gather from his words that the feeling between the city of Jerusalem and the surrounding rural districts was an unfriendly one, and he predicts a coming reconciliation between the two parties. "And the chieftains of Judah shall say in their heart, the inhabitants of Jerusalem are my strength in Yahweh of hosts their God. In that day I will make the chieftains of Judah like a pan of fire in the midst of wood, and like a torch of fire among sheaves, and they shall devour on the right hand and on the left all the people round about, and Jerusalem [that is, the population of Jerusalem] shall yet dwell in its own place, in Jerusalem. And Yahweh will save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah." After declaring that Yahweh will endue the house of David with mighty strength and will seek to destroy all

the nations that come up against Jerusalem, the prophecy continues: "And I will pour out on the house of David and on the inhabitants of Jerusalem the spirit of grace and of supplication [that is, they shall have a kindly and prayerful disposition], and they shall look to me in behalf of him whom they pierced [slew], and shall mourn for him. In that day the mourning shall be great in Jerusalem." Here is a strife between the two parties which came to blows. Some of the inhabitants of the country districts, a region evidently looked down upon by the haughty inhabitants of the capital, had been slain, and Yahweh, says the prophet, will so change the disposition of the proud Jerusalemites that their souls shall become kindly, they shall mourn over their brother slain and shall turn their eyes to God in respect to him, asking pardon for their sin in slaying him. The Hebrew text represents the people as looking to God, and the person who is pierced [that is, slain] is distinguished from God. The evangelist renders: "They shall look on him whom they pierced." The substitution of "him" for "me" is supported by a few manuscripts and Jewish commentators, but the mass of manuscripts and all the versions sustain the present Hebrew text, that is, the person who is pierced is not, as the evangelist represents it, the same as he on whom they look. Further, the rendering, "whom they pierced," is inadmissible; the 'ēth separates the relative from the preceding pronoun.

Another mistranslation in the New Testament which is found also in the Septuagint and Latin vulgate is the rendering "shall be blest" instead of "shall bless themselves" in Acts 3:25; Gal. 3:8; from Gen. 12:3; 22:18; 26:4: "All the families of the earth shall bless themselves in thee." The signification of the expression, "to bless one person in another," is given in Gen. 48:20, where Jacob calls for the sons of Joseph and blesses them, saying: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh;" that is, the prosperity of the sons of Joseph was to be so great that other nations should take them as types and standards of happiness, and should be able to think of no greater blessing for men than that they should be like these. An equally clear explanation occurs in Ps. 72:17: "His name shall endure forever; His name shall remain as long as the sun, and all nations shall bless themselves in him, shall call him happy." Here it is plain that the Psalmist is speaking of the happy fortunes of the king, and the expression "call him happy" is parallel and equivalent to "shall bless themselves in him." The same form of the Hebrew verb (hīthpā'ēl) is found in Gen. 22:18 and 26:4, and a similar form (nīphāl) in Gen. 12:3 and 18:18. Israel, like Ephraim and Manasseh and the king in Ps. 72, is to be so wonderfully blest by God that the other nations shall think no lot superior, and when they would invoke prosperity on friends shall choose Yahweh's people as the norm and standard of happiness. The promise on the face of it refers simply to the national prosperity, and says nothing of a moral or religious influence of Israel on the other nations. It is true that such an influence did afterwards exist, but it is not referred to in these Old Testament passages, nor is there any hint in text or context that the thought of such influence was in the mind of the writer. The New Testament passages in Acts and Galatians see here a prediction of Jesus of Nazareth as the Messiah of Israel and the Saviour of the world, a meaning which, if the above exposition be correct, is not found in the passages quoted.

The same remark may be made on Paul's argument in Gal. 3:16, based on the word "seed" as being singular and not plural. The promise, says he, was to

Abraham and his seed, not the plural "seeds," as if many were intended, but the promise refers to one person, "thy seed," which he says is Christ. It is well known that the Hebrew word used in Genesis is a collective noun identical in meaning with our "posterity," and cannot in itself, by virtue of its form, point to an individual. If such a reference to an individual is intended, it must be made clear by the context. But in the Old Testament passages cited, there is no such explanatory mention of an individual; on the contrary, the context shows that it is the nation Israel that is meant, nor is there in all the Old Testament a passage suggesting any other signification for the expression in question. No one versed in Old Testament Hebrew would ever think of making such an argument based on the singular form of the word *zera*. How, then, did the Apostle Paul come to employ such a method of reasoning? The explanation is that in the later Hebrew and Jewish Aramaic of Paul's time, the singular number of the word was employed for an individual, and a plural made from it to express "posterity;" and Paul, familiar with this current usage and unfamiliar with Old Testament Hebrew, transfers it to the Old Testament passage. In the same way in the *Midrash rabba*, on Ruth 4:14, the term "seed" is interpreted of the Messiah. Paul conceived that the form of the word necessarily involved the reference to an individual; he says that inasmuch as it is singular and not plural, it cannot mean the nation, but must mean the Messiah.

In Paul's argument in the fourth chapter of Romans there is lack of precision in the statement in v. 3 sqq., that Abraham's faith, the basis of his justification, was something wholly different from works. The idea in Gen. 15:6 is that God reckoned Abraham's trust in him as a righteous thing, as a righteous act, and it is therefore to be considered a righteous work. We cannot but share in the apostle's indignation against the religious formalism of his time, which undertook to substitute a set of ritual proceedings for inward righteousness, and in so far as an act of faith is a spiritual work, we must grant the propriety of the argument which sets it far above and in a different category from merely formal and outward acts of obedience. But in so far as the apostle may wish to take Abraham's act out of the category of human activities, that he may annihilate all human righteousness in order to substitute for it the righteousness of Christ as the ground of salvation, we must doubt whether he finds basis for this view in the Old Testament. In general, Paul's sharp antithesis of faith and works is not an Old Testament idea. The passage in Hab. 2:3,4, which is translated in Romans 1:17; Gal. 3:11: "The just shall live by faith," is more properly rendered, "The just shall live by his constancy." It is fidelity to God's commands, according to the Old Testament view, which is the condition and surety of man's deliverance and blessing. The rule of salvation in the law, says the apostle, is "He who is obedient shall live," and he shows the impossibility of salvation under the law by pointing out the impossibility of complete obedience. The argument would be sound if the Old Testament insisted on absolute perfection of obedience; but it uses the word "perfect" of man, as in Job's case, for example, in a restricted sense. What was demanded was a controlling spirit of obedience, and occasional errors were forgiven if the man repented, or in certain cases sacrifices were appointed. Or, in the later times we find in certain Psalms, as in the 18th and 44th, confident assertions of personal perfectness: "I have kept the ways of Yahweh; I was perfect with him; therefore he has recompensed me according to my

righteousness." "We have not forgotten thee nor dealt falsely in thy covenant." The Old Testament knows no other condition of the enjoyment of the divine favor than faithful obedience. The man's record is based on his voluntary activity, which, when sincere, is of course always accompanied by trust in God. But the apostle, instead of conceiving of the Old Testament ideal as obedience permeated with and inspired by trust, makes a sharp contrast between the trust and the obedience, a procedure which he thinks necessary in order to break down the current Jewish theory of salvation by an obedience which constantly ran the risk of becoming mere formalism. What the narration of Abraham's life in Genesis means to declare is that Abraham was justified by his obedience, that is, by his works, though this obedience was as a matter of course grounded on confidence in the truth of the divine promise; and in Gen. 15:6 his trust in the divine promise, his voluntary act, was reckoned as an act of righteousness; so that, in so far as his faith was ground of salvation, his righteousness was equally the ground of salvation.

One of the hardest passages in Paul's writings to comprehend is his definition of the righteousness which is of faith, in Rom. 10:6-8, taken in free translation with explanatory insertions from the Septuagint of Deut. 30:12-14. The difficulty lies in the fact that the passage in Deuteronomy refers without any doubt to obedience to the law: "This commandment which I command thee this day," says Moses, "is not too hard nor far off, nor in heaven nor beneath the sea, but nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." Yet the apostle cites this passage as the utterance of the righteousness which is of faith, "because," says he, "if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." And that he intends to refer it to the Messiah is evident from his explanatory additions: "Say not in thy heart, Who shall ascend into heaven (that is to bring Christ down)? or, Who shall descend into the abyss (that is to bring Christ up from the dead)?" We do not know how to explain his use of the passage except by supposing that he took it as a completely isolated expression, without reference to the context, and attached to it his own meaning, interpreting the "word" in a sense entirely different from that which the connection demands.

A similar example of the apostle's habit of using Old Testament passages without regard to the Hebrew or to the context, occurs in Rom. 14:10-12, where he seeks to guard his brethren against hasty judgments of one another, by reminding them of the final divine judgment: "But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God." The fact of a final judgment he wishes to establish or impress by a Scripture quotation, and he cites Isa. 45:23, which he renders: "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." But the prophet is simply announcing the acceptance of the worship of Yahweh by all the nations. It is Yahweh himself who speaks: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is not another; by myself I have sworn, the word has gone forth from my mouth in righteousness and shall not return, that to me every knee shall bow; every tongue shall swear; truly in Yahweh, shall one say to me, is righteousness." "Men," says the prophet, "shall swear by him;" that is shall accept him as the holiest, as the true God. There is no word of a judg-

ment, least of all, of a judgment after death. The apostle changes "swear by" or "swear to" into "confess to," a meaning the Hebrew will not bear. A similar meaning, however, belongs to an Aramaic word (Pael of קָוַם) used in the Targum of Jonathan as the rendering of the Hebrew expression for "swear," and as the apostle's vernacular was an Aramaic dialect, he may have got his translation "confess" from some current Aramaic version. That he quotes the Old Testament passage as proof of a final judgment is evident from his concluding words: "so then each one of us shall give account of himself to God."

Much stranger is the use which Paul makes of Isa. 28:11,12, in his discussion of the Charismata in 1 Cor. 14:20 seq., where he makes a comparison between prophesying and speaking with tongues in respect to their utility. He wishes to show that prophesying is a higher and more edifying gift, meant to promote the well-being of believers, while the glossolaly was a sign for unbelievers and therefore less to be desired by the Corinthian Christians. His proof of this last fact is derived from the passage in Isaiah, which he renders, following neither Hebrew nor Septuagint: "By people of strange tongues and by the lips of strangers will I speak to this people, and not even thus will they hear me, says the Lord." The prophetic "strange tongue" is simply a foreign language; that is, a foreign nation with which the careless, disobedient population of Jerusalem is threatened as a punishment for their godlessness. All of them, says Isaiah, including priest and prophet, have erred through strong drink, and come to God's messenger babbling out their drunken objections to his message. Let them babble, but "with stammerings of lip and with another tongue will he speak to his people, because he said to them, This is the rest, give you rest to the weary, and this is the repose—but they will not hear." The people of Israel would not listen to the prophet's message of peace, the only true repose of trust in Yahweh, and now God would teach them a stern lesson with the whip of a foreign people speaking with stammering of lips more serious than the babbling of the Jerusalem debauchees. Contrast this with the Corinthian glossolaly, a spiritual gift exercised by believers in the interest of religion, though, as the apostle points out, not always wisely and well.

Another instructive citation is that in Eph. 4:8 from Ps. 68:19(18). The passage in the Psalm describes the God of Israel as a conquering king leading his captives taken in war and ascending the throne where he receives gifts from subject nations. "Thou didst receive gifts among men" (Hebrew and Greek). In the epistle this is interpreted of Christ as a victorious monarch who ascended into heaven after having descended into Hades; but instead of receiving gifts from men, he is there said to have given gifts to men. The same change from "received" to "gave" is found in the Peshitto-Syriac and the Targum, and we may therefore suppose that the text of the epistle came from some similar Aramaic reading. The Hebrew reading is evidently the correct one, and the alteration of the text came perhaps from the feeling in later times that it was not appropriate to the Divine Majesty to receive gifts.

The influence of the Septuagint is seen in Eph. 4:26, a citation from Ps. 4:5(4). The Hebrew reads: "Stand in awe and sin not," a warning to certain men to cherish such awe of the holy and powerful God of Israel as should deter them from falling into sins that would excite his anger. The Septuagint, followed by the epistle, translates: "Be angry and sin not," whence in the epistle the rule

of moderation of anger, an admirable moral precept, but not contained in the Psalm.

The epistle to the Hebrews contains a large number of citations from the Old Testament, the majority of which it may fairly be said do not follow the rules of what we regard as correct exegesis. One of these citations appears to be from a Septuagint passage which is not found in the Hebrew at all, namely, 1:6: "And let all the angels of God worship him." This might conceivably come from the Greek of Psalm 96:7 (Heb. 97:7): "Worship him, all ye his angels," in which "angels" is an incorrect rendering of the Hebrew *elohim*; the Psalm is really a summons to heathen deities to worship Yahweh: "Shame on all the worshipers of graven images, they that make boast in idols; worship him all ye gods." But the citation in Hebrews follows word for word the Greek of Deut. 32:43. The cited words are an expansion from Old Testament material such as that of Ps. 97:7. The Song of Moses in which they occur ends with a description of the divine vengeance on the enemies of Israel, and the honor which is therefore to be ascribed to him. This is interpreted in the epistle in a Messianic sense, and the hymn is represented as bringing the first begotten [the Messiah] into the world, that is, as introducing him to Israel and inducting him into his office as the saviour of his people.

The way in which an erroneous Greek punctuation may lead to a complete misunderstanding of the meaning of the Hebrew is well illustrated in the citation from Isa. 8:17,18 in Hebrews 2:13. The burden of the prophet's preaching had been the necessity of trust in Yahweh against the power of the hostile kings of Syria and Israel. He was commanded to give to his children symbolical names which should be signs of God's dealing with the nation, Shearyashub, "a remnant shall return," and Mahershalahashbaz, "haste-spoil-hurry-prey," so that they and he might be omens and guides to the depressed and unbelieving people. And so he says: "I will hope in him. Behold, I and the children whom Yahweh has given me are signs and omens in Israel." The Greek rendered this with general correctness except that it wrongly divided the second sentence: "Behold, I and the children whom God has given me; and they shall be signs and wonders in the house of Israel." The author of the epistle takes the first half out of connection: "Behold, I and the children whom God has given me," and interprets it to mean the oneness of Jesus with his disciples, and hence the necessity of an incarnation. A simple grammatical Messianic interpretation would have understood it as declaring that the Messiah and his people were signs of God's presence in the church and of the divine method of dealing with men; the conjunction of the Messiah and men who believed on him could prove only a oneness of aim between them, not an identity of nature.

One object of the epistle to the Hebrews is to comfort the suffering Christians of the time with the hope of coming happiness, and it seeks to find Scripture demonstration of the Messianic Sabbath rest, the bodily and spiritual peace which the followers of Christ should enjoy when he should come at the end of the present age to establish his everlasting kingdom. This argument (Heb. 3:7-4:11) is drawn from Ps. 95:7-11: "O that ye would hear his voice to-day! Harden not your heart as at Meribah * * * Forty years I loathed that generation and said, They are a people that err in their hearts and they know not my ways. So that I swear in my wrath, they shall not enter into my rest." Here is no promise, but the state-

ment of a fact in the far past; the people had been disobedient in the wilderness and God declared that as a punishment they should not enter Canaan. The epistle holds that the last words of the Psalm passage contain a promise which had not yet been fulfilled, since it was given after God had instituted the weekly Sabbath (Gen. 2:2) and also after Joshua had led the people into the rest of Canaan, and hence that there remained a rest for the people of God, which could only be the Messianic Sabbatism.

A similar mode of argumentation is adopted in Heb. 8:8-12, where the author discusses the "new covenant" of Jer. 31:31-34. The epistle understands this to mean the abolition of the Levitical system of daily sacrifice in favor of the Christian scheme of the sacrifice of himself which Christ made once for all. But the prophet's antithesis of new and old is something different. He thinks not of abolishing the national system of sacrifices, but only of the introduction of a spirit of obedience. His contrast is between the present ignorant rebellious life of the nation, and a reconstruction in which the people would give an intelligent and glad assent to the commands of their God. A fulfillment of this prediction in Christianity might be sought in its pure and lofty spirit of obedience, in the new heart which, as Jeremiah and Ezekiel say, God would give to men, a heart to apprehend the righteousness and goodness of his services; of the sacrificial system there is not a word in either of these prophets, in this connection.

In Heb. 10:5-7 an argument in the same direction is made from the word "body" which occurs in the Septuagint rendering of Ps. 40:7-9 (6-8): "Sacrifice and offering thou hast not desired, but a body thou hast prepared me; * * * then I said, Lo, I come * * * to do thy will, O my God, is my delight." The interpretation of this in the epistle is as follows: The Messiah speaks: "The old Levitical sacrifice thou dost not desire, and therefore thou hast prepared my body as a sacrifice, and I come to do thy will by the offering of myself, once for all." The contrast thus ascribed in the epistle to the Psalmist between two sorts of sacrifice is not that of the Psalmist himself, who, on the contrary, puts obedience over against sacrifice: "Thou dost not desire the ordinary sacrifice, which is a mere outward thing; what will please thee is to do thy will, and in this I delight." The rendering "body" is impossible.

An example of an undesirable though not very important mistranslation occurs in Heb. 11:21: "Jacob worshiped [leaning on] the top of his staff." The Hebrew has: "Jacob bowed himself on the head of the bed." The Hebrew words for bed and staff have the same consonants. The Catholic-English translation of 1582 renders, as is well known, "Jacob worshiped the top of his rod," and explains the rod as a figure of the scepter and kingdom of Christ.

It appears from these examples that in certain cases the New Testament use of Old Testament passages is not correct. Sometimes the text is inaccurate, sometimes the exegesis. The number of these cases is considerable, and the conclusion is that a New Testament interpretation cannot be accepted without examination, but must always be tested by hermeneutical principles.

THE SEPTUAGINT.*

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INTRODUCTORY.

For the problems of lower or textual criticism the versions of the Old Testament have a greater relative value than those of the New. While in the critical apparatus of the New Testament the ancient versions occupy only a secondary and subordinate rank over against the manuscripts as the primary authorities, the condition of affairs in the Old Testament department is almost the exact opposite of this. The reason of this is, that the versions antedate by many centuries the oldest existing Hebrew manuscripts. Of the latter there are indeed a very great number in existence, but none that were written before the tenth or eleventh century. The oldest Hebrew manuscript known is probably the Codex Babylonicus Petropolitanus, written in the year 916, with the Babylonian system of punctuation. The text of the prophets from this codex was published in 1876 by Professor Hermann L. Strack. Wellhausen, who is a fair judge in these matters, says in his fourth edition of Bleek's Introduction to the Old Testament, § 275, that the manuscripts of the twelfth and thirteenth centuries belong to the very oldest. To this must yet be added, that, according to the view of Lagarde, the most prominent scholar in Old Testament text-critical work, and maintained with a considerable show of argument as early as 1863 in his Remarks on the Greek Translation of the Proverbs, pp. 1 and 2, "our Hebrew manuscripts of the Old Testament all go back to a single copy, the very corrections of whose mistakes in writing have been copied by them, and whose errors, which accidentally found their way into it, have been reproduced." Accordingly we would practically have but the equivalent of one single Hebrew manuscript, which served as an archetype for all the rest. The date assigned to this archetype is the reign of the Emperor Adrian, 117 to 138 A. D. (Lagarde, *Symmicta*, 50 sqq.). This view was expressed previously in 1853 by Justus Olshausen, and is adopted with great confidence by Cornill in his revision of the text of Ezekiel (1886, p. 6 sqq.). If this hypothesis should prove to be correct, then internal reasons would come to the aid of external reasons in diminishing materially the value of the traditional Massoretic text for the purposes of lower criticism. However, this hypothesis has not been able to win for itself anything like a consensus of scholars. Wellhausen, indeed, (§ 294), calls it a "plausible" theory, but ridicules the date assigned by Lagarde, while more conservative scholars reject the whole as a castle built in the air, and ascribe the wonderful agreement of the Hebrew manuscripts to the scrupulous care of the Jewish scholars.

* The writer would state that this and some other articles on the versions of the Old Testament, which may be expected to follow, are not intended to bring forward any new data or discoveries, but, for the benefit of students and readers in general, to give merely a bird's-eye view of the status of investigation with regard to these versions.

The versions, however, all represent an earlier date of the Old Testament text. The Septuagint, restored to its original readings, would antedate by twelve hundred years at least the earliest Hebrew manuscript extant and bring us almost as near to some of the Old Testament autographs as the Sinaiticus and the Vaticanus do to the original copies of the New Testament books. The further fact, that in a number of books the Septuagint text varies from the Massoretic so marked a degree that the conclusion is almost unavoidable that the translators had before them a recension of the Hebrew text differing from the present Massoretic, opens the way to critical possibilities that are of peculiar interest and importance.

For a further reason the study of the Septuagint is now timely. For the first time in the history of Old Testament research scholars are trying systematically and with trustworthy scientific methods to work out the problems of textual criticism. While in the New Testament field this was the first of the great problems that reached a practical settlement, and in the texts of Tischendorf, Tregelles, and Westcott and Hort we have the application of an agreement of methods satisfactory to about all the specialists, and thereby also practically one resultant text of the New Testament, in the Old Testament department this problem is only now beginning to be thoroughly discussed, and the burning question is yet in regard to the methods and principles that must control this investigation. The great work done in the Old Testament line in the past decade and century has been in the line of higher criticism. But in the further prosecution of this work, scholars are constantly hampered by the fact that the problems of lower criticism have not yet been settled. New Testament scholarship in this regard followed the more logical order of research, but its task was easier.

Now there is a general consensus among all scholars, both the more critical and the conservative, that in the text-critical work of the Old Testament the Septuagint has a most important work to do. The differences arise when the degree and manner in which this version should be allowed to influence or modify the current Massoretic text are under discussion.

ORIGIN OF THE SEPTUAGINT.

Concerning the origin of the Septuagint as a whole we have absolutely no external historical testimony whatever. All we possess is testimony of a debatable character concerning the translation made of the Pentateuch. There exists a letter, beyond all doubt spurious, which claims to have been written by Aristæas (or Aristæas, as Josephus calls him), a man high in authority at the court of Ptolemy II. Philadelphus (283-247 B. C.), addressed to his brother Philocrates. This letter states that Demetrius Phalereus, the chief librarian at Alexandria, proposes to King Ptolemy to enrich his library by having a translation of the Jewish law-book made for it. The king agrees to this, and sends an embassy consisting of his chief of guards, Andrew, and Aristæas, the author of the letter, to Jerusalem with rich presents to the high priest Eleazar, asking him to send old and worthy and wise men, six out of each tribe, to Alexandria, where they were to translate the law-book for the royal library. Eleazar sends the seventy-two men, who take with them a precious manuscript of the Pentateuch written in golden letters. After having been royally entertained by the king, Demetrius conducts them to the island of Pharos, where they could work undisturbed. When they had come to an agreement on a section, Demetrius wrote down the

version. The whole work was completed in seventy-two days. A copy of the translation was given to the Jewish community at Alexandria, who officially and solemnly adopted it. The letter of Aristeas is very long and goes minutely into details in describing the visit to Jerusalem and the colloquy held with King Ptolemy. It was first printed in 1601, and the best edition is found in Merx, *Archiv.*, 1868.

What is the value of this Aristeas letter? Its character is such that, without a dissenting voice, scholars are agreed that it is apocryphal and valueless as direct historical testimony. The majority agree that it contains a kernel of historical truth, but what the extent of this truth is, does not seem so clear. Wellhausen, in Bleek (§ 279) and in his article on the Septuagint, in Vol. XXI. of the *Encyclopædia Britannica*, regards it as settled by the letter that the Septuagint translation of the Pentateuch was done at Alexandria during the reign of Ptolemy II. All the rest of the letter he regards as literary decoration and ornamentation. Schürer, in his *Jewish People in the time of Jesus Christ*, Second Part, § 33, an authority, at least equal if not better than Wellhausen, regards this as merely a possibility, but by no means certain. For the details of the discussion we refer to the authors mentioned. So much, however, is certain, that the Aristeas account at an early day found acceptance among the Jews. Philo, (*De vita Moyses*, II., § 5-7) knows of it in detail, and Josephus (*Antiq.*, XII., 2) reproduces it almost in full as an historical fact.

A second direct testimony is from Aristobulus, of Alexandria, the oldest Jewish philosopher, who wrote a work on the Interpretation of the Sacred Laws, which he dedicated to King Ptolemy Philometer (180-145 B. C.), of which an extract has been preserved by the church historian Eusebius (*Præparatio Evangelica*, XIII., 12, 1-2). Here Aristobulus maintains that Plato already was acquainted with the law-book of the Jews, and that the chief contents of the book had been translated into Greek even before the days of Demetrius Phalereus. From this it would seem that the author knew of a tradition about the Greek version of the Pentateuch differing to a degree from that given by Aristeas. But whether this vague statement confirms the accounts of Aristeas or makes it historically still more unreliable, it would be difficult to say. The individual view in the matter depends upon the amount of probability to be given to the Aristeas letter.

Concerning the translation of the other books in the Septuagint we have absolutely no historical record whatever. The name of a "Version of the Seventy," an abbreviation for seventy-two, was gradually transferred from the Pentateuch to the whole work.

But if we have no direct testimony as to the *terminus a quo* we are more fortunate in having some of reasonable reliance for the *terminus ad quem* of the version. In the prologue to Ecclesiasticus, the translator, who in 132 B. C. went to Egypt, remarks that in his day there existed Greek versions, not only of the law, but also of the prophets and the other books (*ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων*). There can be little or no doubt that he here refers to the Septuagint version, which, at that date, must have been completed. This is corroborated by the further fact that the most ancient relics of Jewish literature, preserved in extracts by Alexander Polyhistor, and recorded by Eusebius in his *Præp. Evang.*, IX., all show acquaintance with the Septuagint (cf. for details, Schürer, l. c., § 33).

It is then almost entirely internal evidence to which we must appeal for information concerning the origin of this historic version. It will appear later on that diversities in the manner of translation in the various parts are so great, that the idea of one man or one set of men having made this version is entirely excluded. Beyond a doubt a beginning was made with the law, which, as also is seen from internal reasons, originated in Alexandria, and was known to Demetrius, who wrote under Ptolemy IV. (222-205 B. C.). Whether the translation of the law is to be attributed to the Jewish influence or to the literary ambition of the Ptolemies, is a much discussed question, for which only a possibly, scarcely a probably, correct answer can be given. That the other books were translated under Jewish auspices is highly probable, as they could not possess literary importance sufficiently to tempt a Greek translator. The work of translating the whole Hebrew codex into Greek may have occupied a generation or two, or even a whole century. External and internal evidences will scarcely admit of going further than has been done in the above remarks.

THE CHARACTER OF THE TRANSLATION.

The first thing that strikes the student when comparing the Septuagint text with the Hebrew is the differences of agreement and disagreement existing between the Greek and the original texts in the different books. Some agree almost word for word; as is the case especially with the Pentateuch and in a smaller measure with several of the hagiographa, Ecclesiastes, Song of Solomon, and Chronicles. Others, again, vary exceedingly, the worst in this regard being, in the view of most scholars, the Book of Isaiah. Unfortunately special investigations of all the books have not yet been made, so as to allow a judgment on the whole. Lagarde has examined the Book of Proverbs; Bickell, that of Job; Hollenberg, that of Joshua; Wellhausen, the text of Samuel; and within the past few years exhaustive investigations of the text of Ezekiel and of Micah have been made, though from different stand-points and diverging results on the merits of the Septuagint, the former by Cornill, the latter by Ryssel. The differences between the Greek and Hebrew are often many and of much greater importance than the great bulk of various readings in the New Testament manuscripts. In a large number of instances the Greek contains matter not found in the Hebrew, as, e. g., in the Books of Ezra and Daniel, and to a lesser degree in such Books as Job and Proverbs. In other cases matter found in the Hebrew is omitted or abridged in the Greek. In many cases the Greek is an incorrect translation of the present Hebrew text, the cause of the false rendition being still traceable to a misunderstanding of the Hebrew. This is particularly the case in the more difficult poetical and prophetic books. The writer recently compared word for word the Greek text of the Proverbs with the original. Not only were there many omissions found, but on the average only about one sentence in three was what could be regarded as a good translation, although in many instances the source of the poor rendering could yet be discovered. No better and more thankworthy work could be found for a student seeking to understand the character of the vexed problem of the relation between the Septuagint and the Massoretic text than working through the prolegomena and critical apparatus to Cornill's Ezekiel. This does not mean that it is necessary to adopt Cornill's conclusions. There are yet worlds to conquer in the Septuagint investigations.

The language of the Septuagint is most remarkable. It is almost incorrect to say that it is Greek. Plato and Aristotle would have been able to understand but little of the non-historical portions. The Greek is entirely under the spell of the Hebrew. The Septuagint has a language of its own. Naturally the difficulties are not in the grammatical line; they are almost entirely in the lexical. A Greek word which in one of its uses corresponds to a Hebrew word in one of its uses, is at once made the equivalent of the latter in all its figurative applications; and even more than this, also in its employment for clauses, phrases, and peculiar idioms. Because, e. g., the Greek *δίδωμι* in its basal sense is the equivalent of the Hebrew *nāthān*, it is at once compelled to do service in every sense and every connection in which the latter can be employed. And when it comes to the use of Old Testament words of peculiar theological or ethical importance, such as *δόξα, εἰρήνη*, and others, they are used in senses of which the classical Greek lexicon knows absolutely nothing. It is for this reason that even so good a Greek dictionary as "Liddell and Scott" is useless for Septuagint work. A Septuagint lexicon is a great desideratum, which, however, can scarcely be filled until the Septuagint text itself has been better settled. As yet a good Hebrew dictionary and an accurate knowledge of Greek are indispensable requisites for close Septuagint work.

But the very awkwardness in the language, which robs it of nearly all its value as a piece of literature, is of the greatest advantage for the very work for which Christian scholarship desires to use the Septuagint, namely, to determine the character of the Hebrew text of which the Septuagint is a translation. As matters now stand it is as a rule no difficult matter to re-translate the Greek and thus reconstruct the Hebrew original. Its very faults make it a valuable aid for text-critical work. Were the translation less slavish and less barbarized with Hebraisms, this could not be the case.

HISTORY OF THE TRANSLATION.

The so-called translation of the Seventy rapidly won its way into official recognition among the Hellenistic Jews. The oldest writers of whom we have any knowledge that they used the LXX. are Demetrius and Eupolemus. After them we find Philo using the translation, at least of the Pentateuch, as equally authoritative with the original. The same is done, though not to the same degree, by Josephus. The majority of the New Testament writers make use of the Septuagint translation, especially Mark and Paul. Indeed the whole lexical material of the New Testament is based upon the *usus loquendi* of the LXX. In this regard the method pursued by Cremer in his *New Testament Lexicon* is more correct than that of Trench in his *Synonyms*, who develops the New Testament words out of the classical Greek in a rather one-sided manner. The use and honor of the LXX. in the Christian Church, as well as the perception that it was not in every particular a true version, led to the preparation of the three well-known later Greek versions, namely, the intensely literal one of Aquila, that of Theodotion, in which he tries to compromise between the Hebrew text and the current LXX. version, and that of Symmachus, the Ebionite, which adheres to the Hebrew original but translates into readable Greek. Fragments of these versions are preserved in the Hexapla. In the ordinary Septuagint editions Theodotion's translation of Daniel has been substituted for the old version. No one of the existing MSS. contains the old *κοινή* or original text of the LXX., although schol-

ars are substantially agreed that we have a near approach to it in B, or the Vaticanus. Cornill's investigations have made this more probable than it was before. But we have the testimony of patristic literature that at a relatively early date the discrepancies between the old LXX. and the *veritas Hebraica*, as Jerome and others call it, led to a revision of the text. Of these revisions there were three. The first and most important was made by Origen (185-254 A. D.) in his Hexapla. He made the common text the basis of his investigations, and corrected the text chiefly after the Greek translations made later from the Hebrew, especially Theodotion's. He designated the *plus* and *minus* of the edition by critical marks. The value of this edition is reduced to a minimum by the fact that Origen seems not to have been consistent in his methods, as is seen chiefly from the Syriac Hexapla. The Origen text was published by Eusebius and Pamphilus of Cæsarea, and became the official text of Palestine. The revision of Hesychius was accepted by the church of Egypt and that of Lucianus by the churches of Constantinople and Antioch. The patristic citations on these points are found in full in Wellhausen's Bleek (§§ 282, 283).

In this way the old LXX. text in its original character was lost and supplanted by revisions made avowedly to conform the Greek to the accepted Hebrew text of the day. The great work then to be done by Septuagint scholars is to discover again, if possible, the original *κοινή* text and thus learn what the real Septuagint was. It is a work of extraordinary difficulty to investigate the manuscripts of the version and, if possible, classify them in such a manner as to lead to the solution of this problem. A beginning, and a good one, has been made by Lagarde, who has begun the publication of what he considers the Lucianus recensions, and further work in this line has been done by Cornill's classification.

THE VALUE OF THE VERSION.

A partial answer to this has already been given in the above, and a full answer, in so far as this can be given at all at this stage of inquiry, will flow naturally from what has been stated. While the exegetical value, especially for individual passages, cannot be estimated at too high a rate, the chief advantage to the Bible student must and always will lie in the text-critical help afforded by the LXX. Until the original text of the LXX. has been re-discovered in so far as this can ever be done, and thus the critical status of the version *as such* been determined, the use of the Greek for the Hebrew text or interpretation must be decided in each individual instance on the merits of the case in question. No general rule for the use of the LXX. in this regard can yet be given. Such a rule would infallibly lead to a misuse, as it has where rash attempts at generalization have been made. The writer has treated of this phase of the general problem in detail in the *New York Independent*, September 27, 1888, and begs to be permitted to refer to that article.

EDITIONS OF THE SEPTUAGINT.

The editions of the Septuagint are many. The best known and most used is the so-called Sixtina, of 1587. This is the traditional text. Fortunately it is also a comparatively good one, being based in general upon the best MS. of the LXX. extant, namely, the Vaticanus. Tischendorf has also published an edition, which was, however, only a slight improvement on the Sixtina. This was still the case when in Nestle's edition of Tischendorf some variant readings of the other uncials

were appended. The magnificent fac-simile reproduction of the Vaticanus, published in Rome 1868-1881, prepared the way for a really good edition of the text. This Professor Swete has begun to publish, issuing the first volume at Cambridge, containing Genesis to IV. Kings.* Here the genuine Vaticanus text, which deviates considerably from the Sixtina, is reproduced, together with such readings from the other leading MSS. as to give the reader the best critical material on hand for the study of the Septuagint version. No other edition should now be used for Septuagint work.

WEBER ON THE ESCHATOLOGY OF THE TALMUD.†

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IV. THE FINAL COMPLETION.

a. THE RESURRECTION AND THE JUDGMENT OF THE WORLD.

Through the opposition of the nations of the world to the Messiah, the Messianic Kingdom is brought to an end, and the judgment and separation of the godless nations from the earth which is renewed as the dwelling-place for the people of God, begin. The resurrection is not general, but is for Israel alone. Maimonides says: "The resurrection of the dead is a fundamental article of Moses, our teacher,—peace to him!—but it comes only to the righteous." Resurrection is the prerogative of those who participate in the Kingdom of God; the godless are already dead in life. It is accomplished only in the Holy Land. Those who have not studied the law cannot rise again. Such is the general representation in the talmudic literature. Some, however, maintain a resurrection for the heathen, but say that they do not remain in life, but sink back into death again. Generally the resurrection is contemplated distinctively as a reward of righteousness, i. e. observance of the law.

The heathen and the disobedient (who have despised their circumcision and renounced the Covenant) in Israel go direct at death to Gehinnom and receive their just punishment (cf. Luke 16:23). "Gehinnom, which is for Israel a Purgatory, is for the heathen the place of punishment; it is not in its original purpose designed for Israel." Those who in Israel despise the sign of the Covenant, e. g. the Samaritans, are reckoned as heathen and are destined for Gehinnom. There are unpardonable sins which consign even Israelites forever to Gehinnom.

Those who fall into Gehinnom suffer pain and torment and at length complete annihilation. Their pain is caused by the darkness, fire and brimstone of the place. If one applies himself incessantly to prayer, his fire may be somewhat cooled. The tears of the righteous falling into the place, cool its fires. The reason why brimstone is so nauseating is that it is designed for the punishment of Hell. The smell of it is a premonition of its use. Are these sufferings everlasting or do they terminate in absolute annihilation? Both views are found; the latter is the

* Cf. a notice of this work in *THE OLD TESTAMENT STUDENT*, October, 1888.

† Concluded from the November number.

more common one. It is probable that they may be reconciled on the supposition that, for the worst of men, punishment was everlasting, but for less degrees of guilt, a cessation of being might make an end of suffering.

The idea of judgment has two forms,—as applied to the individual at his death and as a general and final assize at the end of the Messianic age. This age is a time of possible salvation for the heathen, and their final condemnation cannot occur until they shall have made their great resistance to the Messiah at the end of the Messianic period. At that time the measure of their iniquity will be full and they shall be assembled before God for final judgment. This will be the last act in the drama of human history in time; thereafter eternity ensues. The Rabbins graphically picture this scene. God opens the book of the law and calls upon those who have obeyed it to come and receive their reward. Hereupon all nations rush forward in confusion. The Almighty rebukes them for their disorder and commands them to come one by one. The Romans come first and are asked: "With what have you been occupied?" They answer: "Lord of the worlds, we have built streets and baths and heaped up silver and gold, all that Israel might busy itself with the law." They are told in answer that they have done all this but for their own glory, ease and power, and are challenged to show that they have kept the law." They cannot, and they depart with heavy hearts. Thus the various nations are passed in review. After this an effort is made by the nations to excuse themselves, which may be summarized thus: "We had no law." Answer: "What means, 'God came from Sinai, from Mount Paran and from Teman,' etc. (Deut. 33:2; Hab. 3:3), if not that He offered the law to all nations? But only Israel received it." "But if thou hadst threatened us, as thou didst Israel, we would have obeyed." Answer: "You did not even keep the seven commandments of Noah which I gave you at the first." "But Israel has not kept thy law." Answer: "I call heaven and earth to witness that they have, and prove it by the very testimony of heathen: Abraham's faithfulness by Nimrod; Jacob's honesty by Laban; Joseph's purity by Potiphar's wife, etc." "Lord of the worlds, give us now a law and we will obey." Answer: "Do you not know that he who prepares his food on the preparation day has something to eat on the Sabbath; but he who omits it must go hungry? But I will grant it. In my law is an easy commandment, that to keep the feast of booths. Go and celebrate this." Then they all go and build booths upon their roofs. Then God sends forth a heat, hot and burning as in August, that all, stamping on the ground leave the booths. Thus their disobedience is finally confirmed.

The judgment occurs in the valley of Jehoshaphat. "Thus will the heathen world be assigned by God's judgment to destruction by the fire of Gehenna; and after the earth is in the exclusive possession of Israel and is freed from the godless heathen world, can it be renewed and become the sphere of the eternal life."

b. THE NEW HEAVEN, THE NEW EARTH AND THE NEW HUMANITY.

The heavens and the earth will at length pass away. The creation will not be destroyed, but renewed. The new creation comes out of the old. This production of the higher from the lower is illustrated by the derivation of Abraham from Terah, Hezekiah from Ahaz, etc. The world is to go through a process of purification. But the old world is the mother of the new, which is built out of the material of the old and has its form for its type. The creation of the new heaven and the new earth is determined upon from the beginning, is *ideally exist-*

ent; it is now *materially* accomplished only so far as the old creation contains the form and basis upon which the new world is to be reared. The new creation is thoroughly light and pure; the future world is all day (cf. Rev. 22:5). The principle of darkness, the power of sin and destruction reigns no more. Corresponding to this light is the moral purity of the new world, for it is no more the dwelling of sinful men. There is also physical purity in so far as the new earth is delivered from all defilement. The new earth, moreover, will be complete and harmonious. Its perfection consists in the complete fulfillment of its purpose. Ten marks of the new creation are enumerated, among which are,—light, the water of life (cf. Rev. 22:1), health, and the yielding of fruits every month (cf. Rev. 22:2). The new creation is harmonious in all its parts. In the animal world there is no conflict, and between men and animals there is peace. Wild beasts will be cured of their blood-thirstiness; the lamb will have no need to fear mankind and “all animals will be satisfied with a vegetable diet.”

Upon the new earth dwells a new humanity. The renewal of man, that is, the restoration of his normal condition, is designated as a “healing,” so far as it relates to the material side of man. The blind will see, the deaf hear, the lame walk, etc. (cf. Is. 35:5 sq.). The moral renewal of the world takes place through the eradication of the purpose or principle of evil (*jezer hara*) from the human heart and the giving of a new heart. It is this *jezer hara* which creates idol-worship. In the future world God will root this out and give man a new heart. The Holy One said to Israel: “In this world you rend yourselves away from my commandments through the *jezer hara*; but in the future world I will pluck this out of you by the root; for it is written: “And I will put my spirit into your heart (Ezek. 36:27).”

C. THE COMING AGE (OLÂM HABBÂ).

Three good gifts have been given to Israel which the nations covet,—the law, the land of Israel, and the future world. The coming age belongs exclusively to Israel. Every Israelite, as such, looks forward to it with expectation, unless he has forfeited his right to it by apostasy. Infants participate in the future life, even those of wicked parents, provided they are circumcised. That all Israel is to assemble in the Holy Land in this period is evident from the fact that those who fell in the desert are to participate in the coming glory. But the heathen are excluded. Of Israel and heathenism, Jacob and Esau stand as the respective types. A commentary on Gen. 25:31 narrates in detail a conversation between Jacob and Esau before their birth, in which Jacob explains to his brother the different principles and employments of this world (age) and the future world. Esau chooses (apparently at Jacob's instigation) this present world, and Jacob takes for his part the blessings of the *Olâm habbâ*.

Respecting the modes of life in the future world there are two opinions,—the more spiritual view, according to which there is to be no sensuous life of eating and drinking, begetting and trading; no anger or hate, but the righteous will sit with crowns on their heads enjoying God's presence; and a more materialistic view, according to which relations continue very much the same as in this life, except that sin is eliminated. In this view much emphasis is laid upon the feasting which awaits the righteous and a noticeable peculiarity is that the flesh of the Leviathan and Behemoth is indicated as the special delicacy which shall distinguish the festal occasion. These two varying conceptions of the coming age may

be explained upon the supposition that the ideas of *this* world and the *next*—the *earthly* and the *heavenly*—are not clearly separated; hence the emphasis of those elements which belong to the one or to the other.

Notwithstanding these variations, it is agreed that existence in the coming age will be blessed and glorious because it will be a life in full communion with God. The Sabbath, as the symbol of peace and rest, is designated as a foretaste of this future world. To happy rest is joined external glory. The righteous wear the crowns which they once received from angels at Sinai and which were taken away when they fell into sin. This blessedness and glory is the same in its nature for all, but differs in degree: "Each righteous man has his own Eden in the Garden of Eden." There are two opinions concerning the class with which God is best pleased. According to one, it is those who have studied most the law and commandments; according to the other, it is the scribes who have in faithfulness taught the young.

All this happiness culminates in the completed communion of life between God and the righteous. The upper Jerusalem will come down upon the new earth; for there is a Jerusalem in the coming age different from that of this age. It is built of sapphire and its central point is still a sanctuary. Aaron is the priest, and receives the thank-offerings (all other offerings having ceased). The righteous behold God and praise him, and He in his own person teaches them the law. The relation between God and His people is the closest possible. "It is more intimate than that between God and the angels; for the elders of Israel constitute the council in the coming age, therefore are nearest to Him."

The Talmud's most beautiful picture of the future is found in this story: Joshua Ben Levi is sick and in a trance. When he comes to himself, his father asks him: What hast thou seen? He answers: I have seen a changed world; those who here were above are there beneath; those who here were beneath are there above. Then answered his father: Thou hast seen a pure world (that is, one in which reality and appearance correspond).

OLD TESTAMENT WORD-STUDIES: 4. MORAL EVIL.

BY REV. P. A. NORDELL, D. D.,

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All moral evil, while springing indeed from an underlying unity, exhibits itself in many different aspects. Hebrew is peculiarly rich in words denoting these various forms of opposition to moral good. The Old Testament does not conceive of moral evil as an essential element in human nature, but as the result of man's free volition in yielding to the solicitations of an evil principle of unexplained origin which already existed in the world, Gen. 3; Deut. 30:15. Sin, according to the Old Testament, is not merely transgression of natural law entailing physical suffering, as the heathen held, but opposition to divine holiness springing from a selfish disregard of Jehovah's will as supreme law.

'āven *vanity*.

'āven is most frequently translated *ἀνομία* in the LXX., and *iniquitas* in the

Vulgate. From the latter it has passed into the A. V. where *iniquity* is the prevailing rendering. These renderings indicate that the point of view from which moral evil is regarded in this word is that of transgression of law,—that which is opposed to equity in the relations of man to man, or of man to God. This interpretation is, however, incorrect. The primary thought is found in an unused verb meaning to breathe heavily, to puff, pant, as the result of strenuous exertion. The same verb naturally gives us the substantive 'ô n, strength, the putting forth of power accompanied by deep breathings or pantings. The derivative 'ā v ě n, assuming a moral significance, presents the idea of nothingness, emptiness, vanity—that which, having no real existence, has also no real worth. The works of idolaters, i. e. their idols, are vanity, 'ā v ě n, and nought, Isa. 41:29; 66:3. The oracles of the teraphim are 'ā v ě n, empty words, Zech. 10:2. Unjust and oppressive judicial decisions are also 'ā v ě n, Isa. 10:1. The frequent association of the word with idols and idolatry indicated that the oft-recurring phrase “workers of iniquity” is merely a synonym for idolaters. To “regard iniquity” in the heart, Ps. 66:18, is, not to cultivate a tendency to wrong doing in general, but to cherish a secret inclination toward idolatry, which is treason against Jehovah. He will not answer the prayer that springs from such a heart. A stubborn disregard of Jehovah's command is 'ā v ě n, and is as bad as idolatry, 1 Sam. 15:23. From this conception of abstract evil as a vain and empty thing, the word passes into a designation of the concrete accompaniments or consequences of evil; the wicked “bring forth iniquity,” Job 15:35, but God returns it upon them, Ps. 94:23; cf. Job 4:8. It is only a short transition from this thought of the penal consequences of evil to that of pain, sorrow, affliction, the emptiness and desolation of life, caused by the removal of the objects in which the heart had found its joy, Ps. 90:10; Job 5:6.

'āshām guilt.

The verb 'āsh ħ m or 'āsh ħ m, to incur an obligation or debt, either pecuniary or moral, gives the substantive 'āsh ħ m, a debt, trespass, hence guilt, and also the necessity of making restitution for damage that has been done, not willfully, but through ignorance or neglect, Gen. 26:10; Lev. 5:7. Fools make sport of guilt and of the necessity of atoning for it, Prov. 14:9, but God smites those who persist in such conduct, Ps. 68:21(22). This word assumes a technical sense in the levitical law, designating the guilt-offering which, like the sin-offering, was expiatory in its nature. The use of this word in Isa. 53:10, where the innocent servant is said to make his soul an 'āsh ħ m for sin, has occasioned considerable controversy. Wellhausen, in the interest of the Grafian hypothesis, asserts that it has not the technical sense of guilt-offering, but only the primary meaning of guilt. This meaning, however, is entirely contrary to the spirit of the whole chapter which conspicuously represents the sufferings of the servant as a ransom, λύτρον, paid to Jehovah for the sinners whose guilt the servant expiates by his voluntary sufferings and death.

B'liyyā'āl worthlessness.

This word, commonly transferred into the English form Belial, occurs twenty-seven times in the Old Testament. It seems to be one of the rare instances in which Hebrew tolerates a compound word, being composed of b'li, nothing, and yā'āl, worth. It designates a person or thing whose leading characteristic is

worthlessness. With *ben* it forms an idiomatic phrase, a son of Belial, which the R. V., either in the text or margin, generally renders "base fellow." It characterizes conduct that is mean and despicable, Ps. 41:9; 101:3; thoughts that are base and degrading, Deut. 15:9. In 2 Sam. 22:5; Ps. 18:5, the writer's thought in connecting Belial with "floods" is quite obscure. The A. V. renders it "floods of ungodly men," and the R. V. "floods of ungodliness." The context suggests the idea of mortal terror, and therefore the rendering of De Witt, "the floods of destruction" would seem more appropriate. In the form *Belīap* this word occurs in the New Testament, 2 Cor. 6:15, where, having lost its abstract meaning, it becomes a name of Satan, the prince of the realm of darkness.

Hāvvhāh destructive wickedness.

The root-meaning is a gaping mouth, hence a yawning abyss. Usually this word stands for destruction, Ps. 57:11(12); Prov. 19:13. From this meaning it glides into that of wickedness, Pss. 5:9(10), 55:11(12), this being conceived of as destructive and corrupting. Though the word occurs only sixteen times in Hebrew, the LXX. gives it no less than ten different renderings. For a full discussion of the word, see Delitzsch on Ps. 5:10; also Hupfeld.

Hāttā'th sin.

This is the prevailing Hebrew term for sin, and is properly rendered in the LXX. *ἀμαρτία*, and in the Vulg. *peccatum*. From Jud. 20:16 we learn that primarily it denoted the missing of a target or mark. From an ethical point of view it represented a failure to attain the divine standard for human conduct. This might occur through ignorance, Num. 15:23, or through the immaturity of youth, Ps. 25:7. But usually it exhibited a deliberate deviation from the holy will of God. Indeed, *hāttā'th* seldom or never refers to mere errors, but to gross sins that are apparent to all beholders, as were those of the Sodomites, Gen. 18:20, cf. 1 Sam. 2:17; 15:23. In the Mosaic law it became the standing designation of the sin-offering. During the monarchy, when Israel apostatized from Jehovah, *hāttā'th* came to denote the national sin of idolatry, 1 Kgs. 15:26; Jer. 17:1. In Deut. 9:21 the golden calf is termed Israel's *sin*.

'āvēl, 'āv'lāh unfairness.

Occurs only twenty times, and in the majority of instances is rendered *ἀδικία* in the LXX. The verb *'āv'āl*, to turn around, to be perverse, occurs only twice, Ps. 71:4 and Isa. 26:10, both times in Piel, and meaning to act in a rascally manner. The substantive itself designates that form of moral evil which exhibits itself in unfair transactions, whether in the perversion of justice, Lev. 19:15,35, or in business dealings, Ezek. 28:18. *'āv'lāh*, the feminine form, presents the same general meaning, and differs from the masculine, if at all, in being a little more emphatic. It suggests a perversity of conduct that amounts to actual villainy, Ps. 89:22(23); Mic. 3:10; Hab. 2:12.

'āvōn iniquity.

The A. V., except in a very few instances, renders this word by iniquity. In the LXX. and Vulg. it is rendered by *ἀδικία*, *injustitia*, 73 times, *ἀμαρτία*, *peccatum*, 63 times, and *ἀνομία*, *iniquitas*, 61 times. These renderings give us a partial clue to the radical meaning of the word, which seems to have been a turning or bend-

ing away from righteousness and law. This is confirmed by the verb 'āvāh, to turn, twist, pervert, from which 'āvōn seems to be derived, meaning crookedness, perversity, and in an ethical sense, depravity. It conceives of sin as a departure from the normal path of obedience to God's holy will. But this departure involves at once penal consequences, and the thought of these is also included in the word. Cain, having heard the divine sentence pronounced upon him, exclaims, "My 'āvōn," i. e. sin and punishment, "is greater than I can bear," Gen. 4:13. The frequent phrase "he shall bear his iniquity," spoken in reference to the transgressor of law, points to the same fact, as does also the declaration in Isa. 53:6 that Jehovah made the iniquity of us all to fall on his innocent servant. Cf. 1 Sam. 28:10; Ezek. 14:10. In some instances the additional idea of guilt is presented. "The 'āvōn of the Amorites is not yet full," Gen. 15:16, and the 'āvōn of the fathers is visited upon the children to the third and fourth generations, Exod. 20:5. From the ideas of guilt and penalty there is but a step to that of the physical overthrow and ruin which follow as the inevitable consequences of sin and depravity, Gen. 19:15; Prov. 5:22.

'āmāl toil, misery.

From the common meaning of wearisome labor or toil this word passes here and there into a designation of evil, more especially physical, conceived of as a grievous bondage, Deut. 28:7; Ps. 107:12, that has no end, Eccl. 4:8, for man is born to it, Job 5:7, the pride of his short life being only 'āmāl and sorrow, 'āvěn, Ps. 90:10. The frequency with which 'āmāl and 'āvěn are conjoined is surprising, Job 4:8; 5:6; 15:35; Ps. 7:4; 10:7; 55:10(11); Isa. 10:1; 59:4; Hab. 1:3; no less surprising is the confusion in the renderings of these words in the common English version.

Pěshā' transgression, felony.

The verb pāshā' means to break off, *dirumpere*; in respect to a sovereign, to sever allegiance by rebellion, as when Israel rebelled against the house of David, 1 Kgs. 12:11, or Edom against Judah, 2 Kgs. 8:20. Chiefly it designated Israel's rebelling against Jehovah's sovereignty, Isa. 1:2; 1 Kgs. 8:50, or, in other words, Israel's breaking of the covenant in their apostasy from Jehovah's service to that of idols. The substantive pěshā' preserves the meaning of the verb, denoting originally a breach of covenant, or revolt from political supremacy, Prov. 28:2. When this revolt was directed against God it usually assumed the form of transgression of his law, bold, wanton disregard of the moral boundaries which he had assigned to his people, Micah 1:5. Pěshā' is sometimes joined with ḥāttā'th for the sake of emphasis, but when the two are contrasted, Ps. 25:7, the former is the stronger, denoting a willful and outrageous opposition to God, springing from a perversion of the will, while the latter denotes rather sins of infirmity springing from ignorance or from a consciousness clouded by passion.

Rā' wicked, evil.

Rā' is used both as an adjective and as a substantive, and occurs far more frequently than any other word in the present group. It is the opposite of tōbh, good, with which it is very often contrasted, e. g., "Speak not to Jacob either good or bad," Gen. 31:24. The renderings of this word are exceedingly various,

and this arises from the remarkable diversity of its applications. It describes anything and everything that is bad, ill-favored, grievous, mischievous, wicked, in short, every form of evil, whether physical or moral. It springs from a root the general meaning of which is to be restless, to be in motion, to break down, to destroy. From an ethical stand-point it looks upon evil as a hurtful and destructive force, ceaselessly opposed to everything that is good whether in human relations or divine.

Rāshā' wicked.

Like the preceding, this word also is in very frequent use. In a physical sense it denoted that which is loose, slack, unstable, and hence metaphorically, that which is lax, dissolute in an ethical sense. As a substantive it occurs almost wholly in the plural form, r'shā'im, ungodly or wicked men. These are regarded as morally lax, loose, controlled by no principles of truth or righteousness. Having cut themselves loose from God, they have lost all stability of character, and have become "like chaff which the wind driveth away," Ps. 1:4, or like a troubled sea, that cannot rest, Isa. 57:20. From every point of view the r'shā'im are diametrically opposed to the tsāddîqîm, the righteous, the solid, firm, stable in character and disposition.

OLD TESTAMENT NOTES AND NOTICES.

Prof. E. P. Barrows, whose death at a ripe age was recently announced, left in manuscript a Hebrew Grammar, the fruit of years of Hebrew study, a Commentary on the Book of Proverbs, and an Autobiography.

Again an appreciation of the importance of Old Testament work has been shown; this time by the trustees of Madison University. Professor S. Burnham, well-known to readers of *THE STUDENT*, will henceforth be assisted in his work by Rev. Nathaniel Smith.

Dr. Richard J. H. Gottheil, of Columbia College, announces the following Semitic Courses for the year: (1) Elementary Course (Harper's "Introductory Method" and "Elements of Hebrew"); (2) Advanced Hebrew (1 Samuel 1-20); (3) Rabbinical Hebrew (five courses); (4) Syriac (two courses); (5) Arabic (two courses); (6) Assyrian; (7) Semitic Palæography.

The latest advices from the Philadelphia Babylonian Exploring Expedition, are to the effect that the damage occasioned by the shipwreck upon the Isle of Samos is extremely slight, the loss of time being the only important matter. While Professor Peters has been in Constantinople, vigorously pushing the important work of securing privileges from the Turkish government, with large hopes of success, the rest of the party has reached Aintab; and ere this the whole company is *en route* for the scene of permanent activity.

Messrs. T. & T. Clark, of Edinburgh, announce for early publication a valuable work, entitled "The Text of Jeremiah; or, a Critical Investigation of the Greek and Hebrew, with the Variations of the Septuagint retranslated into the Original and explained," by Prof. J. C. Workman, M. A., of Victoria University, Coburg, Ontario. Besides discussing the relation between the texts, this book reveals important matter for the correction and the reconstruction of the present Massoretic text. Prof. Workman has been residing for the past four years in Leipzig, and during the greater portion of that time has been specially engaged at this investigation.

An interesting extension of the correspondence system appears in the recently published announcement by missionaries in Tokio, Japan, of courses in Greek and Hebrew, for the aid not only of missionaries but also of native preachers. Three courses in Greek are proposed: (1) elementary, comprising grammar, analysis, exercises; (2) *intermediate*, consisting of grammatical and critical notes on portions of the Greek Testament; (3) *advanced*, consisting of extracts with notes from various Christian Greek writers. The Hebrew will be taken up through the Correspondence School of the American Institute of Hebrew. This will be supplemented by a Summer School of Hebrew in 1889. It is a well-known fact that of all men, missionaries excel in their zeal for Bible study. This is but one example of this interest.

➤BOOK NOTICES.◀

PALESTINE IN THE TIME OF CHRIST.*

The historical movement of the present day has, in the study of Christ and the Gospels, produced a new branch of learning. It seeks to create from all available sources of literature and archæology a trustworthy and living picture of the times in which Jesus lived and the scenes among which he walked. This study is as yet in its infancy. Two works in this department, both by German scholars, have been hitherto available for English readers, and those only in part. Hausrath and Schürer have each written a history of the New Testament times and it is but just now that so much as half of the latter work could be had in English. And even now the high price of these volumes, as well as the scholastic and learned character of the contents, has put them beyond the reach of the mass of Bible students. This is to be regretted, since the labors of these scholars are of the greatest value in Scripture study. Passages in the Gospels and episodes in the life of Jesus are often vividly illuminated and take on an entirely new meaning in the light of the habits, customs, and history of the people of the times.

But now in this book of Edmond Stapfer, an opportunity is given to secure at a moderate price much of the best and latest results of investigation into the Palestine of Christ's day,—a book written in a style marked by French vivacity and attractiveness. It is a book for the people, and it is to be hoped that many people will purchase it. There are deficiencies in it—inaccuracies of statement, as well as lax theological views. But for all that it is the best popular presentation of the subject and will well repay careful and constant reading. It will serve, also, as an excellent introduction to the larger and more exhaustive works already mentioned, and the student once fairly embarked upon this fascinating subject will hardly be satisfied until he has studied the fuller treatise of Schürer.

A glance at the table of contents will give one an idea of the scope of the work. The material is classified in two books: I. *Social Life*, embracing the geography of the Gospels, a brief history of the times, the Sanhedrim, population, the home life, dwellings and clothing, public life, country life, literature and science; II. the *Religious Life*, covering an account of the Pharisees and Sadducees, their doctrines and practices, the synagogue, the Sabbath, the Bible, fasts etc., prayer, the temple, the feasts, the Essenes, Jesus, his life and teaching. A wonderful amount of light is thrown upon the New Testament. References more or less helpful are made to more than four hundred passages in the Gospels, so that the book becomes a kind of commentary upon the whole Gospel narrative.

There can be no doubt that a careful study of such a book would result in a clearer understanding of the New Testament. It would give the death-blow to many of those allegorizing, "spiritual" interpretations of the words of Jesus which are the chiefest hindrance to real Bible knowledge. It would also be likely to produce in the mind a truer knowledge of Jesus as a man among the people of

* PALESTINE IN THE TIME OF CHRIST. By Edmond Stapfer, D. D., Professor in the Protestant Theological Faculty of Paris. Translated by Annie Harwood Holmden. New York: A. C. Armstrong & Son. Pp. xii, 528.

his time and thus of our time. We need the human Jesus as well as the divine Christ. The Gospels give us both, and we must not lose sight of the man in the God.

But the danger here is that this study will too highly exalt the human element in Jesus and minimize the divine. Dr. Stapfer has either unintentionally made that impression, or else has purposely sought to create it, in the last chapter of his volume. Perhaps it was unavoidable in the brief space at his command. He indeed promises us a fuller treatment of Christ's life and teaching. The reader of this book must note this aspect of it and make the necessary allowance and correction. Evidently the author belongs to the liberal school of theologians and treats the Gospel narratives with a freedom which will not commend itself to many.

All of Dr. Stapfer's statements of fact are not to be relied upon, especially in his references to the present condition of Palestine. It seems as though his information on these points has been obtained from untrustworthy sources. There is also some rhetorical exaggeration indulged in throughout the book, which, while lending interest to its perusal, is liable to leave a false impression upon the reader. Apart from these defects the work is one heartily to be commended. It has an index fairly complete and a table of references to biblical passages quoted, as well as an excellent bibliography. The type is large and clear; the outward appearance attractive, and the amount of information given within, marvelous.

HUMPHREY'S SACRED HISTORY.*

A book, dealing with the field which is covered in this volume, must subject itself to searching tests. Students have a right to expect many things from one who attempts a history of what is confessedly the most difficult period of biblical history. The ideal historian of these times ought to be possessed of at least six characteristics; 1) a passion for facts and a strict adherence to them, 2) skill in exegesis and interpretation, 3) wide acquaintance with the new learning—archæological and critical, 4) a faculty of historical grouping, which can produce an intelligible, reasonable, finished picture, 5) ability to see the universal bearings of the particular, local, temporary, 6) a devout spirit. A formidable list of qualities, surely,—yet without any one of them a writer on these subjects is inadequately furnished. Dr. Humphrey's book is characterized by, 1) traditional exegesis, 2) want of acquaintance with the new learning, or at least an ignoring of it, 3) a theological setting in which the facts appear, 4) the quality of dogmatic generalization and inference, 5) a strict Calvinistic orthodoxy, 6) failure to unify the impressions of the history, 7) a devout, earnest spirit. It is difficult to see how the volume is anything more than an abbreviated summary of Kurtz's *Old Covenant*. The editors, with the commendable partiality of filial regard, say that the book "will bring a surprising number of fresh suggestions of kindling and enriching thought to all careful students of the Bible and advanced readers of *Sacred History*;" and "that it will clear away the mists from the vision of many serious and candid doubters." While the many defects which belong to the very idea and structure of this work will forbid our acquiescence in this judgment, still it may be said that it reveals the workings of the keen, spiritual, vigorous mind of a scholar, moving along the old lines and hampered by preconceptions of what his subject contains.

* SACRED HISTORY FROM THE CREATION TO THE GIVING OF THE LAW. By Edward P. Humphrey, D. D., LL. D., some time Professor in the Danville Theological Seminary. New York: A. C. Armstrong & Son, 1888. Pp. xiii, 540.

CORRESPONDENCE SCHOOL OF HEBREW.

Thirty-seven persons became members of the Correspondence School during October. They are as follows: Rev. J. W. D. Anderson, Elk City, Kans.; Rev. S. W. Anderson, Nashville, Tenn.; Mr. W. F. Bacher, Philadelphia, Pa.; Rev. R. D. Bambrick, Sydney Mines, Cape Breton, N. S.; Rev. W. F. Campbell, Patten, Maine.; Mr. S. S. Conger, Summit, N. J.; Rev. P. K. Dayfoot, Strathroy, Ont.; Mr. J. Q. Dealey, Providence, R. I.; Miss C. P. Dwight, Elmira, N. Y.; Mr. G. W. Ehler, Detroit, Mich.; Mr. W. D. Fuller, Colorado Springs, Col.; Rev. H. S. Gekeler, Upper Sandusky, O.; Rev. M. W. Gilbert, Nashville, Tenn.; Rev. A. P. Greenleaf, Battle Creek, Mich.; Rev. N. J. Gulick, East Albany, N. Y.; Rev. J. J. Hall, Berlin, Vt.; Prof. G. W. Hayes, Petersburg, Va.; Rev. L. Heinmiller, Geneva, N. Y.; Mr. W. M. Junkin, Christiansburgh, Va.; Rev. Wm. Karback, New Orleans, La.; Rev. E. H. Koyle, Beameville, Ont.; Rev. E. R. Leyburn, Port Gibson, Miss.; Rev. G. F. Mainwaring, Paradise, N. S. Rev. John McCalman, New Bedford, Mass.; Rev. A. D. McHenry, Columbiana, O.; Rev. G. B. Merritt, Fall River, Mass.; Rev. J. R. Moses, Philadelphia, Pa.; Rev. E. A. Potts, Lynchburg, Va.; Rev. P. O. Powell, Middle Grove, Mo.; Miss Casie Quinlan, Stella, Neb.; Rev. W. E. Renshaw, Richmond, Utah; Rev. G. S. Rollins, Wilmington, N. C.; Mr. W. O. Sayles, New York City; Rev. L. A. Thirkeld, Baltimore, Md.; Mr. J. M. C. Thompson, Princeton, N. J.; Mr. G. E. Young, Xenia, Ohio.

Many of those who have recently taken up the Correspondence Work have been induced to do so through the kind offices of the friends of the School. In September and October, a letter was sent to the members of the School and some others, requesting them to furnish the names of those of their acquaintance who would be likely to be interested in this work. Many responded, and the result has been a larger addition to our numbers than has occurred in the same length of time for several years. For this assistance the hearty thanks of the principal and instructors are due, not only to those who find in the published lists of new students the names of persons whose names they sent in, but also to those who as yet see no result from their efforts to aid us. It may not be out of place also to remind others that it is not yet too late to send us lists of names.

Perfect examination papers were received during October from Rev. E. H. Barnett, D. D., Atlanta, Ga., three; Dr. E. S. Maxson, Syracuse, N. Y., two; and Rev. G. A. Carstensen, Erie, Pa.; Mr. John A. Ingham, Hackettstown,

N. J., and Rev. R. M. Kirby, Potsdam, N. Y., each one.

Courses were completed by Rev. E. H. Barnett, Atlanta, Ga.; Rev. H. C. Ross, Ingersoll, Ont., and Rev. David Robb, Leith, Scotland; and all continue at once with the next course. Mr. Robb says, "I think the lessons most admirable, only regret that I did not have them twenty years ago."

The following students who discontinued Correspondence study during the summer, resumed sending papers in the course of the month covered by this report: Rev. L. C. H. Adams, Monroe, N. Y.; Rev. W. P. Aylsworth, Fairfield, Neb.; Rev. F. W. Bartlett, Williamstown, Mass.; Rev. J. A. Bowler, Lancaster, N. H.; Prof. G. W. Caviness, So. Lancaster, Mass.; Miss E. S. Colton, Farmington, Conn.; Rev. P. D. Cowan, Wellesley, Mass.; Rev. J. R. de W. Cowie, Waterford, N. B.; Rev. S. O. Curtioe, Port Chester, N. Y.; Rev. C. A. Evald, Chicago, Ill.; Rev. J. C. Flanders, Manchester Centre, Vt.; Rev. A. J. Fristoe, Baltimore, Md.; Rev. L. M. Gates, Georgetown, N. Y.; Rev. F. B. Greul, Philadelphia, Pa.; Mrs. John Howland, Guadalajara, Mexico; Eld. O. A. Johnson, Helena, Mont.; Mrs. W. C. Mickey, Princeton, N. J.; Mr. T. E. Moffat, New Wilmington, Pa.; Rev. J. W. Presby, Mystic, Conn.; Rev. J. H. Ralston, Worcester, Mass.; Rev. A. R. Rich, Grove City, Pa.; Rev. H. H. Sangree, Currytown, N. Y.; Rev. W. H. Schwiering, Mt. Pleasant, Iowa; Rev. W. A. Schruoff, Chillicothe, O.; Rev. A. L. Urban, Philadelphia, Pa.; Rev. T. M. Westrup, Monterey, Mexico.

The November STUDENT was issued so early that it was impossible to publish in it the October reports. Hence the Correspondence School page was omitted. It is intended, however, that this department shall appear regularly hereafter.

If the number of examination papers received in the present month is any criterion, the amount of work done in the Correspondence School during the coming winter will be greater than ever before.

The next number of the STUDENT will contain a list of all members of the School who have sent in forty or more examination papers during the year ending Nov. 30th. At the head of this list will, of course, stand the names of those who have sent the largest number and who are hence entitled to the prizes offered this year. Many have already signified their intention to make a determined effort to secure one of those offered for the year beginning Dec. 1st.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- The Peerless Prophet; or, The Life and Times of John the Baptist.* By Archibald McCullagh, D. D. New York: Randolph.....\$1.00
- Jeremiah: his life and times.* By Rev. T. K. Cheyne, D. D. London.....S.2.6
- The Cuneiform Inscriptions and the Old Testament.* By E. Schrader. Vol. II.....S.10.6
- The Pulpit Commentary: II. Samuel.* By Rev. R. P. Smith, D. D. London.....S.15
- The Bible of our Lord and His Apostles.* The Septuagint considered in relation to the Gospel. By J. G. Carleton. London.....S.2.6
- The Expositors' Bible: II. Samuel.* By W. G. Blake, D. D. New York: A. C. Armstrong & Son.....\$1.50
- Christ in the Bible: I. Genesis and Exodus.* By Rev. A. B. Stimpson. New York: Word, Work & World Pub. Co.....\$2.00
- Die Offenbarung, betrachtet vom Standpunkte der Weltanschauung u. d. Gottesbegriffs der Kabbala.* By F. Kolb. Leipzig: Fock.....M.6
- Biblical Eschatology.* By Alvah Hovey, D. D. Philadelphia: American Baptist Publication Society, 1888.
- De l'histoire de la Vulgate en France, leçon d'ouverture faite à la Faculté de théologie protestante de Paris, le 4 novembre 1888.* By S. Berger. Paris: libr. Fischbacher, 1888.
- Handbuch der theologischen Wissenschaften, etc.,* hrsg. v. O. Zöckler, 3. Aufl. 1 Bd. 1 Abtlig. *Grundlegung u. der Schrifttheologie.* 1 Hälfte. Nördlingen, Beck, 1889.....M.7
- Das Zeitalter des Propheten Joel.* Inaug. Diss. By G. Kessner. Leipzig: Druck v. Grimme & Trömel, 1888.
- Introduction to the Books of the Old and New Testament.* By O. S. Stearns, D. D. Boston: Silver, Burdett & Co.....\$1.00
- Studien zur Geschichte d. alten Aegypten.* III. *Tyrus u. Sidon.* J. Krall. Wien, 1888.....M.1.50
- Die Psalmen.* Uebersetzt u. ausgelegt. By H. Hupfeld. Für die 3. Aufl. bearb. v. W. Nowack. 2. Bd. Gotha: F. A. Perthes, 1888.....M.14
- Das Buch Ezechiel u. die 12 kleinen Propheten, ausgelegt.* By C. v. Orelli. [Kurzgefasster Kommentar zu den heil. Schriften A. u. N. T's, A. T., 5 Abth.] Nördlingen, Beck, 1888.....M.6.50
- Ezechiel, Capitell 20 erläutert.* By M. Friedmann. (In hebr. Sprache.) Wien: (Lippe), 1888.....M.0.80
- Kennst du das Land? Bilder aus dem gelobten Lande zur Erklarg. der heil. Schrift.* By L. Schneller. Jerusalem: Buchhandlg. d. syr. Waisenhauses, 1888.....M.5
- La biblia, la natura e la scienza.* Vol. II. By Alf. Travaglino. (Pentateuco: Genesis), fasc. 1 e 2. Vasto: tip. edit. Istonia di C. Masciangelo, 1888.
- The Sabbathical Rest of God and Man: A Study of Heb. 4:3,9.* By Rev. John Hughes, M. A. London: Nisbet.....S.7.6
- The Hallowing of Criticism: Nine Sermons on Elijah, etc.* By Rev. T. K. Cheyne, D. D. London: Hodder & Stoughton.....S.5
- Inspiration and the Bible: An Enquiry.* By Robert F. Horton. London.
- Biblische Real- u. Verbal Handkonkordanz. Neue, sorgfältig rev. Ausg.* By G. Büchner. 1 Lfg. Basel: Biehm, 1888.....M.0.50

ARTICLES AND REVIEWS.

- Die Anhänge des Richterbuches.* By K. Budde in Ztschr. f. d. alttest. Wissensch. VIII. 2. 1888.
- Saul's Königswahl u. Verwerfung.* By K. Budde. *Ibid.*
- Exegetische u. Kritische Bemerkungen.* 1 Sam. 20:36-38; 21:4-6; 1 Sam. 23:6. By J. Ley. *Ibid.*
- Die Reden des Buches Jeremia gegen die Helden* 25, 46-51. By F. Schwalley. *Ibid.*
- Noch einmal Ps. 45:7.* By J. C. Matthes. *Ibid.*
- Ueber die Wichtigkeit der samaritanischen Literatur für die semitische Sprachwissenschaft, Exegese u. Dogmengeschichte, mit besonderer Rücksicht auf die Schriften Markab.* By M. Heldenheim. [Handschr. Nr. 522 der königl. Bibliothek zu Berlin] in Verhandlungen der 39. Vers. deutscher Philol. u. Schulmänner in Zürich, 1888.
- The Interpretation of the Book of Job.* By Prof. J. F. Genung in *Andover Review*, Nov. '88.
- The "I" of the Psalter.* In the *Independent*, Nov. 8, '88.
- Keil's Archaeology* (Rev.). *Ibid.*
- Humphrey's Sacred History* (Rev.). *Ibid.*, Nov. 1.
- [Ist Kadysht bet Herudot] Jerusalem oder Gaza? Eine archäologisch-biblische Studie.* By Wandel in *Schublt. f. d. Prov. Brandenburg*, '88.
- Das Verwandtschaftswort DJJ.* By M. Krenkel in *Ztschr. f. d. alttest. Wissensch.* VIII. 2 ('88), pp. 230-234.
- Die Wortstellung im hebraischen Nominalsatz.* By C. Albrecht. *Ibid.*
- Beiträge zur hebraischen Wort- u. Namenerklärung.* 2. יןןןן sodalis. By J. Grill. *Ibid.*
- Die Tafelschrift Hab. 2.* By C. Bredenkamp in *Theol. Stud. u. Krit.*, '89.
- The Palace of Artaxerxes-Mnemon and the Book of Esther.* By Prof. Morris Jastrow, Jr., Ph.D., in *Sunday School Times*, Nov. 17, '88.
- Teachings of the Qabbala* (Rev.). *Ibid.*
- Oriental Modes of Covenanting.* By Dr. Cunningham Geikle. *Ibid.*, Nov. 10.
- Dod's Book of Genesis.* By C. L. Diven in the *New Englander*, Oct., '88.
- Jewish Genealogies.* By J. B. Souller, D. D., in *Evangelical Repository*, Oct., '88.
- The Two Isaiahs; the real and the imaginary.* By Principal Geo. C. M. Douglas, D. D., in the *Presbyterian Review*, Oct., '88.
- Reviews:*—1. Forbes' "Studies on the Book of Psalms" (Briggs); 2. Bredenkamp's "Isaiah" (F. Brown); Driver's "Isaiah" (Briggs); Stapfer's "Palestine" (C. W. Hodge). *Ibid.*
- The Study of the Hebrew Language in College.* By Prof. C. E. Crandall, A. M., in the *Sabbath Recorder*, Nov. 8, '88.
- Studies in Practical Exegesis, Psalm XXXII.* By Prof. T. K. Cheyne, D. D., in the *Expositor*, Nov., '88.
- Kittell's Geschichte der Hebraeer.* By Horst in *Theol. Litzg.*, Nov. 3, '88.
- Wreschner's Samaritanische Traditionen.* By Stegfried. *Ibid.*
- Sayce's Religion of the Ancient Babylonians* (Rev.) By John Phelps Taylor in *And. Rev.*, Nov., '88.
- The Resurrection in the Pentateuch.* By Howard Osgood, D. D., in the *Baptist Quarterly Rev.*, Oct., '88.
- La critique et la foi* [Cette étude est la préface d'un ouvrage sur Les Sources du Pentateuque]. By A. Westphal in *Revue chrétienne*, 1888, 10.

◆ NEW TESTAMENT SUPPLEMENT ◆

OF

The Old Testament Student.

STUDY XIII.—JOURNEYS ON THE BORDERS. MARK 7:24–8:9.

Résumé of Studies IX.–XII. 1. The new methods of teaching and working employed by Jesus in this period. 2. The growth both of favor and of opposition toward him. 3. The events that brought about a crisis in his work. 4. The nature of this crisis, its importance and outcome.

I. The Material Analyzed.

Read carefully Mark 7:24–8:9 and be able to make a definite statement concerning each of the following points:

1. A secret journey (v. 24);
2. a woman's persistent prayer (vs. 25-28);
3. its result (vs. 29,30);
4. the return (v. 31);
5. a wondrous miracle (vs. 32-37);
6. a multitude fed (8:1-9).

II. The Material Compared.

1. With Mark 7:24-8:9 of Matt. 15:21-39a.
2. Note additional details; (a) events preceding Mk. 7:25 in Mt. 15:22-24; (b) general statements, Mt. 15:30,31.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) **V. 24.** (a) *Thence*; an immediate departure; why?
(b) *Into the borders*; (1) cf. v. 31; Mt. 15:21 as to whether he actually entered these foreign lands; (2) how many times did Jesus pass beyond the borders of Palestine?
(c) *Tyre and Sidon*; (1) location; (2) relation to Israel, cf. 2 Sam. 5:11; Joel 3:4-8; Ezek. 26:2; 27:17; (3) to Jesus, Mk. 8:8; Mt. 11:21,22.
(d) *No man know*; what then was the reason for his coming hither; (1) ministry? (2) rest? (3) to escape attack?
- 2) **V. 26.** (a) Explain the words describing the woman's nationality.
(b) *Besought*; (a) the language she spoke? (b) the language Jesus used in reply?
- 3) **V. 27.** (a) Note the figurative form of Jesus' reply.
(b) *Children*; refers to whom? Cf. Mt. 8:12.
(c) *Dogs*; how regarded by Jews? Cf. 2 Kgs. 8:13; 1 Sam. 24:14; Job 30:1; Mt. 7:6; Deut. 23:18.
(d) What may be said as to the reply of Jesus; (1) its harshness of form; whether expressing his real feelings, or (2) an inner spirit of kindness hidden in order to test the woman, or (3) his sense of the limitation of his mission

- and her consequent exclusion from its benefits.
- 4) V. 28. *Lord*; cf. Mt. 15:22. Her knowledge of Jesus and how she obtained it?
- 5) V. 31. (a) Trace the course of Jesus; (b) why take this circuit?
- 6) Vs. 32-37. (a) Related in Mk. only; (b) note all the peculiar features of this healing work, vs. 33,34; (c) consider their meaning, whether (1) means of cure; (2) as symbols and (3) to awaken the man's faith.
- 7) V. 34. *Ephphatha*; cf. Mk. 8:17; 5:41.
- 8) Ch. 8:1. *Again a great multitude*; consider whether (a) Jesus had recovered his popularity, cf. John 6:66 or (b) these were persons formerly unacquainted with him.
- 9) V. 2. (a) Note the motive of the miracle; (b) was it also intended as a sign?
- 10) Vs. 2-9. (a) Cf. Mk. 6:34-44; (b) note resemblances and differences; (c) decide in view of all the facts (cf. Mk. 8:19,20) whether these are two accounts of the same event.

2. GENERAL TOPICS.

Jesus and the Gentiles. (a) Study the words of Jesus in Mk. 7:27 and Mt. 15:26 in their bearing upon his attitude toward others than Jews; (b) cf. similar teachings Mt. 10:5,6; (c) inquire into the wisdom of this attitude in view of (1) Jewish aversion to Gentiles; (2) the fulfillment of O. T. Prophecy; (3) the preparation of the disciples; (4) the foundation of the Kingdom; (d) cf. Mt. 8:5-12 as revealing another attitude and compare it with John 10:16; Acts 1:8, etc., to see the final purpose of Jesus in relation to Gentiles; (e) note Eph. 2:11-22 for Paul's idea of the relation of this whole question to the death of Jesus; (f) sum up conclusions under (1) his temporal mission; (2) his ultimate purpose.

IV. The Material Organized.

1. Gather the material and classify it under the following heads: 1) persons; 2) places; 3) miracles; 4) important teachings; 5) Jesus as man; 6) literary data; 7) important events.
2. Condense the material into the briefest possible statement under the general topic of A FRONTIER MINISTRY.

V. The Material Applied.

THE DISCIPLINE OF DEFEAT. 1. Note two examples of defeat—Jesus rejected by many and in retirement; the woman repulsed by him. 2. Observe the attitude of each in these circumstances—Jesus faithful to his work yet compassionate; the woman, earnest, trustful, persistent. 3. From these examples draw some conclusions as to the temptations that assail one enduring the discipline of defeat. 4. The spirit in which one should endure it. 5. The relation of this discipline to the development of character.

STUDY XIV.—THE WELCOME CONFESSIO AND THE UNWELCOME TEACHING. MARK 8:10-9:1.

Résumé. 1. Jesus' retreat to the border-land—occasion for it and course of it. 2. The character of Jesus as exhibited on these journeys.

I. The Material Analyzed.

Read carefully Mark 8:10-9:1 and be able to make a definite statement concerning each of the following points:

1. Across the sea (v. 10);
2. Jesus' encounter with Pharisees and departure (vs. 11-13);
3. his admonition concerning them (vs. 14-20);
4. miracle at Bethsaida (vs. 22-26);
5. on the way to northern Galilee (v. 27);
6. the welcome confession (vs. 28-30);
7. the unwelcome teaching (vs. 31-33);
8. the true disciple described (vs. 34-9:1);

II. The Material Compared.

1. With Mk. 8:10-21 cf. Mt. 15:39b-16:12. Note 1) another name, 15:39b; 2) other inquirers, 16:1; 3) a comparison, 16:2,3; 4) explanations, 16:11,12.
2. With Mk. 8:27-9:1 cf. Mt. 16:13-28; Lk. 9:18-27. Note 1) attitude of Jesus, Lk. 9:18; 2) another view of Jesus, Mt. 16:14; 3) Peter's confession, Mt. 16:16; Lk. 9:20; 4) reply of Jesus, Mt. 16:17-19; 5) rebuke of Peter, Mt. 16:22; 6) words of Jesus, Mt. 16:22,27; Lk. 9:22,25,26.
3. What reason can be given for the omission in Mark of the promise to Peter recorded in Mt. 16:17-19?

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| 1) V. 11. | (a) <i>Question with him</i> ; (1) i. e. "enter into controversy;" (2) what seems to be their attitude? (b) <i>Sign from heaven</i> ; (1) contrasted with signs on earth; (2) on the ground that he claimed to be the Christ; (3) cf. Joel 2:30, 31 for their reason; (4) cf. John 2:18; 6:30; Mt. 12:38 for similar occasions; (5) why did Jesus fail to gratify them; because they were insincere, or incapable of understanding him? (c) <i>Tempting</i> ; (1) were they consciously tempting him? or (2) was it a temptation to him all unknown to them? (3) in what respect was it a temptation to him? cf. Mt. 4:3-9. | and characterize its inhabitants; (c) reason for this journey? The reason why Jesus asked this question, whether (a) from curiosity, or (b) to test the disciples, or (c) what other motives? Of <i>him</i> ; (a) that he was the Christ; (b) reason for the charge—whether (1) because of their crude ideas of him, or (2) for fear of his enemies, or (3) to avoid the popular enthusiasm, or (4) other reasons? <i>Openly</i> ; i. e. definitely; cf. Mk. 2:20; John 3:14; Mt. 12:40 for less plain words. |
| 2) V. 12. | <i>No sign</i> ; cf. Mt. 12:39,40; John 2:19; 3:2 and explain. | 8) V. 28. |
| 3) V. 15. | <i>Leaven</i> , etc.; (a) i. e. the spirit and influence of these parties; (b) state in a general way what this was. | 9) V. 30. |
| 4) V. 16. | <i>Reasoned</i> ; i. e. "were conversing;" (a) apart from what Jesus was saying, or (b) as suggested by his words. | 10) V. 32. |
| 5) V. 17. | Compare the insight of Jesus with that of the twelve. | 11) V. 33. |
| 6) Vs. 22-26. | Note (a) this is related in Mark only; (b) it has special features: (1) done apart; (2) use of means; (3) gradual cure; (4) the man sent home; (c) seek to explain the meaning of these special features; (d) cf. Mk. 7:32-36. | 12) Vs. 35-38. |
| 7) V. 27. | (a) Trace the course taken by Jesus; (b) describe the region | 13) V. 34. |
| | | 14) V. 35. |
| | | 15) V. 38. |

(b) *When he cometh*; observe (1) the person to whom Jesus refers; (2) what event he indicates; (3) how the statement illustrates his insight.

16) 9:1. *The Kingdom of God come*; decide as to (a) the event indicated, whether (1) the transfiguration; (2) pentecost; Acts 2:2-4; (3) the destruction of Jerusalem; (b) the persons referred to.

2. GENERAL TOPICS.

Estimates of Jesus. Mk. 8:28,29. (a) Note these views about Jesus held by the people, and in the case of each show why it was applicable to him; (b) observe that they do not regard him as the Christ, and decide between two explanations for this fact; (1) there had not been sufficiently clear evidence given them; (2) they had once so regarded him but now cease to do so; (c) in favor of the first explanation, (1) the ambiguous title "Son of man;" (2) the prohibitions, cf. Mk. 3:11,12, etc.; (3) his lowly life and peculiar methods; (4) other reasons, cf. Mt. 11:2,3; Mk. 6:14-16; (d) in favor of the second explanation; (1) his miracles; (2) his words; (3) his personality and witness to himself, Mt. 11:4-6,14; (4) testimony of John Mk. 1:7; John 1:36; (5) of demons, Mk. 1:24; 3:11; 5:6,7; (6) of the people, Mt. 12:23; 14:33; 9:27; 15:22; (7) his attitude (after the events of Mk. 6:34-44; John 6:15) as explaining their change of view (cf. also John 6:52-70); (e) significance of the confession of Peter in either case; (f) which estimate of him satisfied Jesus himself?

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) important teachings; 3) important events; 4) miracles; 5) Jesus as more than man; 6) literary data.
2. *Condense Mk. 8:10-26* into the briefest possible statement.
3. Observe the following statement of the essential ideas of Mk. 8:27-9:1, and verify it by working through the processes:

Jesus finds that the twelve, if not others, acknowledge him to be the Christ. He tells them that he is to suffer death at the hands of the Jewish rulers, and that his true followers must have a similar experience to gain true life. If any refuse to honor him as he is now, he will reject them when he comes in glory, as some present shall see him before they die.

V. The Material Applied.

THE DEMAND FOR EVIDENCE. Mk.8:11. 1. The rightfulness and obligation of demanding evidence for the claims of Jesus. 2. The constant craving for more evidence—a characteristic of that age and of the present day. 3. The stronger demonstration of the truth which has, in the end, always resulted from the search for more evidence. 4. This constant craving, a symptom of spiritual disease: (a) unbelief; (b) unconscious hypocrisy. 5. The cure for this disease: (a) candid study of evidence presented; (b) willingness to act so far as the evidence is satisfactory.

STUDY XV.—THE TRANSFIGURATION OF JESUS. MARK 9:2-29.

Résumé. 1. Trace the course of Jesus through the events of the previous "study." 2. The importance of the confession made by Peter, both as a result and a preparation. 3. The new teaching of Jesus concerning himself and his disciples. 4. State some reasons for Christian self-denial.

I. The Material Analyzed.

Read carefully Mk. 9:2-29 and be able to make a definite statement concerning each of the following points:

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| 1. Jesus and three disciples upon a mountain (v. 2); | 5. the other disciples and the demoniac boy (vs. 14-19); |
| 2. is transfigured (v. 3); | 6. Jesus and the father (vs. 20-24); |
| 3. attendant scenes and experiences (vs. 4-8); [9-13]; | 7. the boy restored (25-27); |
| 4. the following conversation (vs. | 8. the secret of power (vs. 28-29). |

II. The Material Compared.

1. With Mk. 9:2-8 cf. Mt. 17:1-8; Lk. 9:28-36. 1) Note additions concerning (a) attitude and appearance of Jesus; (b) his conversation (Lk. 9:31); (c) feelings and actions of disciples; 2) observe and explain the variation in time, Lk. 9:28.
2. With Mk. 9:9-13, cf. Mt. 17:9-13. Note a characteristic addition, Mt. 17:13 (cf. Mt. 16:12).
3. With Mk. 9:14-29 cf. Mt. 17:14-20; Lk. 9:37-43a. 1) Make a list of all the varying expressions used to describe the condition of the boy; 2) notice further additions, (a) the time Lk. 9:37; (b) the feeling of the multitude, Lk. 9:43; (c) a reason for failure, Mt. 17:20.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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|---|---|
| 1) V. 2. (a) <i>Mountain</i> ; (1) the two chief sites assigned; (2) the arguments for each. (b) <i>Transfigured</i> ; lit. "transformed;" a change (1) in his face, cf. Lk. 9:29; (2) in his garments. | 9) V. 13. (a) Is then the prophecy in Mal. 4:5,6 entirely fulfilled, or (b) may Elijah himself still be expected? (b) <i>Written of him</i> ; 1. e. (1) of Elijah, cf. 1 Kgs. 19:2; 2 Kgs. 1:9; (2) of the Christ, i. e. the prophecy of his persecutions betokens a like experience for his forerunner; (3) of the coming and not the persecution of Elijah. |
| 2) V. 3. <i>Fuller</i> ; (a) cf. Mal. 3:2; (b) learn something more about this occupation. | 10) V. 15. <i>Amazed</i> ; whether (a) at the glory of of his face, or (b) that he came so opportunely. |
| 3) V. 5. <i>Rabbi</i> ; (a) what language? (b) meaning of the word? | 11) V. 17. <i>Dumb spirit</i> ; (a) note the symptoms of what disease? (b) how could this be regarded as due to the presence of a demon? |
| 4) V. 6. <i>For</i> , etc.; (a) is this an excuse for Peter's remark? (b) if so, why should it require excuse? | 12) V. 23. <i>If thou canst</i> ; (1) Jesus quotes the man's words; (2) how has the man misplaced the difficulty? |
| 5) V. 7. <i>A cloud</i> ; (a) cf. Mt. 17:5 for its character; (b) cf. Exod. 14:19; 19:16; 1 Kgs. 8:10,11 for its significance. | 13) V. 28. Did the disciples expect to have this ability? Cf. Mk. 6:7. |
| 6) V. 10. The ground of their questioning, whether (a) the resurrection as a general fact; (b) the resurrection of Jesus in particular, or, (c) its close relation to his death. | 14) V. 29. <i>This kind</i> ; of demon; (a) recognized as peculiarly obstinate and malicious; (b) a special preparation required for overcoming him; (c) was this necessary for Jesus also? |
| 7) V. 11. <i>Elijah must come</i> ; (a) cf. Mal. 4:5; (b) trace the relation of these words to what has gone before. | |
| 8) V. 12. (a) <i>Restoreth</i> ; cf. Mal. 4:6. (b) <i>How is it written?</i> (1) a return to the subject of vs. 9,10; (2) implying that such prophecy was to be fulfilled as well as that concerning Eli- | |

2. GENERAL TOPICS.

The Problems of the Transfiguration. (a) The *character* of the event whether mythical (cf. Exod. 34:29,30) or historical; (b) if historical was it an objective external event or a vision granted to the three disciples; (c) if the former, explain the following objections: (1) Moses could not be present in the body; (2) the humanity of Jesus would be unreal; (3) the disciples would not recognize Moses and Elijah; (4) no other dealings with departed spirits in Jesus' life; (d) objections to the vision-theory: (1) the language nowhere suggests it; (2) Lk. 9:32; (3) the event would fail to mean any-

thing to Jesus; (e) the *relations* of the event (1) to what precedes (Mk. 8:39; 9:1); (2) to what follows (2 Pet. 1:16-18); (f) the *significance* to Jesus and to the disciples, (1) of the transformation of Jesus; (2) of the coming and conversation of Moses and Elijah; (3) of the voice; (g) the *light* thrown (1) upon the character and nature of Jesus (2 Pet. 1:16-18); (2) upon his relations to the Old Testament life; (3) upon the future life and relations of believers.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) important events; 2) important teachings; 3) Jesus and the O. T.; 4) miracles; 5) historical allusions; 6) literary data; 7) chronological data.
2. *Note the following condensation* of Mk. 9:9-13, and in a similar way work out vs. 2-8; 14-29, gathering the whole under the general topic of *Contrasts in the life of Jesus*.

Obedient to his command, the disciples tell no one about that event, though they question about his resurrection. They ask about Elijah's coming and are told that Elijah has come, and as the Christ must suffer, so he has suffered.

V. The Material Applied.

INTERCESSION. Mk. 9:22-25. 1. Consider the relation of the father's faith and prayer to the boy's restoration. 2. Note similar examples in the Scriptures: Mk. 7:29; 5:36; 2:5; Gen. 18:23-32; 17:18-20; Exod. 32:11-14, 30-34; Job 42:10. 3. From these and similar examples make a statement of the biblical principle of what may be called intercessory prayer or vicarious faith. 4. Note its limitations, Gal. 6:5. 5. Observe the highest illustration of the principle, Heb. 7:25; 1 Cor. 15:3; 1 John 2:1; 1 Pet. 2:24. 6. Apply this principle to personal and social life; 1) the duty of intercession; 2) its reflex influence.

STUDY XVI.—THE TRAINING OF THE TWELVE. MARK 9:30-50.

Resumé. 1. Describe vividly the transfiguration of Jesus and its related events. 2. State something of its appropriateness at this period and its significance for Jesus and for the disciples. 3. What illustration of "vicarious faith" in the previous "study" and what may be said of the biblical teaching concerning it?

I. The Material Analyzed.

Read carefully Mark 9:30-50 and be able to make a definite statement concerning each of the following points:

- | | |
|---|---|
| 1. A secret journey (v. 30); | 5. a disciple's intolerance (v. 38); |
| 2. the strange teaching again (vs. 31,32); | 6. Jesus' estimate of service (vs. 39-41); |
| 3. Jesus' inquiry and its reception (vs. 33,34); [35-37]; | 7. a great offence and its issue (vs. 42-49); |
| 4. he sets forth true greatness (vs. 35-37); | 8. saving salt (v. 50). |

II. The Material Compared.

1. With Mk. 9:30-50 cf. Mt. 17:22-24a; 18:1-9; Lk. 9:43b-50. 1. Note the characteristic descriptions of mental states and activities in Lk. 9:43b, 45, 47, 49; cf. Lk. 3:15; 6:11; 16:14; 23:12; 2) collect and arrange in an orderly narrative the events given in Mk. 9:33-35 and parallels; 3) observe what is narrated in Mk. only, e. g. vs. 30, 33-35, 39, 41, 48-50.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 30. *Passed through*; i. e. "made journeys through" without stopping as formerly.
- 2) V. 31. (a) *For*, etc.; the reason for the secret journeys—he has new and important teaching for the disciples only.
(b) *Taught*; lit. "kept teaching;" so, "would say;" showing that this was his chief work.
- 3) V. 37. *In my name*; (a) lit. "upon my name," i. e. upon the ground of all that the name means; (b) what name is meant (cf. v. 41)?
- 4) V. 38. *Casting out devils*; (a) cf. Mt. 12:27; (b) what was the attitude of such an one toward Jesus?
- 5) Vs. 43-47. (a) cf. Mt. 5:29; (b) is this to be literally obeyed? (c) draw out its figurative meaning as related to 8:34-36; (d) show its relation to vs. 38-42.
- 6) V. 43. *Life*; (a) note the corresponding phrase in v. 47; (b) to what this refers, (1) the future state only; (2) the character revealed and the principles taught by Jesus; of John 3:5; 17:3.
- 7) V. 48. (a) Cf. Isa. 66:24; (b) its meaning there; (c) its teaching here.
- 8) V. 50. (a) The uses of salt* in oriental countries and its symbolic meaning in the Scriptures; cf. Job 6:6; Lk. 14:35; Lev. 2:13; Num. 18:19; 2 Kgs. 2:20,21; Mt. 5:13; (b) the difficulties here (1) as to what *everyone* refers, whether "all men" or "sinners;" (2) the meaning of *salted*, whether "preserved" or "purified;" (3) the reference of *fire* whether to the "testing" or the "penal" dealings of God.

2. GENERAL TOPICS.

Hell.† V. 43. (a) Note the marginal reading in the R. V. and study the use of "Gehenna" in the light of 2 Chron. 28:3; 33:6; 2 Kgs. 23:10 as related to the place of final punishment; (b) the terms "life" and "kingdom of God," standing opposed to "hell" (vs. 43,47) as throwing light by contrast upon its meaning; (c) observe other words used parallel with it, as e. g. Job 11:8; Ps. 86:13; Lk. 16:23; Mt. 11:23, and distinguish them from "Gehenna;" (d) compare other passages, as e. g. Mt. 25:41; 13:50; 16:23,24; Rev. 21:8; (e) investigate the influence of Jewish conceptions of "hell" upon New Testament language; (f) show the bearing of all this material upon the place and manner of final retribution.

IV. The Material Organized.

- Gather the material and classify it under the following heads: 1) persons; 2) important teachings; 3) O. T. quotations; 4) habits and customs.
- Note the following *condensation* of the material:
 - v. 30. They pass through Galilee. Jesus would not have it known.
 - v. 31. For he teaches them that he will be slain and will rise again.
 - v. 32. They do not understand and fear to ask him.

In secret journeys the disciples are taught about his coming death and resurrection, but they comprehend not and fear to ask.
 - v. 33. In Capernaum he asks them "What are you discussing?"
 - v. 34. They are silent, for they were discussing who was greatest.
 - v. 35. He teaches them that to be first is to be last.
 - v. 36. He takes a little child in his arms before them all, saying:
 - v. 37. "Receiving one such child in my name, you receive me and him that sent me."

* Cf. *Bible Dictionary*, art. "Salt."

† Cf. Smith's *Bible Dictionary*, articles on Hell, Gehenna, etc., and for the Jewish view, *THE OLD TESTAMENT STUDENT*, Sept., 1888, an article by Prof. George B. Stevens, D. D., *The Eschatology of the Talmud*.

He teaches the disciples, unwilling to tell him of their discussion as to who was greatest, that to be first is to be last, "for," said he, taking a child in his arms, "to receive in my name such as this child is to receive me and him that sent me."

¶ 2, 8. HE KEEPS TEACHING THE DISCIPLES ABOUT HIS COMING DEATH AND RESURRECTION. THEY DISCUSS WHO IS GREATEST, AND HE SAYS THAT TO BE LOWLY ENOUGH TO RECEIVE IN HIS NAME SUCH AS ARE LIKE THE CHILD HE TAKES IN HIS ARMS, IS TO BE GREAT, "FOR THIS IS TO RECEIVE ME AND HIM THAT SENT ME."

§ 8. v. 38. John says, We forbade a man casting out demons in thy name, for he followed not us.

v. 39. Jesus says, Forbid him not, for while so doing he will not soon speak evil of us.

v. 40. "He that is not our enemy is our friend."

v. 41. "Whoever shall give you a cup of water for my sake is rewarded."

John tells of having forbidden one who by himself was casting out demons in Jesus' name. Jesus says, Forbid him not, for while so doing he is our friend, and the least help given for my sake is rewarded.

v. 42. "Whoever leads a weak believer in me to fall, would better be drowned."

vs. 43,45. "If your hand or foot leads you to fall, cut it off rather than lose life thereby."

v. 47. "If your eye leads you to fall, cast it out rather than lose the kingdom of God thereby and find hell;

v. 48. "Where sin and anguish are unending.

v. 49. "For everyone shall be salted with fire.

v. 50. "Have good salt and be at peace."

Do not lead believers in Jesus to fall, and, at any cost, keep yourself from falling; for it means to lose life and gain unending anguish. Be ye therefore pure and peaceable.

vs. 38-50. JOHN IS TOLD NOT TO FORBID ONE WHO BY HIMSELF IS CASTING OUT DEMONS IN JESUS' NAME. FOR HE IS A FRIEND, AND HIS WORK IS TO BE REWARDED. DO NOT LEAD OTHERS TO FALL OR LET YOURSELF FALL AWAY FROM JESUS ON ANY ACCOUNT, FOR IT MEANS TO LOSE LIFE AND INCUR UNENDING SIN AND ANGUISH. BE PURE AND PEACEABLE.

¶ 1, 2, 8. The disciples are taught, 1) that Jesus must be killed and will rise again; 2) that true greatness is to have a child-like spirit; 3) that to be doing anything for Jesus is blessed; 4) that to let faith in Jesus be lost is to lose life and find hell; 5) that purity and peace are to be sought.

V. The Material Applied.

CHRISTIAN TOLERANCE. Mk. 9:38-42. 1. Observe the incident related and note 1) a man having faith (possibly weak and imperfect) in Jesus; 2) engaged in a separate and unauthorized work similar to his. 2. Consider the reasons given for tolerance; 1) the spirit in which his work was done; 2) the character of the work itself (vs. 39,41); 3) the relation of the worker to Jesus (v. 40); 4) injury resulting to him if forbidden (v. 42); 5) reflex influence of forbidding him (v. 42; cf. Mt. 18:7). 3. Compare Mt. 12:30, and seek to frame a statement which will include both cases. 4. Apply the principles obtained to present religious life in their bearing upon 1) relations of sects and churches; 2) dealing with doubting and wavering disciples, etc.

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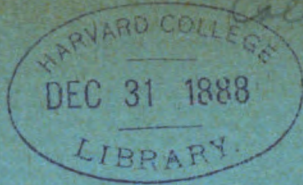


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WITH New Testament Supplement

C W Sevey
Jan 88

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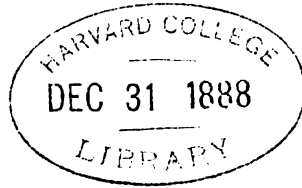
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POINTS of view are often determining factors in historical interpretation. This fact should always be remembered in connection with the study of the Old Testament. What then are the points of view to be taken? Are we to criticise and investigate the narratives concerning Israel simply from the point of view of their likeness to the traditions of other peoples? This resemblance, indeed, cannot be ignored; for to do that would be both superficial and unscientific. Does it not seem necessary that biblical history be analyzed and dissected in the same critical way in which all other history is treated? But there is also another point of view which must not be overlooked. That is the one derived from the culmination of Israel's history in Jesus Christ and his church; and, above all, from the historic fact of the resurrection of the Christ. The Old Testament records of divine manifestations cannot be properly and scientifically investigated except from the point of view of the resurrection of the Christ.

It is interesting to look back upon the thoughts and labors of those who have contributed to the elevation of biblical studies in the church and to the present high standard of attainment which is maintained with few exceptions in our country. Among such scholars and teachers was Prof. Bela B. Edwards, whose too brief career, cut off in its prime, gave promise of large service to the cause of Old Testament study. In his inaugural address as professor of Hebrew at Andover in 1838, he elaborated some reasons for the study of Hebrew, which may well be considered to-day. They are as follows:

1) An argument for the study of Hebrew may be derived from the fact that great eminence in the pursuit, on the part of a few individuals, cannot be expected in the absence of a general cultivation of the language.

2) We will be better prepared to take all proper advantage of the immense stores of erudition on the general subject which have been collected in Germany.

- 3) It strengthens the faith of the student in the genuineness and divine authority of the Scriptures.
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 - 6) It throws light on the systems of Christian theology.
 - 7) It counteracts the present increasing tendency in some portions of the church to undervalue the Old Testament and to degrade it from any connection with the New.
-

EXCEPTION is not infrequently taken to works on the Bible that lay emphasis upon the part of man in its production. The charge against such a representation seems to be that it designedly minimizes the divine element in the Scriptures. Is this objection valid? Will it not be granted that there is almost insuperable difficulty in drawing the exact line between the divine and the human elements in the Bible, just as is the case in analyzing the person of Christ? It would at least seem to be fair to assume that, as far as the Bible can be reasonably explained as the product of man's genius, this explanation must be allowed. Regarding all such elements as the product of the human mind, the determination of the divine element is simplified. It is found in the residuum which cannot be attributed to man. We confidently affirm that there is such a residuum which stamps the Scripture as an authoritative rule of faith and practice. No doubt the part of man in producing the Bible may be and is sometimes over-estimated. On the other hand, one may err in magnifying the divine element. It is a question whether certain schools of theological thought have not done this. If the former extreme is dangerous, may not this latter error tend to hinder a clear understanding of Scripture and to prevent it from having its true and rightful position of influence in the world?

THE study of ancient religions is not only a fascinating work. It is full of instruction by way of resemblance and contrast with the religion of Judaism. While in Israel men confidently expected deliverance, in the other nations they were driven by failure and despair to desire ardently the same blessing and to seek for it. What God revealed in a unique and positive manner to his ancient chosen people, was, it might almost be said, forced out of less favored races by the anguish of their hopelessness. Those truths which were written in light for the one, were by the others dimly discerned in darkness through their experiences of want. In the midst of such diversity,

how remarkably similar are the ultimate issues in all these early civilizations. Redemption is the key-note, the far-off harmony, to which all respond. Preparation, in the one case through progress, but through relapse and decline in the other—still preparation, all the while, for the consummation of this redemption, is the underlying principle which rules the course of events. Thus all this ancient life, whether in Israel or in Assyria and Egypt, becomes instinct with divine forces and full of divine significance.

BOOKS upon biblical topics occupy no insignificant place in the mass of literature which presents itself for examination before Christian ministers and students. That this is so is an encouraging fact. But it is practically very important to inquire also as to the characteristics and methods which such books reveal. Are we improving upon our forefathers? They produced a massive, stalwart biblical literature, which demanded study and meditation. A vigorous effort was indispensable for the mastery of the works they furnished for their day. We live, on the contrary, in the era of clearness, simplicity and brevity. Commentaries are compact and concise. Sermons are pithy. The primer is the favorite form of publication.

In relation to the Bible a gratifying progress has also been made in methods. Not only do exegetical works find a ready sale; they are themselves more scientific and systematic. Attention is also being paid to the separate books of Scripture; their contents are expounded and their teachings formulated. Bible characters are studied in the light of their times. A flood of radiance is poured upon the histories, prophecies and epistles from the habits and customs of the ages in which they were first produced. But in close relation to this movement is another tendency. Homiletical helps are very popular. So-called aids to preachers in their preparation for the pulpit and to teachers for their study of the Bible are appearing on all sides. The great danger in thus multiplying material which would lighten the difficulties and remove the hindrances in the way of the Bible-teacher is that it will tend to destroy individual effort.

This is a deplorable result. Our students must be masters of their helps, or these will crush them. The Scriptures invite and demand individual study. No amount of expository literature however valuable can supply the place of it. The choice between books relating to the Scriptures must be determined by this rule—Do they stimulate or do they take the place of personal study? Have no book which will not help to do better and more effective *work* on the Bible.

THE BEARING OF NEW TESTAMENT STATEMENTS UPON THE AUTHORSHIP OF OLD TESTAMENT BOOKS.

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It is justly felt by all reverent students of the Bible that great importance attaches to those references to the books of the Old Testament which are made by our Lord and his apostles. That they ascribed divine inspiration and authority to those books there can be no doubt. Did they make statements equally explicit and intentional regarding their *authorship*? By most persons it will be felt that a greater degree of importance attaches to what Christ may have said or implied on this point than to that which may be found in the writings of the apostles and other New Testament writers. For whatever the degree of their inspiration, or even infallibility, regarding religious truth, it is rarely claimed that they were omniscient respecting historical and literary questions. On the problem of the authorship of a book—which, indeed, was not a problem *in their time*—they might receive the traditional opinion and express themselves accordingly without forfeiting their claim to be competent and authorized interpreters of Christian truth, even if subsequent investigation should prove the assumed opinion to be erroneous. Most persons would admit this possibility as being involved in the limitations of their knowledge regarding subjects lying outside the range of essential spiritual truth.

But while the Christian world has never claimed omniscience for the apostles, it has made this claim for Christ, at least in regard to the matters where he mentioned no limitations upon his knowledge (cf. Mk. 13:32),—matters upon which he has made some declaration. It becomes a question of great interest, therefore, to the Christian, whether Jesus has stated anything in regard to the authorship of Old Testament books; and if he has not stated anything explicitly, whether any opinion is implied in his language. If he has explicitly stated that Moses wrote the whole Pentateuch, then the conclusions reached by many critics regarding the composite character of those books are in conflict with Christ's authority, and the alternative is: (a) Are these conclusions in error? or (b) Was Jesus fallible in his knowledge in regard to this (and perhaps similar) subjects? There are scholars who espouse each of these views. Is there any other view more tenable than either of them?

Much will depend upon *how explicitly* Christ has spoken upon these points. Has he made any statement *with the intention* of maintaining that a particular person (as Moses or David) wrote a particular book or psalm? or has he simply spoken of such compositions by the names which were universally associated with them in his time, it being no part of his purpose to affirm anything regarding their authorship? Do his allusions hinge upon the question of authorship, and are they intended to bear upon it? or are they intended to serve purposes which are not really affected by that question?

Recourse must be had to the passages. A complete induction of all the New Testament passages which would be in point, is impossible in a brief article. But for the reason stated, the words of Christ are most important. I consider two questions: (a) What is the bearing of Christ's words upon the question of the Mosaic authorship of the Pentateuch? (b) Does Christ mean to authenticate the Davidic authorship of Ps. 110 in Mk. 12:35-37 (parallel passages, Mt. 22:41 sq.; Lk. 20:41 sq.)?

The ten most important and decisive passages in the Gospels bearing upon the first question (the only ones, counting parallel passages as one, having any *direct* bearing) may be classified thus:

(a) Passages in which a *command* is referred to Moses: (1) Mt. 8:4 (par. pass. Mk. 1:44; Lk. 5:14) "And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer *the gift that Moses commanded*, for a testimony unto them." The reference is to Lev. 14:4 sq., and the command there imposed is said to issue from Moses. (2) Mt. 19:7,8 (Mk. 10:3-5) "They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives," etc. The reference is to Deut. 24:1. It is the Pharisees who refer to the command as 'Moses'; but the same idea is implied in Christ's answer: "Moses suffered," etc.*

(b) One passage in which an Old Testament commandment is characterized as something which "Moses said": (3) Mk. 7:10, "For Moses said, Honor thy father and thy mother," etc. (Exod. 20:12). In the parallel passage, Mt. 15:4, the expression, "for Moses said," is replaced by "for God commanded, saying." According to Mark, Jesus speaks of one of the ten commandments as something which Moses said; but taken in connection with Matthew, if the two expressions used are considered as substantially equivalent, the result would be that this passage refers the commandment to God as its source, and to Moses as the accredited human agent through whom it was proclaimed, rather than to him as the writer of the book in which it is found, or even of the passage itself considered as a part of a book.

(c) Passages in which Moses is said to have written something: (4) Mk. 12:19 (par. pass. Mt. 22:24; Lk. 20:28), "And they (the Sadducees) asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and have no child, that his brother should take his wife and raise up seed unto his brother" (Deut. 22:5). It is the Sadducees who speak of Moses as writing this commandment. "Moses wrote unto us." Are they thinking of literary authorship or simply of the *authority* with which the command referred to came to them, namely, that of Moses? Does the silence, or perhaps the acquiescence of Christ in what they say, commit him to the position that Moses was the literary author of Deuteronomy, or, at least, of so much of it as the Sadducees quote?

(d) Passages which speak of the "book of Moses." (5) Mk. 12:26 (par. pass. Mt. 22:31; Lk. 20:37): "But as touching the dead, that they are raised; have ye

* Mk. 10:5 (par. to Mt. 19:8) reads: "But Jesus said to them, On account of the hardness of your heart, he (Moses) wrote you this commandment." The parallel expression to "he wrote" is "he permitted," showing that the Mosaic *concession* to the rude conditions of the time is what is referred to. We follow here the narrative of Matthew as being, probably, the more original (so Meyer *in loco.*). But if Mark is followed to the neglect of Matthew, no thought of literary authorship can be associated with the words. If Mark were here followed, this instance would fall under (c).

not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying," etc. (Exod. 3:6). In the parallel passage we find instead of the expression, "book of Moses," (Mt.) "Have ye not read that which was spoken to you by God, saying," and (Luke) "Even Moses showed, in the place concerning the Bush, where he called the Lord the God of Abraham," etc. The result is that, according to Mark, Jesus refers to Exod. 3:6 as being in the "book of Moses"—a current name for the Pentateuch. The passage is spoken by God (Mt.) and Moses is represented as "showing" (Luke), that is, establishing a certain conclusion by means of it. Does the use of the passage in any way turn upon the authorship of the book called the "book of Moses"? Certainly not. Does then the allusion to the book as Moses' commit Christ to the opinion of its Mosaic authorship? It cannot be maintained that it was any part of his *set purpose* to refer to the subject. If the passage authenticates the Mosaic authorship, it can only do so by a tacit assumption of it, at most. The question was not consciously before the mind of Christ or before the minds of his time. Unless some passage or set of passages can be produced which is equivalent to Christ's saying that Moses wrote the Pentateuch, it is competent to maintain that the language in which he spoke of such subjects was the language of his time, and was conformed to the universal opinions of his time which he had no occasion to consider, much less to discuss or to pronounce upon. May not Christ have referred to the Pentateuch by a current title, "the book" or "books of Moses," without pronouncing any literary judgment or being in any way implicated in a literary problem arising centuries later, as well as one might now refer to the Homeric poems without thereby in any way committing himself or making himself responsible for any literary opinion in regard to the unity of the Iliad and Odyssey, or as to their composition throughout, in their present form, by a man named Homer?

We have (e) references to the "law of Moses." (6) Lk. 2:22: "And when the days of their purification according to the law of Moses were fulfilled," etc. (Lev. 12:2). (7) Lk. 24:44: "All things must be fulfilled which are written in the law of Moses, and the prophets," etc. (8) John 1:17,45: "The law was given by Moses," etc. "Philip findeth Nathanael and saith unto him, We have found him of whom Moses in the law, and the prophets did write," etc. (9) John 7:19,22,23: "Did not Moses give you the law?" etc. "Moses hath given you circumcision," etc. "That the law of Moses may not be broken," etc. (10) John 8:5: "Now in the law Moses commanded us," etc. (Lev. 20:10).

In this set of passages we have undoubted references to the Pentateuch as the "law of Moses." Not only is a certain ritual requirement (Lev. 12:2) spoken of as a part of the "law of Moses," but the prophetic element, which is evidently thought of as pervading in the Pentateuch, is said to find its fulfillment in Christ. It is not to be doubted that Christ thinks and speaks of the whole Pentateuch under the term "the law of Moses." The passages of John are in harmony with this supposition: "The law came by Moses" (1:17); "Moses gave you the law" (7:19).

Are these allusions to the Pentateuch as the "book" or the "law of Moses" fairly equivalent to the statement that Moses was its literary author in its present form? Many will declare that they are and that this settles the question. Others will take the same view, and since they believe that critical research does not confirm the statement, will impute error or ignorance to Christ. It is to

be noted that these opinions coincide in one premise, but, differing in the other, they reach opposite conclusions. The arguments may be thus represented (using the terms "orthodox view" and "rationalistic view" to designate them, for want of better names):—Orthodox view: Christ said that Moses wrote the Pentateuch; whatever Christ said must be true; therefore Moses did write the Pentateuch. Rationalistic view: Christ said that Moses wrote the Pentateuch; it is found that Moses did not write it; therefore Christ did not know, and was in error.

It is to be noticed also that critics of both the types named deal with the passages in the same way. They maintain or assume that the words of Christ refer to literary authorship, or at least apply to it, when that question arises. This is the assumption of both schools. Is it a fair and warrantable assumption? If it is, then the mind which hesitates to hold that Christ is committed to such a question of historical investigation and critical research is at liberty to sift the passages and demand that, on the assumption that it is fair to apply Christ's words to literary authorship at all, he be made responsible for *absolutely nothing which he himself did not say*. With this view let us classify again our ten passages on a new basis.

In *two* cases (Mt. 19:7,8; John 8:5) it is the Pharisees who speak, referring two *commands* to Moses, to *one* of which Jesus alludes as a *permission* of Moses. It will hardly be contended that these statements apply to literary authorship, and whatever their reference, there is no explicit assertion of Christ.

In *one* case (Mk. 12:19) it is the Sadducees who speak, referring to Moses as writing a certain Old Testament passage (Deut. 25:5). Even if this statement of the Sadducees were authoritative, it is not equivalent to the affirmation that Moses wrote the whole present Book of Deuteronomy, much less the whole Pentateuch.

In *one* case Luke (2:22) speaks of a passage (Lev. 12:2) as a part of the "law of Moses;" in *one* (John 1:17) John the Baptist states that the law "*was given*" by Moses, and in *one* (John 1:45) Philip speaks of Moses in the law writing of Christ. The last is the only one in which anything is said about Moses *writing* anything, and this is said with distinct reference to his writing *prophetically* in the law about Christ. Do Philip's words fairly apply to the authorship of our present Old Testament law books? The reader must judge. But *six* of our *ten* passages have been passed in review and yet we have no *affirmation from Christ himself*.

In *four* cases the Gospels introduce Christ as speaking in reference to the matter. In *two* of these (Mt. 8:4; Mk. 7:10) he refers two *commands* (Lev. 14:3 sq.; Exod. 20:12) directly to Moses. Moses gave these commands. They emanate from that lawgiver. Is more than this contained in them? Are they *fairly equivalent* to the statement that Moses wrote the books in their present form in which those commands are found? In *one* case (Mk. 12:26) Jesus speaks of a passage (Exod. 3:6) as being found in the "book of Moses," and in another (Lk. 24:44) says that all the prophecies written in the "law of Moses" concerning Himself must be fulfilled. That the Pentateuch was universally called by these names is certain. Does Christ in using these universal designations mean to affirm anything touching authorship? Can his words be fairly thus applied? They *explicitly affirm* nothing more than that Moses is the (human) source of these specific commands referred to. If they necessarily imply *writing*, they do not imply it to the extent of the whole Pentateuch in its present form. The per-

son who holds that it has been ascertained by study that only the fundamental legislation of the Pentateuch emanates from Moses and that our completed "books of Moses" are not the direct product of his hand, may safely challenge his opponents to bring any word of Christ which conflicts with his opinion. Christ refers specific commands to Moses; he speaks of the Pentateuch under the popular designations; but *there is not a passage* (unless an exception be made in favor of Mk. 10:5; see note on page 165) *in which Christ explicitly states that Moses wrote a single verse of the Pentateuch.*

To many there will seem to be something harsh and perhaps forced in this method of handling the passages, confining them to what they *explicitly say* and not letting them make their own natural impression. The method is no favorite with us. But if one school of interpreters insists upon applying these passages to literary authorship and making them a make-weight in the discussion of the literary problems connected with the Pentateuch, it is fair for another school, as against these, to insist that the passages shall be used for what they *say* only. To say that Christ's language naturally *implies* a certain opinion is too easy a mode of disputation. That position may always be challenged. Does it *necessarily* imply any particular opinion on Christ's part or any committing of himself to it? Those who use the supposed implications of his allusions in this peremptory way and as an authority precluding discussion may properly be reminded how much of their ground is of the nature of supposition and inference, and how little of it (if any) is found in the explicit words of our Lord.

The two views which we have characterized (with no fondness for either term) as rationalistic and orthodox, assume, more or less distinctly, that it is fair to apply the words of Christ to the question of Pentateuchal analysis and authorship. The latter view lays much emphasis upon this; the former generally assumes at least so much as that Christ shared the belief of his time on the subject. Does not our review of the passages rather lead to the conclusion, on the one hand, that he did not intend to affirm and has not actually affirmed any opinion on the question, and on the other, that the state of his mind on the subject is at most a matter of speculation and not of testimony? The practical result in the orthodox view is that it decides a literary problem by the alleged authority of Christ, or in other words, that, for all investigators of the subject, it insists upon pivoting the authority and trustworthiness of Jesus as a teacher upon the decision of a critical and historical problem. This imperils faith in Christ far more than the rationalistic view, because it is possible to hold (as many do) that literary (and kindred) subjects lay outside the sphere of Christ's knowledge in his incarnation (as did the day of his coming), but that the former limitation no more disproves his authority as a divinely sent teacher than the latter.

We prefer to hold that we are neither compelled to affirm the rationalistic assumption on the one hand, nor to accept the orthodox dilemma on the other. Christ did not design to teach and did not teach anything upon the authorship of Old Testament books. His mission was immeasurably grander than such a supposition implies. His concern was with the truths of eternal life in God's kingdom and not with literary questions. This is the more certainly true since those questions have been developed from modern investigation and did not exist at all in his time.

Our next inquiry concerns the bearing of Mk. 12:35-37 (par. pass. Mt. 22:41-46; Luke 20:41-44) upon the Davidic authorship of the 110th Psalm there quoted.

The passage reads: "And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord, and whence is he then his son?" (Ps. 110:1).

Here Jesus seems plainly to base an argument upon the view that David wrote the 110th Psalm. Modern criticism finds from a study of the Psalm itself great difficulties in the supposition that David wrote it. These it does not belong to us to discuss. The only question is, whether *if* we conclude that David did not write that Psalm we should be denying or depreciating the authority of Jesus.

It is evident, in the first place, that the three verses in which we have the narrative, give us but a fragment of the argument of which the statements recorded form a part. The expression, "Jesus answered" (35), implies an argument with the Jews in which they had tried to "catch him in talk" (Mk. 12:13). The earlier portion of the chapter narrates three such attempts. May not Jesus here have retorted with a question which none of them could answer? All the Jews assumed that David wrote the 110th Psalm, and that in verse 1 he spoke of the Messiah. Now how could the Messiah be David's son (as they said) and his Lord at the same time (as the Psalm calls him)? If he wished thus to put them in a dilemma, this question would certainly do so. But many shrink from supposing that Jesus used a method of argument so nearly like that which the scribes and Pharisees employed against him.

Let us then suppose that Jesus spoke after the universal manner of his time of the Psalm as written by David. The important question is: *Does the point of what he here says depend upon the direct Davidic authorship of the Psalm?* If it does, then we must either suppose, as many do (though granting the great difficulty of the supposition) that David wrote the Psalm, since Jesus virtually said so, or that Jesus here based his argument upon an incorrect opinion. But if the argument does not depend upon the Davidic authorship, then we are at liberty to say that Jesus simply referred to the Psalm, as it was universally the custom to do, as David's, but that the *essential point* which he wishes to make, and therefore the nerve of his argument, does not depend upon whether David actually wrote it or not. What is that point? It is this. How can the scribes maintain that the Messiah is merely a descendant of David, when, in the 110th Psalm, he is spoken of by the regal title of Lord, and is accorded by Jehovah a seat at his own right hand? The purpose of Jesus is to set over against the low Jewish conception of the Messiah as a great human monarch in David's line, his own idea of his true, divine mission and character. If the 110th Psalm is *Messianic*, he establishes his point, whether it is Davidic in authorship or not. The true Messiah is no mere son of David—a second Solomon—who shall reign in earthly splendor; his is a mightier sceptre, a grander position, a more enduring throne. The edict of Jehovah has placed him on that throne. The whole argument turns on two conceptions of the Messiah, that of the scribes and that of Jesus, which alone rises to the full dignity of such Messianic passages as Ps. 110:1.

Jesus spoke of the passage as what David said. Whether he consciously turned his mind to the question of authorship we need not speculate. It was no part of his work to discuss such questions. In reference to all such universal beliefs, where no essential moral principles were involved, he spoke the language

of his time as truly as he spoke the dialects of the lands where he labored and taught. How immeasurably inferior to what it is would his teaching have been if he had mingled in his instruction concerning the kingdom of God some lessons on the authorship and composition of some of the Jewish sacred books! How incongruous with his character would such a course have been!

The Psalm in question is variously interpreted. Some suppose it to refer directly to the Messiah; others, indirectly, the primary reference being to the king of Israel as a type of the Messiah. Christian scholars are well agreed that it is Messianic, and this position is all that need concern us here. David may have written it; but if he did not, the force of Christ's thought is not broken. In this case the reference to David belongs to the drapery of his argument. It is an example, of which there are multitudes, of his using the thought-forms of his time. In those forms he has embodied the essential, imperishable truths of his kingdom. That which he has here embodied is the truth of his superhuman character and divine, spiritual kingship. This truth gleamed from the pages of the Old Testament, and the Jews might have seen it, had not their eyes been blind to the import and bearing of their own prophetic types and symbols. It was a glimpse into the deeper import of prophecy which Jesus would give the captious scribes, when, teaching in the temple, he propounded the question: How the Messiah could be merely a descendant of David, when, in ancient prophecy, he is called David's Lord, and is assigned a seat at Jehovah's right hand.*

TIELE ON BABYLONIAN-ASSYRIAN CULTURE.† I.

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It is not intended to describe the culture of Babylonia and Assyria in all its peculiarities, still less to follow its development step by step. The time for that has not come, and the investigation of our very imperfect sources has not progressed far enough. But the subject is too important to be passed in complete silence. The people of the Euphrates and Tigris won for themselves, by conquest, a pre-eminent position in the world's history. But they were, besides, the custo-

* Since the discussion of this passage has been necessarily limited in scope, I will add a few sentences from two eminent scholars, illustrating and confirming the view taken:

"Christ quoted the Psalm in order to unfold the higher idea of the Messiah as the Son of God, and to oppose, *not* the idea that he was to be Son of David, but a one-sided adherence to this, at the expense of the other and higher one.... He used Ps. 110 to convince them that the two elements were blended together in the Messianic idea.... In this regard it is a matter of no moment whether David uttered the Psalm or not."—Neander, *Life of Christ*, pp. 402,3 (Bohn ed.).

"Looked at closely, the appeal (to this Psalm) is merely the form in which Jesus brought home to the scribes the incomparableness of the true Messiah, well attested in the Old Testament." "The fulfillment of this Psalm in its highest significance was claimed by Jesus as something raising him above David. And certainly, as those expressions were inspired by the Spirit of God, they first found their fulfillment in David's perfect Son."—Orelli, *Old Testament Prophecy*, 154, 157.

† This article is the first of a series presenting a condensation of the last chapter of *Tiele's Babylonisch-Assyrische Geschichte*, Gotha, 1888.

dians of a civilization which gave the standard to Western Asia, nay, influenced Greece itself; and to this culture, no less than to their martial prowess, they owe their commanding position.

The origin of Babylonian culture loses itself, like that of Egypt and China, in the mists of antiquity. The oldest monuments show a high degree of artistic ability, and the oldest cuneiform inscriptions are far removed from what must have been the original picture-writing. Such progress points to a long antecedent development. Whence then is the origin of this culture to be sought? That theory finds most favor which refers it to a non-Semitic people who brought it with them from the shores of the Persian Gulf and disseminated it among the Semitic inhabitants of Babylonia.

But here we confront another question. Did such a non-Semitic people exist? Halévy and others answer in the negative, and others ascribe to the Semitic people themselves the sources of their own culture. But we have decided reason to believe that a non-Semitic language, which we may term old Chaldean, was spoken and written in Babylonia down to the latest period of the empire.

But it is quite another question whether this old Chaldean people created this culture which the Semitic Babylonians took and developed. It is not impossible that we must go back of them for its origin. It is not the place here, however, to discuss what is, at the most, a mere conjecture, though I cannot entirely discard the idea that culture and cuneiform writing came to the old Chaldeans and through them to the Semites from a people who spoke a widely different speech.

It is also merely conjecture that this culture had its origin on the shores of the Persian Gulf, but it is conjecture with a high degree of probability. In legends transmitted by Berossos we are told of the divine Fishman, Oannes, who every morning rose from the Erythrean Sea to teach the barbarous Chaldeans sciences and arts and orderly social life, and at evening plunged again beneath the waves. It can hardly be doubted that in this divinity we are to recognise Ea, the god of the light and fire-germs in the waters, who figures so frequently on Babylonian and Assyrian monuments. The oldest seat of Ea's worship is Eridu, close by the sea. His son Maruduk and his associate Nabû, received special honor on the islands and coasts of the Persian Gulf. The tradition that seems to lie imbedded in this legend is, that it was the worshipers of Ea, seamen and coast dwellers who introduced their culture into Chaldea.

In agreement with this are the antiquity and sacredness of the laws of Ea, and the incantations of Eridu, and the fact that the oldest traditions, like the Gizdhubar-Epos, are localized near the sea-coast. There also were the centers of mighty states, there are found the oldest monuments of Chaldean culture. The reign of the first Semitic king of Babel, Sargon I., if we follow the reckoning of Nabûna'id, must be put earlier than the oldest known kings of Ur. But his inscriptions show that even he used a mode of writing not native to his speech. The leading divinities to which Babel and Borsippa were dedicated, are the same which, in the south, belonged to the circle of Ea. Perhaps the ruling class at Babel, which brought there the higher civilization, had its origin also in the south.

Wherever its origin is to be sought, there can be no doubt of the high antiquity of the Babylonian and the derived Assyrian culture, and though it cannot be proved that it was the mother of all culture, this is not impossible.

The Babylonians did not leave the culture they inherited just where they found it. They assimilated and enlarged it. They purified it and gave it a higher aim. The Semites never excelled their predecessors in artistic perception, perhaps not as seamen or merchants. But they infused a seriousness and depth into the religious life, strengthened the monarchical idea, enriched the literature, and founded a state on such principles that it long resisted the mightiest shocks, and ruled for centuries the most extensive territories. Though they were borrowers, they were not therefore lacking in originality. Greece and Persia, nations that borrowed freely on all sides, disprove such a theory. The culture in which the Babylonians were instructed, blossomed out under the influence of their own ideas and became their own inalienable possession.

FORM OF GOVERNMENT, LAWS, AND CUSTOMS.

Very little is known of the Babylonian and Assyrian form of government. We attempt to present only what we know with certainty. The government was undoubtedly monarchical; but from the Assyrian method of naming the years after high officials, including the king, it has been conjectured that the government was originally an aristocracy. This, though not impossible, cannot be proved. From the earliest times we find the monarch bearing a distinctive title. The oldest ruler of Assur called himself Iššaku, or Išaku, with the addition "of the God Assur." This indicated a religious dignity. The king was vicegerent of the supreme god. Some South Babylonian princes, whose monuments are found at Telloh, and some princes of Eridu, bear this title, but in such connection as to indicate that they are not vicegerents of a god, but vassals of a great king, the name of a place being added.

We can with certainty say that the oldest form of government in Assyria was theocratic. To these peoples, as to other Semites, the highest divinity was the only true king; the earthly ruler, only his representative. He may have originally belonged to the order of priests. These call him to rule. The sovereignty rests with the god, that is, with the priesthood. The kings are the heirs and successors of the oldest Išaku whom we know; and while they were never high priests in the literal sense, they were recognized as such in Assyria, and in Babel actually stood at the head of the priesthood. They have the right to sacrifice while the priest stands behind them, so that they can call themselves *šangû* of the high divinity of Bel, which can hardly be other than a priestly title. Still higher is the other favorite title, *šaknu* of Bel, that is, vicegerent of the divinity.

But while they called themselves not alone Iššaku, but Šarru or Malku, it was only king by the grace of the god. They are deeply conscious of dependence. The divinity elected and called them. They were begotten by the highest god, borne by the mother goddess. Despotism as they may be in their rule over men, they are the humble, obedient children of their god. Their palaces, like temples, were carefully oriented, and in clothing and ornaments, they alone imitated the gods.

Whether, as in Egypt, they received worship as gods, is another question. They are called, however, "sun of the land," "sun of the whole people." It is not meant that the sun-god was incarnate in them, but this is the figurative language appropriate to describe the king.

On the other hand, it is certain that the oldest royal names did not have a vertical wedge only before them, like ordinary proper names, but also the star,

the determinative for God. Hence they were reckoned as sons of god, and received a reverential regard similar to the Brahmans and kings of India, who are frequently called *Deva*.

We find in Assyria no trace of that king-worship so frequent in Egypt. The only thing which looks like homage to royalty, is the remarkable fact of an altar standing before a relief of Asurnasirpal at the entrance of a temple found by Layard at Kalah. The picture of the king was, however, according to Assyrian ideas, the symbol of the kingdom, and one could pray to this, without paying divine reverence to the king.

The unified states of Babylonia and Assyria, whether Ur, or Babel, Assur, or Nineveh was the capital, certainly arose from the blending of several smaller kingdoms and could in a certain sense be called feudal. The king allowed the subject princes to occupy their thrones as vassals, paying tribute or furnishing auxiliaries in case of war. Hence the titles, "king of kings" (*šar šarrâni*), "ruler of kings" (*nasik šarrâni*), "lord of lords" (*Bêl bêli*). These tributary provinces were part of the empire, though distinguished in the inscriptions from the states which "were reckoned to the land of Assur." So Israel, after the capture of Samaria by Sargon, was united to Assyria, and Judah, after the abortive insurrection of Zedekiah, was incorporated into the Babylonian kingdom.

While the Babylonian and Assyrian kings were without doubt absolute rulers, they recognized the laws as binding upon themselves, and took counsel with the magnates of the empire, with the learned men, and the priests, reserving always the right of final decision. Nabûna'id restores the temple of Šamaš at Sippar, after taking counsel with the wise men of his kingdom. And when Esarhaddon wished to associate his son with him on the throne, he called together a parliament of the dignitaries of the realm.

The Assyrian kings had a large court, to which belonged the so-called *rûbi* and *šuparšaki*. By the first title are denoted princes of the blood; by the second, the highest officials. The Turtanu or Tartan stands at the head of these. He was the chief field marshal. In a catalogue of Assyrian officials a distinction is made between Tartan of the "right hand" (*imnu*), and Tartan of the "left hand" (*šumêlu*), that is, of the south and of the north. After the Tartan followed four high officials whose duties are not clear; the Nagir-êkalli or governor of the palace, the Rab-bi-lub, perhaps master of the eunuchs, the Tukulu, and the Šalat or royal governor. We must class here the Rabšakê, whose rank was that of lieutenant-general.

The governors of the provinces rank next to these dignitaries, though it cannot be determined what led to the order of precedence. The Sargonids changed this order completely.

Frequently we read that the king had the "image of his kingdom" erected in a territory. This was the symbol of his over-lordship. But the more distant a province was from the capital, the more was left to the discretion of the Šalat.

It is doubtful if the office of Limu was more than honorary; it may have had a religious character. It was certainly old, for Tiglath-pileser I. dates from the Limu-year of Ina-ilija-allik; and Rammân-nirâr I. a century earlier has a Limu-date.

In Babylonia, time was reckoned by the years of the king's reign, but the official system seems not to have differed materially from that of Assyria. Five

high dignitaries were at the head. But while in Assyria a warrior had the precedence, in Babylonia it was a spiritual lord. After these five came, as in Assyria, the great governors of the realm.

That the higher offices in Babylonia were hereditary cannot be proved and is improbable. Many inscriptions indicate otherwise. The condition was exactly the same as in Egypt.

The *army* was the especial care of the Assyrian kings. For centuries their arms dominated Western Asia. From the sculptures on their palaces we learn how carefully their armies were organized. There were three, perhaps four military divisions, the charioteers to whom the king and higher officers belonged, the cavalry, the foot-soldiers, and a corps which may be compared to our engineer corps. The chariot is drawn by two, sometimes three horses. The charioteer has always a driver, often two armed attendants, who fight with bows and arrows or with lance, also with sword and dagger. The royal chariot, like that of Egypt, is known by its peculiar plumes. The cavalry consisted of bowmen and spearmen, the footmen consisted of bowmen, lancers, and slingers. While the light infantry are armed simply with quiver, bow and sword, and clothed with a light loin covering, the heavy armed infantry wore a coat of chain armor, greaves and a helmet with, or without, crest. Sometimes a round shield was carried; sometimes a woven shield, the height of a man, was borne before the warrior. The art of siege was carried to a high degree of perfection, as is witnessed by the reliefs. Battering rams were used, as well as implements for hurling great stones. Mining was resorted to, and a fortified camp often established outside the beleaguered city. On the walls of Sennacherib's palace is a portrayal of the siege of Lahir in Judah; the assault, the defence, the surrender, and its delivery to the king, who sits for that purpose, in full array upon his throne—all are accurately depicted. Within the fortified camp a religious ceremonial is seen in progress. Two priests with ball-shaped cups are sacrificing on an altar, before which stands a table with sacrificial gifts, and the objects of their reverence are apparently two standards, which always accompany the king in war. We may judge that the standards are the pledge of the divine presence in the army though the symbolism is unknown to us.

Tireless warriors, all-powerful rulers, then were the kings of Assur, while those of Babylonia were no less absolute monarchs. But if we may conjecture what cannot be proved, they were limited in their despotism by the mighty priesthoods of Babel, Nipur, Eridu. An unlimited autocracy does not exclude the presence of general laws, and to the question whether the great kings themselves were bound by such laws, we must decidedly answer in the affirmative.

Sargon II. speaks of the laws of Assur, violated by his predecessors, restored by himself. A remarkable Babylonian-text describes the fearful misfortunes that visit land and people when the king does not respect the laws. It is true that no earthly power can call him to account, but he has to fear the vengeance of Ea, the arbiter of destiny. If he judges after the book of Ea, the gods will exalt him. If injustice is done to Sippar, Nipur or Babel, the vengeance of the gods of these places visits him. The whole prophetic discourse is thus summed up. "Be he over-shepherd, be he temple-director, or a royal official who superintends temples in Sippar, Nipur or Babel... the great gods will be angry, they will forget their dwellings, they will not enter into their sanctuaries." It is clear then that the

Babylonian and Assyrian monarchy was no blind despotism, but that the duty was recognized by prince and people to rule according to justice and law.

The *customs* of the people can only be presented in their leading features. But we find in the palaces of Assyrian princes, and in the remnants of the old Chaldean culture, evidences of great luxury. The walls are richly adorned, the men and women wear various ornaments of precious metals; weapons, wagons, furniture, all articles of daily life, unite artistic simplicity with richness and splendor. Of course a wide difference existed between court life and the life of the common people. But whatever may be conjectured concerning the earliest life of the people, it is certain that at Ur and Eridu, houses have been excavated, built of bricks, with several chambers, with traces of wall painting, which without doubt were private dwellings. Business transactions were not limited to those high in rank. There is evidence that in the great cities, like Babel, there was a well-to-do middle class, and luxury may not have been peculiar to the nobility.

As in other states of antiquity, so in Assyria and Babylonia, slavery and the slave-trade existed. The price of a slave varied from about \$12.50 to \$475.00. A high price was paid for one who understood handicraft. In Babel the slaves wore small olives of burnt clay about their necks, which bore their own names, that of their master and the date of purchase. The temples had their slaves, who sometimes gave oracular utterances.

The Babylonians are usually represented as soft and voluptuous; the Assyrians as harsh and cruel. This statement is too sweeping. We know the treatment of Zedekiah by Nebuchadnezzar, and luxury was by no means unknown to the later Assyrians. There is, however, some truth in the contrast. The Assyrians were more warlike and aggressive than the Babylonians, who, on the other hand, in the arts of peace, in the sciences, in the elements of higher civilization, were pre-eminent. Assyrians formed the nucleus of the Assyrian army. The Babylonian army consisted of Kassites, and they paid the mercenaries of Elam with their temple treasures.

The Babylonian artistic sense was finer; the Assyrian, more realistic. The voluptuous Istar was extensively worshiped in Nineveh as well as in Babylonia. From whatever sources Herodotus derived his account of the sacrifice of chastity upon the altar of the great goddess at Babel, it is clear that Istar of Uruk (Erech), together with her companions, presents no ideal of purity. But the poets of Babylonia are sharp in condemning her. The repulsive features of Istar's worship must have been survivals of an early cultus, which was non-Semitic. Religious conservatism sometimes perpetuates customs which have long lost their significance. The difference in moral standards seems to be rather between the old Chaldeans and Semites in the north and south, than between Assyrians and Babylonians. In the south the old Chaldaic element was prominent.

The kings of Assyria and Babylonia had extensive harems. Perhaps queenly honors were granted to but one of the wives. In a well-known relief, the king is seen taking a festal meal, in his vine arbor, in a splendid palace garden, with his queen, surrounded by eunuchs; but this does not prove that he had not true wives and many slaves besides.

The architectural precautions against the violation of the female apartments indicate that, at least, in the higher circles, polygamy was the rule. Choice wines

were greatly prized by the Assyrians. This love for wines probably gave the Prophet Nahum opportunity to reproach the Ninevites with drunkenness.

They were the most cruel nation of antiquity. Without a trace of shame they picture their butcheries on the walls of their palaces. Maiming was the lightest cruelty. The sweetest revenge was to flay an enemy alive, and nail his skin to the city wall. Impalement was also a favorite torture, and when the king is merry in the garden with his spouse, the heads of his conquered enemies are hung up before his eyes. While the impartial historian can only express abhorrence at these barbarities, it must be remembered that all Semites were cruel and revengeful, and their successors, the Persians, and even western nations, considered no punishment too severe to suppress insurrection against the national god.

[To be continued.]

OLD TESTAMENT WORD-STUDIES: 5. DIVINE LAW.

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The human spirit stands in close and dependent relation to the divine, which is not only the source of life but also the source of law. In the present group of words we consider those which express in one form or another the idea of divine will, justice, wisdom, and love entering into the sphere of human relations as fundamental principles of conduct, controlling, directing, guiding a sinful and estranged humanity from the pains and penalties of sin unto a restoration of the union and fellowship with God wherein man realizes his true happiness and exalted destiny.

Dîn cause, judgment.

The verb *dîn* in the majority of its occurrences refers to divine judicial interpositions; such, e. g., as when Jehovah vindicated the innocence of his maligned servants, Gen. 30:6; Ps. 7:8(9), pronounces sentence upon his people who have his law but fail to keep it, Ps. 50:4, or chastises heathen nations that have oppressed Israel, Gen. 15:14; Ps. 110:8. The substantive, however, which in the Aramaic of Daniel is used exclusively to denote a sentence proceeding from the divine tribunal, is used in biblical Hebrew only once in this sense, Ps. 76:8. In every other instance it denotes a judicial utterance emanating from human authority, Job 19:29; Esth. 1:13, and hence, by metonymy, the civil suits or disputed legal questions concerning which the parties interested sought to obtain favorable decisions, Ps. 140:12; Prov. 29:7. In its primary sense of ruling, this word points back to the time when judicial as well as governing functions were vested in the ruler or chief, as is still common in the East.

Dāth edict, law.

This word is characteristic of the latest biblical literature. From this it passes into the rabbinical writings where it is used in the general sense of law or religion. From the fact that no satisfactory Hebrew or Aramaic etymology has been discovered for it, and that the word suddenly became prominent during Israel's contact with Persia in the exilic and post-exilic periods, it has been inferred that the word

is of Persian origin, and may be traced to the passive participle of the verb *dâ*, denoting that which has been given, placed, fixed, hence a decree or law established by royal authority. This is the prevailing signification of the word in the Book of Esther. In Ezra and Daniel it includes also divine decrees; Ezra was a scribe of the law of the God of heaven, 7:12,21, and against Daniel no occasion could be found save concerning the law of his God, 6:5(6). One very remarkable exception to this very late use of the word occurs in the difficult passage, Deut. 33:2. Its presence in this early and pure Hebrew is not susceptible of explanation either on the traditional or the critical view of the origin of the book. Its presence here is possibly the result of a post-exilic corruption of the text, and this becomes the more probable in view of the LXX. reading, "upon his right hand his angels," instead of "at his right hand a fiery law unto them," 'ēsh dāth lāmô. Nor is it readily conceivable how such a corruption could have crept in through the error of a copyist.

Hôq, huqqāh statute, ordinance.

The radicals *h q* form the basis of several verbs, such as *hāqāh*, *hāqāq*, which mean primarily to pierce, cut into, engrave, etc. The latter is used in Isa. 22:16 to designate the act of hewing out a sepulcher in the rock, and in Isa. 30:8 the inscribing of a divine message on a tablet where it might remain "forever and forever" as an imperishable testimony. In Isa. 49:16 Jehovah declares that he has engraved the restored Israel on the palms of his hands, that it might be continually before him. So Job (19:23,24) exclaims,

"Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!"

From these and similar usages it appears that a *hōq* designated the words which were thus engraved in metal or stone, and hence a fixed appointment, an immutable edict or decree proceeding from an established authority. *Hōq* might accordingly designate anything determined by measure, as "bread of my appointment," i. e. a portion which God assigns, Prov. 30:8; Job 28:12, a task given to slaves, Exod. 5:14; the predetermined bounds of human life, Job 15:5; the fixed limits of the sea, Job 26:10; Prov. 8:29. A consuetudinary law is called a *hōq* in Israel, Jud. 11:39. The word is chiefly used, however, to designate either a single regulation, or the whole body of theocratic laws imparted to Israel as a revelation of Jehovah's will touching morals, politics, jurisprudence, or religion. Inasmuch as the validity of these ordinances rested on a recognized authority uninfluenced by the fluctuations of public opinion or by royal caprice, they would naturally be designated by a term which, like *hōq*, would point to their permanence and stability. Hence the frequent expression "it shall be a statute forever," or "a perpetual statute."

Hūqqāh is from the same stem as *hōq*, and has the same general meaning. In two instances, 1 Kgs. 3:3; Mic. 6:16, it refers to royal decrees, but in all other instances it refers to statutes or ordinances conceived of as established by divine authority. In a few places, Lev. 18:3,30; 20:28; 2 Kgs. 17:8, it designates heathen customs and practices, but detestable as these were to the minds of

pious Israelites, in the estimate of the heathen themselves they were supposed to rest on the sanction of their deities. The laws of nature called "the ordinances of heaven," Job 38:33; Jer. 33:25, or "of the moon," Jer. 81:35, were regarded as direct expressions of the creative will of Jehovah. In all the remaining ninety-three occurrences of this word it refers directly to those early expressions of divine will which had been communicated to individuals for their personal guidance, as in the case of Abraham, Gen. 26:5, or to those more formal legislative specifications delivered to an acknowledged representative of the nation, as in the case of Moses and the Mosaic code. This was composed of הֻּֽקָּֽוֹת, statutes, that could not be changed or repealed except by the Lawgiver himself, nor were the people permitted to make distinctions between the several precepts.

Mitsvāh commandment.

Both English versions are quite consistent in rendering this word by "commandment." The A. V. in only half a dozen, and the R. V. in a still less number of instances, depart from this rendering, Neh. 10:32(33); Jer. 32:11; 35:18; Dan. 9:5. In the first of these places the word designates certain "ordinances" which the returned Jews made for themselves relative to the support of the temple service, and here the usual rendering would clearly be out of place; in the second, its meaning is uncertain, denoting either the law of contracts, or the specifications contained in a contract; in the third, the variation seems to be required by the laws of euphony, and in the fourth to be entirely arbitrary. The corresponding word in the LXX. is ἐντολή, and in the Vulgate *praeceptum*. Mĭtsvāh is from tsāvāh, the root-meaning of which is "to be fast;" (Piel) to make fast, or secure; hence, to order, command. In a few instances mĭtsvāh is applied to special royal orders, but everywhere else it designated those direct expressions of Jehovah's will which constituted Israel's law. He had a right to command, and their duty was summed up in prompt and willing obedience.

Mishmerēth charge.

The divine law was also Israel's peculiar treasure, that which distinguished and lifted the nation above all other nations in point of religious privilege and enlightenment. So long as the people loyally observed its precepts this law was regarded as a pledge of greater economic prosperity and of more secure defence against enemies than the fabulous wealth and vast armies of neighboring empires. It was the priceless national jewel to be kept and guarded with scrupulous care, not as a thing that Israel had discovered or devised, but as that which Jehovah, their covenant God, had most solemnly entrusted to their guardianship. From this point of view the law was called mĭshmerēth, Lev. 8:35; 18:30; Num. 9:19,23; Deut. 11:1; Mal. 3:14, etc.; it was a charge, i. e. a trust accompanied by specific directions respecting the manner in which it was to be kept and used. More frequently, however, the word referred to the discharge of official duties connected with the care of the sanctuary and with its ritual. "The Levites shall keep the mĭshmerēth of the tabernacle," Num. 1:53; to each of the three leading Levitical families was given the mĭshmerēth, charge, of some designated part of this whole work, Num. 3:25,31,36. At the dedication of the first temple the priests were arranged in ranks according to their several mĭshmerōth, 2 Chron. 7:16.

Mīshpāt judgment.

Like *dīn*, *mīshpāt* also denotes a judicial sentence. It is derived from *shāphāt*, to erect, set upright, and this primary meaning transferred to the administration of justice gives the signification of judging. *Mīshpāt* differs from *dīn* in that it implies a reference to an objective standard of right and equity. The latter is simply a decision handed down by a judge who has it in his power to pervert justice should self-interest or pleasure dictate such a course. A *dīn*, accordingly, may, or may not, be just and equitable. This being the case, we find it used only in a single instance, Ps. 76:8(9), of a divine judicial utterance. *Mīshpāt*, on the contrary, in virtue of its ethical force, always implies a sentence framed with reference to an absolute standard, and hence a just and equitable decision. Because of this moral aspect of *mīshpāt* we find, moreover, that it is quite frequently associated with *ts'dhākāh*, righteousness, the latter being the eternal principle and divine attribute which expresses itself as *mīshpāt* in relation to all forms of conduct. This makes it clear why this word rather than *dīn* was chosen by biblical writers to designate the judicial utterances of Jehovah, since these are universally characterized by conformity to perfect justice. These divine *mīshpātīm*, as declarations of the highest law, intimate also a close connection between obedience and reward, or disobedience and penalty. Jehovah is both the Judge and the Vindicator of his law, "Shall not the Judge of all the earth do *mīshpāt*?" Gen. 18:25; i. e. Shall he not pronounce and execute a sentence respecting which there can be no possible suspicion of injustice? Nor does God pervert *mīshpāt*, Deut. 16:19; Job. 8:3, as earthly judges do who turn it into "wormwood" and "gall," Amos 5:7; 6:12.

Throughout Leviticus, Numbers and Deuteronomy *mīshpāt* is most frequently synonymous with *hūqqīm*, statutes, and stands for the entire legislation contained in these books. This signification is also characteristic of the later historical books, of the post-exilic 119th Psalm, and especially of Ezekiel among the prophets. In the earlier prophetic and poetic literature, on the contrary, it usually denotes God's acts of punitive or reformatory judgment. In Judges, Samuel and 2 Kings it is generally used as a designation of religious customs or royal habits.

'ēdhūth testimony.

This is a significant and characteristic designation of the divine law. It is not merely a code determining the rights of persons and things, but a revelation which bears impressive witness to the holy character of God, to his unalterable opposition to sin, and to his displeasure against those who disregard his law. The law was an affirmation of universal and unchangeable principles of religion and morality, and as such became a standing testimony against every apostacy from Jehovah's service, as well as against every violation of personal rights. Throughout the middle books of the Pentateuch *'ēdhūth* is the technical designation of the Decalogue, which was laid up in the ark under the mercy-seat—"the symbol of God's righteous severity against sin being hidden beneath the symbol of his grace and mercy." The Decalogue was the basis of Jehovah's covenant with Israel, and as such occupied the central place in the sanctuary. Other things were named from their proximity to it, as, e. g., the two tables of the testimony, Exod. 31:18; the ark of the testimony, Exod. 30:6; the veil of

the testimony, Lev. 24:3; the tabernacle of the testimony, Exod. 38:21; the congregation before the testimony, Num. 17:4(19), etc. In the plural form, 'ēdh'vōth, this word is used in the later historical books and in the Psalms as a collective designation of the whole body of laws that claimed Jehovah as their author. It was, therefore, interchangeable with "commandments" and "statutes." The title of Ps. 60 presents this word in a connection which, as in the case of most of these titles, is of exceedingly obscure interpretation. "Upon a Lily of the Testimony" suggests that the Psalm was set to a melody associated with these words.

Piḡqûdhîm *precepts.*

A poetic term found exclusively in the Psalms. It occurs twenty-one times in Ps. 119, and only three times in all the rest. The LXX. in seventeen instances renders it ἐπιτολή, and the Vulgate *praeceptum*; hence the prevailing rendering "precept" in the A. V. The R. V. consistently translates it so in every instance. From the point of view presented in this word, the law is regarded as a system of ethics which, having a divine author, must be infallibly "upright," Ps. 19:8(9), in its exposition of human duty, and eternally "faithful," Ps. 111:7, assuring a realization of the highest good to those in every age and in all circumstances who make its requirements the *norma normans* of life and duty.

Tôrâh *law.*

The influence of a theory in determining the signification of a word is strikingly shown in the case of tôrâh. The scholarship of only a few years ago, resting on the traditional construction of Israelitish history, asserted quite positively that this word wherever it occurred in the Old Testament, referred to the Mosaic or Pentateuchal code. Now, on the contrary, the critics assure us that in the prophetic writings and in the Psalms, formerly supposed to be replete with references to the Sinaitic legislation, there is but one "absolutely certain reference to the Pentateuch," viz., Mal. 4:4 (Cheyne, *Isa.*, vol. 1:6). In all other instances we must read "instruction" or "prophetic revelation." Of course if the Pentateuchal law, as we know it, did not come into existence until after the exile, the prophets who wrote before that time could not have referred to it, and any apparent references must be interpreted accordingly. The signification of this word in any given place will then be determined entirely by the interpreter's critical bias.

The word itself is derived from the Hiph. of yārâh, to show, teach, and means primarily instruction, doctrine. This meaning was gradually extended into that of authoritative declaration, and this again passed into the sense of law. Tôrâh, even when it came to have this last meaning, was not employed in such a rigidly "juristic sense" as our word law. "But in the theocratic sphere it always applied to a revelation of the divine will in the form of a norm and permanent rule." (Orelli, *O. T. Prophecy*, p. 129.)

JEREMIAH'S TEMPERAMENT.

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It is popularly assumed that the Prophet Jeremiah was naturally of an extremely melancholy temperament. He is thought of as a man who carried gloom with him, who had a readiness for seeing the dark side of things, and who easily melted into tears. We hear much now-a-days of the "gospel of sunshine." The world is to be conquered by hope and courage. To many, Jeremiah stands as a conspicuous example of "how not to do it." He is contrasted with Moses and Samuel and Paul as timidity is contrasted with courage and as failure is contrasted with success.

But whatever of the gloom of the Book of Jeremiah we set down to the disposition of the prophet we subtract from the impression of that historical crisis which Providence appointed him to feel and to interpret. The idea is often flippantly thrown out in a humorous way that a man's theology is as much to be attributed to his liver as to his brain. Thus the most solemn expositions of the guilt and doom of sin are robbed of their power to alarm, being quietly referred to want of exercise or want of sleep on the part of the preacher.

The history of the Hebrew nation is a real tragedy. The Davidic kingdom failed. In its decline and fall every element of humiliation and bitterness was combined, and a lesson was given to all time. But the world can learn history only through literature. It was necessary that some grand, sensitive, patriotic, heroic soul should live through all these terrible national experiences, feel them as his own, take in their full moral significance, and express all the shame and woe of them in immortal words.

Measuring merit, as Americans do, by success, it is hard for us justly to appreciate the greatness of a man who was appointed interpreter of utter national collapse. Jeremiah did not succeed in anything but in doing his duty. At the end of twenty-three years, he could look back on a dead uniformity of failure. If Jeremiah is the saddest character in Hebrew history, we must remember that he had the saddest position of all. Moses was horrified at the sight of the golden calf. But he had power to destroy the idol, and his intercession for the people averted the threatened judgment. Jeremiah found idols everywhere; children were sacrificed to them; the nation clung to them even in exile. And he was forbidden to intercede, since the situation was beyond the help even of a Moses (15:1). Joshua lay on his face after the repulse at Ai, in deepest discouragement. But he soon saw the nation purged and victorious. Jeremiah's fellow-citizens were all Achans, and defeat followed defeat. Elijah, bold as he was, fled away disconsolate, as Jeremiah wished he could do, and sat down under the juniper tree. But he was sent to Horeb to learn that seven thousand still remained faithful to Jehovah. Jeremiah is left unable to find one that seeketh truth. Samuel was grieved at the failure of the theocracy and at the disobedience of

Saul. Yet his intercession for the people was still powerful, and he had the privilege of anointing David, the new hope of the nation. Jeremiah watches the brief inglorious career of each of the successive weaklings of the house of Josiah with no duty but to foretell ruin and to weep. For even a Samuel could have done nothing more now. Paul had great sorrow and continual pain in his heart for his brethren's sake; but it was his relief to go far away and do a mighty constructive work among the Gentiles. Jeremiah, equally scorned and rejected, had still to stay and watch the throes of national death.

Thus neither Moses nor Joshua nor Samuel nor Elijah nor Paul was ever subjected to such a trial as Jeremiah. As a sufferer he stands next to our Lord himself. Why should we attribute his distress to unusual predisposition to melancholy? If he shrank from the stern task assigned to him, Moses and Isaiah had done the same. If he yielded to discouragement, Joshua had done the same. If he longed for a lodge in the wilderness, the bold Elijah had sought the same. If he cursed the day of his birth, Job, the great example of patience, had done the same. If he wept over Jerusalem, so did our Lord. That Jeremiah preserved the sweetness of his affections and the loyalty of his piety and the boldness of his official testimony to the end, argues rather a naturally strong, ardent, high-spirited, heroic nature.

Jeremiah was a lonely man, not from choice but by divine command. The consolation of wife and children was denied him. His brethren and his father's house dealt treacherously with him. The men of Anathoth, his native village, conspired against his life. He suffered arrest on a false charge of desertion, imprisonment, the stocks, confinement in a miry dungeon. He lived at strife with the king, the princes, the prophets, the priests, and all the people.

As a patriot, Jeremiah had the unwelcome duty of discouraging patriotic hopes and resistance to foreign oppression. He shared in the overwhelming and never forgotten national sorrow over the fall of Josiah at Megiddo. Then followed the captivity of Jehoahaz; the luxury, oppression, defiant impiety and death of Jehoiakim, who was buried with the burial of an ass; the weakness, wickedness, captivity, and childlessness of Jehoiachin; the pusillanimity, captivity, bereavement, and blindness of Zedekiah. When the royal house had thus exhausted all the possibilities of ignominy, and Gedaliah's vigor kindled a ray of hope, this was suddenly quenched by his atrocious murder, and all the wounds of the bleeding nation were opened afresh. Nothing could now restrain the infatuation of the people from a voluntary exile in Egypt. It was Jeremiah's duty to foretell continually invasion, famine, pestilence, drought, overthrow, captivity, the destruction of the city and temple. No other prophet ever had such a task—to go always downward but never upward, to pass from gloom into thicker blackness, to see each national shame merged in a deeper, to see defeat added to defeat, but never a victory, to see calamity fall on calamity, yet the people never wiser or more penitent. He was never allowed to attempt to arouse the national spirit.

As a prophet, to Jeremiah was not assigned the privilege of reforming, delivering, inspiring, leading, but only the burden of predicting, and then witnessing, the doom of obstinacy. He found the whole nation in a state of perpetual backsliding. Idolatry was universal. The blood of the innocent poor flowed unavenged. The prophets prophesied falsely, the priests profited by it, and the people loved to have it so. Sodom and Gomorrah alone could furnish a parallel.

Thus personally and as a lover of his country and as a lover of God, Jeremiah felt every grief that can wring the heart and never had any earthly alleviation. To ask why he was not cheerful and sunny and hopeful under such circumstances, is frivolous. His life was a long Gethsemane. He went down with his nation into its grave. To attribute the sadness of the Book of Jeremiah to the author's natural liability to the "blues," is to miss the point of the longest and sublimest lesson of the hideousness and dreadful consequences of sin given to the world before Calvary. In its effect upon so strong and healthful and great a man as Jeremiah we are to measure the appalling horror of the national ruin.

Jesus of Nazareth was a man of sorrows and acquainted with grief. We are never told that he smiled; but we are told three times that he wept. Those who think slightly of Jeremiah will find it hard to appreciate the character of our Lord. In view of our great national sins and our national levity, in view of the shallow views and superficial work of many professed Christians, it seems that the church of America needs a new study of the thoughts and feelings of Jeremiah. Even in our country there may be situations where a man of God may have a good reason for tears, a full excuse for failure, and a divine impulse to terrible denunciation.

A VISIT TO ZINJIRLI.

BY ROBERT FRANCIS HARPER, PH. D.,

Bagdad, Turkey in Asia.

On the 19th of October, 1888, accompanied by Mr. Perez H. Field and two servants, I left Aintab for Zinjirli. After a journey of seven hours—almost due west—over a rugged and mountainous road, we stopped at Sara-Kaya, i. e. the yellow cliff, for the night. The inhabitants of this small mountain-village seemed to be afraid of our Frank dress and repeating rifles, as we were refused cover on all sides. However, after an hour's parley, we finally persuaded one of the old men to take us into his house. After a night of ceaseless fighting with the vermin peculiar to these regions, we continued our journey westward. The road, if such a dignified name can be given to the paths and river beds through which we passed, lay over the mountains, until, after seven hours riding, we reached the so-called Antioch plain. We crossed this plain in two hours; and, at 3 P. M., we were upon the mound of Zinjirli. The guard, left by the Germans, very kindly gave us permission to make our headquarters in one of the wooden tents, erected by the Germans for a warehouse. As we were fatigued, we made only a cursory examination of the mound before retiring.

On the next morning, we entered into a closer examination of the trenches, hoping to find some objects which the Germans had not taken away. We were only partially successful. In one of the largest ditches, I found a large statue of a Hittite lion. The figure of the lion proper rests on a base 1m. 76cms. high, 1m. 45cms. broad, and 76cms. thick. Only the head, shoulders and two fore-paws of the lion were carved out of this rock. The height of the lion is the same as the breadth of the stone, viz. 1m. 45cms. The highest part of its head projects

above the base 1m. 10cms., and the paws 80cms. The statue called to mind at once the large lions in the British Museum. The carving, however, is very much ruder—exceedingly rude. The stone and figure are perfectly preserved. There is no inscription on them. The statue is now lying in a circular hole in one of the largest trenches, tipped up at an angle of 45°.

We found another interesting room on the other side of the mound near the three wooden tents. The first thing to attract my attention here was a large statue, about the size of the Shalmaneser Monolith in the British Museum, leaning up against one of the sides of the trench. After a closer examination, I found that it was of plaster paris, colored—evidently an unsuccessful attempt made by the Germans to take a cast of some large object. In the same chamber, I found some very fine tiles. They were of burnt clay, reddish color, and about 29cms. square. They could be modern. They were placed evenly in the form of a floor and they had evidently served for this purpose. Further on, resting on a base 1m. 4cms. square, is a finely cut circular object with flat top and bottom. This object was probably the base of a statue. Its height is 60cms, circumference at top and bottom 2m. 30cms., and at centre 2m. 90cms. It is cracked lengthwise through the centre. Around both top and bottom are carved rope-mouldings. We found two other interesting chambers, which I shall not attempt to describe.

Zinjirli lies at the base of the Amanus mountains, called by the Turks Giaour—east of the ridge—facing the Antioch plain. It is in one of the narrowest parts of the plain, midway between Antioch and Marsh. The mound is comparatively small and low—about a half-mile in circuit,—its elevation above the surrounding plain being 30–40 feet. The Germans, who excavated in the spring of 1888, have literally perforated the greater part of the mound with deep, broad trenches. The ground in the mound is very hard and gritty, and filled with large round stones. At present, these stones are being drawn away on two-wheeled carts by the natives to be used for building purposes.

An hour and one quarter to the east is another large mound. It is about 75ft. in elevation and larger than Zinjirli. From the inhabitants in the Kurdish summer-village at Zinjirli, I learned that the Germans intended to return in March, 1889, to prosecute their work at Zinjirli and to open this other mound. I also learned that two hours to the north-east, lying in a boggy marsh, there are two large Hittite monuments. At present they are under water. They could, however, be gotten out very easily, and the natives would be glad to point out exactly where they are.

Visitors to Zinjirli can find accommodations either on the mound itself or at Keller, a village 40 minutes to the south-west. On our return to Aintab, we remained over night at Beilan Kōj, taking from that point a much smoother and better road to Aintab. The distance from Aintab to Zinjirli is generally placed at 18 hours. We went in 16 and returned in 13. An interesting article on "Sculptures near Zinjirli" is to be found in the June, 1887, number of the *American Journal of Archæology*.

AINTAB, TURKEY, Oct. 30th, 1888.

SYNOPSIS OF IMPORTANT ARTICLES.

The Interpretation of the Book of Job.*—The commonly accepted interpretation which makes “the mystery of God’s providential government of men” the subject of the book is to be rejected, because 1) it lays too much emphasis upon what is external and mechanical; 2) it makes what is subordinate play the leading part.

The Book of Job is “the Epic of the Inner Life,” “an epic in which is recorded the spiritual history of the man of Uz, his struggles and adventures, unknown to sense, but real to faith.” Of Satan’s agency in his calamities, Job has no knowledge; but of the calamities themselves, he has a very lively sense. They mark him as a man “smitten of God.” Here, then, is Job’s difficulty. He is righteous; and yet God is treating him as though he were guilty. How can that be? Doubt begets doubt. Can it be that the powers that work unseen are after all arrayed on the side of evil and against godliness? Even his friends do not understand his case. They withhold sympathy but not reproaches. He is led, however, to break with the conventional view of God and to stake “life and destiny on the belief that the powers that work unseen, in spite of inexorable appearances, are for righteousness.”

Two questions remain. The first has reference to bridging the chasm between his soul and God. The second centers about the enigma of death. The idea of a Daysman between him and God furnishes the solution to the first. Only the supposition that man shall live again enables him to solve the second.

But what of this present world, with its perplexing facts and problems? The three friends portray the awful fate of the wicked. Job retorts by calling their attention to the prosperity and security of the wicked. The friends have no answer. It remains then for him to fit himself into the sum of things, to find by creative faith “the road through this life, where so often wickedness gets the pay and righteousness the oppression.” He begins with the wicked. Their life is not founded on the truth of things. It will not, therefore, endure. The twenty-eighth chapter reveals “the true wisdom of life.”—the reality.

After Job’s retrospect (chs. 29–31), of his former life of prosperity and honor, the discourses of Elihu are introduced. Elihu, like the three friends, is a conventional believer. “It is the author’s intention, in the persons of Elihu and Job, to bring these two classes, who have been the antagonists throughout the poem, to the test of God’s immediate presence.” The way they meet that ordeal will show who has the real determination of heart towards God. Then comes Job’s vindication. At last, that Presence is here for whose coming he had so fervently longed. But the revelation? Only this: that we are, in all things, “to see that there is wisdom and power sufficient for everything, to make every creature fulfill its part in one infinite purpose and will.” And this is his vindication: “to go on with enlightened eyes and chastened spirit.” Job’s restoration to health and prosperity seems, to some, an artistic blemish. It would have been, had that

* By Professor John F. Genung, in *The Andover Review*, Nov., 1898. pp. 487–486.

been the end which Job sought. But that for which he longed had been realized in the vision of God. His restoration was merely an incidental addition. In other words, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." A. M. W.

The great merit of this interpretation is that it takes the book as it lies before us and seeks to harmonize all the facts. The article is a masterly one and deserves study.

The Resurrection in the Pentateuch.*—Can we derive from the Pentateuch the same idea of resurrection that we at present hold? Light is thrown on the meaning of the Pentateuch from two sources: 1) From discoveries in Babylonia. The description of the Chaldean Sheol resembles that of the Bible. The gods could restore the dead to life. After death those accepted by the gods would become like them. 2) From Egypt. As far back as 3000 B. C., the Egyptians looked forward to a future life, where the righteous as a reward for their good deeds were to die no more, and where the impure were to go to a lake of fire. Thus we get a knowledge of the religious belief of Babylonia, whence Abraham came, and of Egypt, under whose suzerainty over Canaan Abraham lived for 100 years. The Pentateuch contains the doctrine of resurrection, as is shown 1) by the appeal made to the Pentateuch in proof of resurrection by our Saviour and Paul; 2) by a study of Genesis, in relation to (1) the creation of man. Man is a union of a body, and a living spirit from God. Personality is not destroyed at death, but the spirit in the other world is to represent the man. Thus Abraham is to "go to his fathers in peace." (2) Adam, who first lived in communion with God. As a punishment for his sin, the sentence not merely of physical death, but of spiritual death, was passed on him, which means he was cut off from communion with God. (3) Cain and Abel. Abel, who was accepted of God, is slain by Cain, yet Cain's life is guarded by God. If, then, death ended all, was not Abel the loser and Cain the gainer? Adam, then, had this dilemma to face: Either death ends all, and hence there is no God of life who is faithful to his word; or God lives and Abel will be rewarded in another sphere, and Cain punished. Enoch, as a reward for his faith, was taken to God. Is it not reasonable to believe that faithful Abel looked for the same spiritual blessings? Would not Adam reasonably have this hope for Abel from all that he knew of God? All these things seem to point to a hope of resurrection. Enoch, Abraham, and Moses had this same belief. This is further illustrated from Ezek. 37:1-14 and Rev. 11:3-13. H. C.

An ingenious article on the right side—an argument, however, which takes no account of the critical view of the Pentateuch, and the possibility that the writer or writers wrote from the stand-point of their own times.

Elijah the Tishbite a Gentile.†—Six reasons are suggested to show that Elijah was a Gentile. 1. The Hebrew word *toshab* is used to signify "foreigner," "stranger," or "sojourner," and the two latter terms were never applied to Jews by their countrymen. 2. Elijah was fed by the unclean ravens; even if the raven had been clean, yet it would have here been unclean to a Jew, since its talons were

* By Howard Osgood, D. D., in *The Baptist Quarterly Review*, October, 1888.

† By Dr. Joseph Longking, in *The Methodist Review*, November, 1888.

polluted by contact with carrion. 3. The widow of Zarephath is to be regarded as a heathen. Elijah was sent to her, because 1) Elijah and his hostess were non-Israelites; 2) this foreign place afforded security. 4. The brook Cherith is east of the Jordan, and Elijah goes home when he goes to dwell by that brook. 5. Luke 4:25-27 establishes the fact of the Gentile origin of both the widow and Naaman, and strongly suggests Elijah to be of the same race. 6. In the transfiguration scene Elijah stands as a representative of the Gentiles.

Rejoinder by the Editor.—The language used implies not that he was a foreigner in Israel, but a foreigner in Gilead. *Tobshab*, though usually employed to indicate a stranger dwelling in the midst of Israel, yet in Ps. 39:12 and 1 Chron. 29:15 is used of a pilgrim. 2. Because Elijah was fed by unclean ravens it does not follow that all they touch is unclean. Lev. 11:15,24,25,31,32 shows that the law applied to carcasses. 3. As to the location of Cherith, 1) natives tell us it is west of the Jordan; 2) if east, it proves no more than that Gilead is east of the Jordan. 4. In Luke 4:25-27 the Saviour places the emphasis more upon the woman than upon the prophet, and does not imply that Elijah was a Gentile. 5. At the transfiguration the living represented the living, and the departed represented the departed. 6. Again it is, 1) not likely that the Almighty would send a Gentile to the Hebrews; 2) no record of the non-Hebraic descent of Elijah is found; 3) in the character of Elijah we discover nothing incompatible with his Hebraic nationality. F.

The Rise and Decline of Idolatry.*—"Fetichism is the infancy of religion," is a theory that was started in a time of intellectual ferment and is crude, untenable. Idolatry, of which fetichism is the lowest type, "is not a primary but a secondary formation." "The human race, when it came to have a religion, set out with a pure monotheism," from which idolatry is a retrogression. The three stages in the development of idolatry are, 1) a beginning in nature-worship; man must worship, but apart from the light of divine revelation he worships that in nature which reflects himself; 2) a logical tendency from the simplicity of nature-worship to a diversity of personalized forms. This is historically true in Egypt, Greece and Rome, and suggests that as idolatry began in simplicity there was behind it an absolute simplicity, the one God, and a monotheistic faith, the common property of mankind. This view of idolatry is illustrated in the history of Israel in their rushing into idolatry under the impulse of their passions whence only God could save them. And here it is noted that not only passion but intellect left to itself begets idolatry. Witness the history of Buddhism, which, beginning in intellectual atheism, has ended in a multiplicity of gods. 3) The third stage is disintegration. The history of Hindoo religions is a history of perpetual division into sects, "a tangled jungle" of superstitions. Thus it is maintained that the scriptural doctrine of a fall from primitive spiritual monotheism is justified by the historical facts of the development of idolatry.

A vigorous discussion worthy of attention. The presentation of the subject is confused by a poor arrangement of the material and a tendency to diverge from the main point.

* By G. T. Flanders, D. D., in *The Universalist Quarterly*, Oct., 1888, pp. 465-478.

The Two Isaiahs, the real and the imaginary.*—This hypothesis of two Isaiahs is the creation of German rationalists, whose plausible reasoning has persuaded English students, particularly Drs. Cheyne and Driver, to adopt similar views. Dr. Driver's "Isaiah" is the latest and most popular presentation of them. But there seems to be no sufficient reasons given for disbelieving the universal and unbroken tradition of a single Isaiah. Let the methods of the new school be considered and tested. 1) They make much use of Assyriological material, which often conflicts with the biblical statements. This is more likely to show the inaccuracy of the Assyrian than that of the prophecy. Indeed, caution must be exercised in comparing the brief, condensed, general statements of Isaiah with the Assyrian records. The former are texts, summaries, and are lacking in the definite chronological character needful for adequate comparison. 2) A similar caution must be used in giving the work of the prophet a character largely political. The latter part of Isaiah is not so much concerned about Cyrus and the exiles in Babylon as about the great consummation of the church in the far future. This view links together all of Isaiah's prophecies, the early and the late. 3) These critics affirm that Isaiah could not take his position as the later prophecies represent him, in a distant future of exile, and prophesy a still more distant future to come. He must have lived in the exile to have thus spoken of the return. But the earlier prophecies speak of an exile, and the exile in effect had been slowly going on from Solomon's time. Hence Isaiah could take the wide-spread expectation of it for granted and go on to more distant events. That he should have given names of coming persons is marvelous, yet not more so than the element of time that appears. Prophecy is usually timeless. 4) They insist that the historical element in the book must settle the date of Isaiah's work. But the prophet rises above the historical situation. God, not history, is the source of the prophecy. Besides these main positions of the critics, which are largely untenable, there are other facts against them: 1) the frequent breaks in the book before ch. 40; 2) the indecisive argument from language; 3) the different views held about chs. 40-66; 4) the uniform tradition of the Jewish church. The methods and principles employed by the critics are to a great extent, (1) intellectually unsound; (2) morally irreverent and confusing in their tendencies; (3) scientifically unproductive and incredible.

This article presents an exceedingly strong argument for the older views of biblical science by using their best positions in a vigorous criticism of the newer school. Few would accept the old views if they were presented in a complete exposition, while the very boldness and progressiveness of the later criticism lay it open to assault. It is well to be reminded that one may go too fast in throwing aside what has been accepted in the past. This presentation is worth studying for its material, and demands study because of its want of order and clearness. One may note that Dr. Briggs declares in this very number of the *Review* (p. 668) that "no critic of eminence at the present day believes that Isaiah wrote chs. 40-66."

* By Principal George C. M. Douglass, D. D., in the *Presbyterian Review*, Oct., 1888, pp. 608-637.

→BOOK : NOTICES.←

BIBLICAL ESCHATOLOGY.*

Eschatology has been so generally relegated to the teachings of the New Testament, that a student of the Old Testament, at first sight, may deem the title of Dr. Hovey's book somewhat misleading. But the grave questions involved in the doctrine touch very vitally all revelation. Such topics as "Natural Death," "Resurrection of the Dead," "Condition of Human Souls between Death and Resurrection," "The Last Judgment," "The Final State of Believers," and "The Final State of Unbelievers" are topics which stir thought when reading Genesis as well as when reading the Apocalypse.

In a very compact form the author has given the results of years of study, stimulated by the questionings of his classes. Believing that our knowledge of final things for *definiteness* is entirely dependent upon the teachings of the Bible, he has followed the method of Christ with "a certain lawyer:" "What is written in the Law? How readest thou?" (Lk. 10:26). Quietly, with mental reserve, and with a thorough, scholarly method, he interrogates nearly all the texts generally quoted for and against the subjects in hand, and gives us his own conclusions, leaving his reader to decide for himself. The tone of candor and catholicity is exceedingly charming. We have not noticed a sentence which smacks of the *odium theologicum*—a rare power and a rarer fact.

There may be differences of opinion as to the interpretation of some texts; perhaps some of those selected from the Old Testament are rather inferential than conclusive; but there can be no question as to the reverence with which all of them are considered. We commend the book, as timely and suggestive. It is a book to be studied as well as read, or rather to be studied when read.

THE ANCIENT WORLD AND CHRISTIANITY.†

In this work the history of the religious element in man is narrated from its earliest known sources. The well-known learning of the author, his candor and liberality, his hopeful and earnest spirit, are at their best in this volume. The literary style, as also the arrangement of the material, is worthy of praise. Beginning with pre-historic man, the religious development of the east is traced in Chaldea, Egypt and Phœnicia; then follow the religious ideas of the oriental Aryans, the religions of India in the Vedas and Buddhism. The scene changes to the west, where Hellenic paganism is succeeded by the Graeco-Roman syncretism, whose decay leaves the path open for the coming of Christ in this the fullness of time. The writer's view is that these endeavors of man after God

* BIBLICAL ESCHATOLOGY. By Alvah Hovey, D. D., LL. D. Philadelphia: American Baptist Publication Society. Price, 90 cts.

† THE ANCIENT WORLD AND CHRISTIANITY. By E. De Pressense, D. D. New York: A. C. Armstrong and Son.

were divinely ordered as a preparation for Christianity. "All history is sacred." The Spirit of God was at work in the heathen world as well as in the Jewish nation, to kindle a desire for the Redeemer and to foster and stimulate that desire until He shall be revealed. Nowhere are so many facts brought together concerning the ancient religions, or so broad and accurate a view taken of them in so small a compass, as in this volume. It would greatly stimulate all who are students of the Bible, whether ministers or laymen.

LUTHER AND THE BIBLE.*

The present volume of Dr. Schaff's admirable Church History possesses special importance for students of the Bible. The Reformation is the apocalypse and apotheosis of the Scriptures. It began with an opened Bible. Luther's greatest achievement was the German translation of the Scriptures. It is well known that from this period as the beginning, and from the great Reformer as the source, two great movements took their rise, the power of which is by no means broken to-day. On the one hand the Bible became an infallible book, and its very words the sole arbiter and authority in all doubtful questions. On the other hand, in Luther's free treatment of certain parts of the Scriptures may be traced the beginnings of modern rationalism. Two tendencies so opposite sprang from the same soil. In the pages of this volume will be found a clear and full statement of the facts concerning Luther's work upon the Bible and a critical estimate of his version. The dispassionate, industrious and devout spirit that characterizes all of Dr. Schaff's contributions to church history is manifest in this notable book.

GEIKIE'S HOLY LAND AND THE BIBLE.†

The literature which has grown out of Palestine exploration is very copious. Dr. Geikie recognizes the fact in the preface to the work before us. But his aim is in a popular way to employ the *latest* results of investigation in this field, and also by personal observation gather "illustrations of the several writings" from natural objects and local usages. "Nothing is more instructive" (so reads the preface) "or can be more charming, when reading scripture, than the illumination of its texts from such sources, throwing light upon its constantly recurring Oriental imagery and local allusions, and revealing the exact meaning of words and phrases which otherwise would not be adequately understood." From this it will be inferred that Dr. Geikie's itinerary is a sort of topographical commentary on the Bible. A perusal of the books confirms the impression conveyed by the preface. The increased vividness which the work gives to the scenes and events of God's Word will make it a valuable addition to the Bible-student's library. Nevertheless, it is open to criticism. Excessive diffuseness here and there distracts the attention; and there are exegeses that might better be left to the distinctively critical and exegetical commentaries.

* HISTORY OF THE CHRISTIAN CHURCH. VI. THE GERMAN REFORMATION. 1517-1530. By Philip Schaff, D. D. New York: Charles Scribner's Sons. \$4.00.

† THE HOLY LAND AND THE BIBLE. A book of Scripture Illustrations gathered in Palestine. By Cunningham Geikie, D. D., Vicar of St. Martin's at Palace, Norwich. With a map of Palestine. 2 vols. New York: James Pott & Co. 1888. Pp. vi, 560, 544.

CORRESPONDENCE SCHOOL OF HEBREW.

The prizes for the largest number of papers received within the year ending Nov. 30th, above the grade of 8, have been awarded as follows:

First prize, \$20.00 in books, Mr. J. K. MacGillivray, now in Princeton Theological Seminary, but of Winnipeg, Manitoba, up to the beginning of the seminary year.

Second prize, \$15.00 in books, Rev. J. F. Morgan, Coeyman's Junction, N. Y.

Third prize, \$10.00, Miss Maria Whitney, of New York City.

Fourth prize, \$5.00, Rev. D. H. Patterson, Tully, N. Y.

The next twenty students, in the order of the number of papers sent are 1, Rev. J. van Houte, S. Holland, Ill.; 2, Rev. E. H. Barnett, D. D., Atlanta, Ga.; 3, A. A. Quinlan, College Mound, Mo.; 4, Rev. E. T. Miller, Halifax, N. S.; 5, Rev. Canon A. A. Von Iffland, Bergerville, Quebec; 6, Rev. C. G. Hudson, Anderson, Ind.; 7, Rev. Ira D. Darling, Sheffield, Pa.; 8, Rev. R. M. Kirby, Potsdam, N. Y.; 9, Rev. J. W. Saunders, Deer Park, Ill.; 10 to 13 (same no.) Rev. J. F. Clarkson, Osborn, Mo.; Rev. D. F. Davies, Paddy's Run, O.; Prof. Holmes Dyingler, Carthage, Ill.; Rev. C. H. Haggartownsville, Queensland, Australia; 14, Rev. B. W. Mebane, Dublin, Va.; 15, Miss Cassie Quinlan, Stella, Neb.; 16, Rev. J. H. Messenger, Mechanicsville, N. Y.; 17, Rev. S. E. Jones, Wheeling, W. Va.; 18, Mr. D. S. Gage, Macon, Ill.; 19, Rev. J. G. Tanner, Houston, Texas; 20, Miss Frances Blackburn, Oxford, England.

The February number of the *STUDENT* will contain the annual report of the Principal, in which all members of both the Correspondence and Summer Schools will be interested. This will take the place of the Correspondence School page for that issue. The reports this month are therefore extended over the first half of Dec. as well as the month of Nov.

The enrollments number forty-six, viz.: Rev. John Allender, Champaign, Ill.; Prof. W. B. Anderson, LaBelle, Mo.; Rev. I. L. Case, Ripley, Tenn.; Rev. R. J. Church, Stratford, N. Y.; Miss L. R. Corwin, Cleveland, O.; Rev. W. J. Cuthbertson, Deer River, N. Y.; Rev. E. A. Davidson, Boston, Mass.; Mr. J. H. Dorsey, Tampa, Fla.; Miss Elsie S. Dow, Wasioja, Minn.; Rev. A. P. Ekman, New York City; Rev. G. W. Folwell, Brooklyn, N. Y.; Rev. A. W. Gerrie, Portage la Prairie, Manitoba; Rev. J. H. Gill, Southold, N. Y.; Mrs. S. R. Gray, Cambridge, N. Y.; Rev. I. M. Haldeman, New York City; Rev. E. C. B. Hallam, Dundas, Ont.; Rev. C. M. Hawkins, Boonville, Mo.; Mr. James Heard, Summit, N. J.; Mr. T. H. Hunt, Charlotetown, P. E. I.; Rev. Geo. Jackson, Coleraine, Ireland; Mr. P. F. Jernegan, Providence, R. I.; Prof. Abby Leach, Poughkeepsie,

N. Y.; Rev. Geo. Lloyd, Frankfort, Mich.; Rev. W. F. Markwick, Moriden, Conn.; Rev. J. T. Marvin, Hamilton, Minn.; Rev. M. Mofadyen, Saticoy, Cal.; Mrs. W. B. McGill, Marlette, Mich.; J. M. P. Metcalf, St. Louis, Mo.; Rev. Alfred Osborne, Markham, Can.; Rev. J. T. Plunket, D. D., Detroit, Mich.; Rev. David Prill, Grafton, Nova Scotia; Rev. Walter Reid, Weston, Ont.; Rev. A. E. Scoville, Dover Plains, N. Y.; Rev. R. H. Shirley, Owego, N. Y.; Rev. C. J. Shrimpton, Ridgeway, N. J.; Miss M. E. Silverthorne, Northfield, Mass.; Prof. L. A. Starr, Bellevue, Pa.; Rev. G. E. Stevens, Syracuse, N. Y.; Rev. Herbert Symonds, Toronto, Ont.; Rev. F. T. Tapscott, Port Arthur, Ont.; Rev. F. W. Towle, Monticello, Me.; Rev. C. C. Townsend, Lowville, N. Y.; Rev. S. Warner, St. Louis, Mo.; Rev. R. R. Watkins, Franklinville, N. Y.; Rev. N. O. Westergreen, Evans-ton, Ill.; Rev. W. W. Wilson, Easton, Md.

The graduates since the last report are Rev. J. F. Clarkson, Osborn, Mo.; Rev. I. D. Darling, Sheffield, Pa.; Rev. D. F. Davies, Paddy's Run, O.; Rev. C. T. Dunning, Petersburg, Pa.; Rev. J. C. Flanders, Manchester Centre, Vt.; Rev. G. Heam, Coeymans, N. Y.; Rev. C. G. Hudson, Anderson, Ind.; Rev. R. M. Kirby, Potsdam, N. Y.; Rev. E. S. Lewis, Chattanooga, Tenn.; Mr. J. K. MacGillivray, Princeton, N. J.; Rev. J. H. Messenger, Mechanicsville, N. Y.; Rev. W. A. Schruoff, Chillicothe, O.; Miss M. Whitney, New York City. Of these two completed the Elementary Course, nine, the Intermediate and two the Progressive.

Perfect papers have been received from the following: Three from Mr. W. M. Junkin, Christiansburg, Va.; and Mr. S. D. Lathrop, Richmond, Mich., two from Rev. H. S. Gekeler, Upper Sandusky, O.; Mr. J. A. Ingham, Hackettstown, N. J.; one from Rev. E. H. Barnett, D. D., Atlanta, Ga.; Mr. S. S. Conger, Summit, N. J.; Rev. E. A. Davidson, Boston, Mass.; Miss C. P. Dwight, Elmira, N. Y.; Mrs. John Howland, Guadalajara, Mex.; Rev. J. W. Smith, Xenia, O.; Mrs. H. M. Sydenstricker, Hamilton, Mo.

Remember that the number of prizes for next year has been increased from four to nine and the total value from \$50.00 to \$100.00.

This number of the *STUDENT* will be sent to all members of the Correspondence School whether subscribers or not. It is hoped that those who are not subscribers will become so. Every live member of the school should be interested in knowing how his own work compares with that of others, who are taking up the study with him, who are finishing the various courses, who win the prizes offered. If not ready to subscribe just yet, send 15 cents for the next number containing the annual reports and the plans for the coming year.

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➤ NEW TESTAMENT SUPPLEMENT ◀

OF

The Old Testament Student.

STUDY XVII.—REVIEW OF THE GALILEAN MINISTRY. MARK 1:14-9:50.

Introductory. 1. This seems to be a convenient point from which to review the ground covered in Studies III.-XVI. 2. While the material is that which has already been taken up it will be studied from another point of view with the endeavor to grasp a conception of these chapters as a whole. 3. It is believed therefore that the student will recognize the great importance of *mastering* the material and will give the necessary time and study to accomplish this result. 4. For reading in connection with this subject, chapters IV. and V. in Stalker's *Life of Christ* are recommended. 5. It is desirable also that the student refer to the original materials collected in his note-book or elsewhere as a preparation for this review exercise.

I. Course of the Galilean Ministry.

1. *Read* Mk. 1:14-9:50, and make a list of the events narrated.
2. *Compare* Mt. 4:12-18:35; Lk. 4:14-9:50; reading rapidly but thoughtfully.
3. *Note* specially Mt. chs. 5,6,7; 8:19-22; 9:27-34; 11:2-30; 12:38-45; 17:24-27; 18:21-35; Lk. 4:16-30; 5:1-11; 7:1-17,36-50; John 4:46-54; 6:22-28,59-71;—as events not recorded in Mark, and make a list of them.
4. *Select* from these lists three or more events which are representative of the various stages in the course of this ministry; e. g. Mk. 2:1-12; 3:22; 6:33-44; 8:27-30. Having selected these representative events group the others about them.
5. *Find suitable terms* to describe the stages of the ministry, as already noted; e. g. "the period of popular favor;" "the growth of opposition;" "the crisis of the ministry;" "the season of obscurity;" and be able to give a definite statement about each period.

II. Characteristics of the Galilean Ministry.

1. *Read* Mk. 1:14,17,39,45; 3:7,14; 4:2; 5:19; 6:6,7-13, and observe some of the methods employed by Jesus in this ministry.
2. From lists already prepared or by a study of the material in Mark recall the fifteen principal miracles:
 - 1) divide them into classes according as they are wrought in nature or upon man;
 - 2) note the human elements in them;
 - 3) note the elements of a more than human power in them;
 - 4) determine as far as possible (a) their purpose, (b) their effects.

III. The Teachings of the Galilean Ministry.

1. From lists already prepared or by a study of the material in Mark give the titles of ten discourses of Jesus delivered during this ministry.
2. Read the following passages and determine from them the teaching of Jesus upon each of the following topics :
 - 1) *God*; Mk. 1:14,15; 8:38; 9:47; 6:41 (cf. Mt. 10:29-31; 11:25; Lk. 6:36).
 - 2) *The Kingdom of God*; Mk. 1:15; 4:11,26-32; 9:1; membership in it, Mk. 1:15; 8:38; 9:37,43-47 (cf. Mt. 13:41-43; Lk. 7:28).
 - 3) *Himself and his relation to men*; Mk. 1:38; 2:10; 2:17; 3:35; 8:31,34 (cf. Mt. 13:41; 11:27).
 - 4) *Man, his moral condition and needs*; Mk. 1:15; 2:9,17; 7:20-23.
 - 5) *The O. T. economy*; Mk. 1:44; 2:18-22,23-28; 7:9,10.
 - 6) *Sin and salvation*; Mk. 3:23,28,29; 4:25; 7:15; 8:35-38; 9:23,42; 2:5 (cf. Mt. 13:39; 12:28-30).

IV. The Results of the Galilean Ministry.

1. Recall as definitely as possible 1) the sources of the popularity of Jesus (a) in what he did, (b) in what he said, (c) in what was expected of him; and 2) the grounds of hostility to him (a) in his words, (b) in his deeds, (c) in his failure to meet the expectations of the people.
2. Note the outcome of this ministry as related to 1) the religious leaders; 2) the mass of the people; 3) the disciples of Jesus.

V. Bearings of the Galilean Ministry upon Present Religious Life.

1. Methods of extending the Kingdom of God in the world and in the individual soul.
2. Righteousness as connected with the formal and outward elements of religion.
3. The relations of conservatism and progress.

STUDY XVIII.—PEREA. MARK 10:1-31.**I. The Material Analyzed.**

Read carefully Mk. 10:1-31 and be able to make a definite statement concerning each of the following points :

- | | |
|---|---|
| 1. A new ministry (v. 1); | 5. the kingdom and the rich (vs. 23-27); |
| 2. a discussion of the law of divorce (vs. 2-12); | 6. concerning self-sacrificing disciples (vs. 28-31). |
| 3. Jesus and the children (vs. 13-16); | |
| 4. Jesus and the rich inquirer (vs. 17-22); | |

II. The Material Compared.

1. With Mk. 10:1-12 cf. Mt. 19:1-12; (a) observe important qualifying statements (Mt. 19:3,9); (b) the objection raised (Mt. 19:7); (c) the discussion concerning celibacy (Mt. 19:10-12).
2. With Mk. 10:13-31 cf. Mt. 19:13-30; Lk. 18:15-30.
 - (a) additional words and phrases, Mt. 19:18,18,20,21,28; Lk. 18:15,18,28;
 - (b) variations in statement, Mt. 19:17,29; Lk. 18:29;
 - (c) make a complete narrative of the incident of Mk. 10:17-22;*
 - (d) the promise of Mt. 19:28 and its fitness in accordance with what view of the purpose of the Gospel?

* *Christ in the Gospels*, by J. P. Cadman, M. A. (Scribners') will be found useful here.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 1. (a) *Beyond Jordan*; (1) the name of this region? (2) his previous visits there? Cf. John 10:40; 3:28. (b) *Again*; this indicates (1) a return to his early methods; (2) a renewal of popularity.
- 2) V. 2. *Tempting*; consider whether (a) to sin, or (b) to indiscreet words in view of (1) the popular view about divorce; (2) the division of the Pharisees on this point; (3) the ruler of this region (Mk. 6:14-17).
- 3) Vs. 5-9. Follow the course of argument; (a) Moses' law modified by expediency; (b) the basis of the law (v. 6); (c) the conclusion that follows (vs. 7,8); (d) the rule laid down (v. 9.)
- 4) Vs. 13,16. Note Mk.'s vivid details peculiar to him. Cf. vs. 21-23.
- 5) Vs. 17,18. Consider (a) what his estimate of Jesus was; (b) the spirit of his question; (c) the spirit of Jesus' question either (1) humility or (2) sharp challenge; (d) whether Jesus here claims equality with God.
- 6) V. 21. *One thing*; but notice three things commanded.
- 7) V. 22. *Sorrowful*; (a) cf. Lk. 16:14; (b) in view of vs. 17, 20, 21, decide as to the man's character; (c) note the conjecture that identifies him with Lazarus.*
- 8) V. 23. (a) *Hardly*; i. e. "with great difficulty."
(b) *Enter into*, etc.; does this refer to (1) enjoying a future state, or (2) acquiring a present character?
- 9) V. 26. *Then who*, etc.; (a) what was the common view? (b) How was it based on O. T. teaching? Cf. Deut. 28:1,11, etc.
- 10) Vs. 28-31. Observe (a) the spirit of Peter's reply; (b) the true motive for the sacrifice; (c) the qualifying addition (v. 30).
- 11) V. 29. *Houses and brethren*, etc.; (a) Can this be taken literally; (b) if not, what is its figurative meaning, whether (1) equivalent possessions in the Christian community (1 Cor. 4:15; Acts 4:34; Rom. 16:19); or (2) spiritual compensations to the individual (1 Cor. 3:22; 2 Cor. 8:10)?
- 12) V. 30. (a) *World to come*; whether (1) the epoch of the Christ; or (2) the future life?
(b) *Eternal life*; (1) in view of John 3:36; 5:24, etc., is this enjoyed before or after death? Cf. v. 23; Mt. 19:17; (2) its bearing upon the meaning of "world to come"?

2. GENERAL TOPICS.

- 1) **The Perea Ministry.** (a) Read rapidly Lk. 9:51-18:14; John 7:2-10:42, and make up from each a list of events; (b) observe how these events occur during the period alluded to in Mk. 10:1, usually called the ministry in Perea; (c) from the references to the feasts in John 7:2; 10:22; 11:55, decide in general about the length of this ministry; (d) note the literary problem—why these events are omitted in Matthew and Mark (cf. "study" III. iii. 2. 1)).
- 2) **Marriage and Divorce.** (a) Study the Hebrew idea of the relation of the sexes; (1) the divine ordinance at creation (Gen. 2:18,23,24); (2) the Mosaic conception of marriage; (Deut. 7:3; 24:1); (3) the position of woman among the Hebrews (Gen. 18:8; 1 Sam. 1:5,8,28; Ruth 1:8-13; 2:3,9; Ps. 45; Prov. 12:4; 31:10-31); (b) compare this as far as possible with the ideas and practices of other ancient peoples; (c) the Christian principles of marriage; (1) the teaching of Jesus in this passage; (2) the ideas of Paul (1 Cor. 7; Eph. 5:28-33; 1 Tim. 2:11-14; 5:3); (3) other views (1 Pet. 3:1-7; Jas. 1:27; 2 John 1; Rev. 21:9).

IV. The Material Organized.

1. Gather the material and classify it under the following heads: 1) places; 2) habits and customs; 3) O. T. quotations; 4) important teachings; 5) Jesus and the O. T.; 6) important events; 7) historical allusions.

* Cf. Plumptre, *Handy Commentary on Mark*.

2. Condense the material Mk. 10:1-31, according to the methods already indicated, into the briefest possible statement under the general topic of **Some Laws of the Kingdom.**

V. The Material Applied.

1. SELF-SACRIFICE. Mk. 10:21-27. (a) Note the advice of Jesus to the inquirer concerning his property. (b) The doctrine of Jesus concerning wealth—consider thoughtfully the following points: (1) poverty is indispensable to the ideal Christian life; (2) true Christianity consists in neither poverty nor in riches, but in entire spiritual self-sacrifice in behalf of Jesus Christ; (3) the difficulties in the way of this self-sacrifice; (4) the greater hindrances in the case of the rich; (5) the teaching of Mk. 10:27; (6) the grand opportunities of consecrated wealth to-day.
2. THE REWARDS OF SELF-SACRIFICE. Mk. 10:28-31. Consider in regard to these rewards: (a) their character, whether literal or figurative; (b) the two-fold sphere in which they are given; (c) whether the promise of them has been realized and may be expected to-day; (d) the danger in the promise of reward and how it may be avoided; (e) results of self-sacrifice from a wrong motive (v. 31; cf. Mt. 20:1-16); (f) how these promises may be made useful in the Christian life.

STUDY XIX.—INTO THE SHADOW OF DEATH. MARK 10:32-52.

Resumé. 1. The scene and characteristics of the ministry in Perea. 2. The Kingdom of God in its relations 1) to children; 2) to the rich; 3) to the self-sacrificing. 3. Jesus' view of marriage.

I. The Material Analyzed.

Read carefully Mark 10:32-52, and be able to make a definite statement concerning each of the following points:

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|---|---|
| 1. On the way to Jerusalem (v. 32); | 4. the reply of Jesus (vs. 38-40); |
| 2. the unwelcome message again (vs. 33,34); | 6. the blind man healed (vs. 46-52). |
| 3. the disciples' request (vs. 35-37); | 5. the law of pre-eminence (vs. 41-45); |

II. The Material Compared.

1. With Mark 10:32-52, cf. Mt. 20:17-34; Lk. 18:31-48.
2. Observe the additional material furnished in Mt. 20:23,34; Lk. 18:31,34,48.
3. Compare with the corresponding passage in Mark, note and explain the differences in 1) Mt. 20:20; 2) Mt. 20:30; 3) Lk. 18:35.
4. Determine the bearing of these differences 1) upon the relations of the Gospels to each other; 2) upon the trustworthiness of the Gospel narratives.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | |
|--|---|
| 1) V. 32. (a) <i>In the way</i> ; (1) read John 11:1-57; (2) make a list of the events; (3) note that these occur in the time intervening between Mk. 10:31 and 10:32. | (b) <i>Jesus was going before</i> ; (1) was this customary? cf. Mk. 1:17; 8:33; (2) why then mentioned here? (c) <i>Amazed... afraid</i> ; the reason for these feelings in view (1) of |
|--|---|

- the goal of his journey and (2) of the reception he would meet there; cf. John 11:53; (3) what ground for conjecturing any change in his bearing or appearance?
- 2) V. 33. *Gentiles*; the general use and the special application of this word?
- 3) V. 35. (a) *Near*; i. e. for a private conversation. Why?
(b) *Would*; i. e. "wish." The motives of such a request?
- 4) V. 37. *Right hand—left hand*; its significance as revealed in Ps. 110:1; 45:9; Acts 7:55.
- 5) V. 38. (a) *Drink the cup*; cf. Ps. 16:5; 23:5; 75:8; Isa. 51:17; Mt. 26:39.
(b) *Be baptized*, etc.; cf. Lk. 12:50 and explain the figure.
(c) Note that (a) and (b) are parallel expressions for the same or similar ideas;—a Hebrew form of speech. Cf. Ps. 27:1, etc.; and note here vs. 42,43,44; Mk. 4:22,30, etc.
- 6) V. 39. Consider (a) just what this prediction of Jesus meant, and (b) how it may be regarded as fulfilled. Cf. Acts 12:2; Rev. 1:9.
- 7) Vs. 37-39. What may be said as to (a) the occasion of this request (cf. Mt. 19:28); (b) the unworthy element in it; (c) the possibly commendable features of it.
- 8) V. 40. (a) *Is not mine*; does Jesus declare himself limited; if so, in what respects and in relation to whom?
(b) *Hath been prepared*; (1) by whom? (2) when? cf. Mt. 25:34; (3) for whom? cf. Mk. 10:43,44.
- 9) V. 45. (a) *Came*; note Jesus' idea of his mission; cf. Mk. 2:17.
(b) *His life*; i. e. "himself."
(c) *Ransom*; i. e. the price of release. Note Jesus' idea of the meaning of his death.
(d) *For*; lit. "instead of."
- 10) V. 46. *Jericho*; learn something of its geography and history.
- 11) V. 47. *Son of David*; what significance in this title? cf. Mt. 1:1.
- 12) V. 51. *Rabbont*; (a) characteristic of Mark, cf. 3:17, etc.; (b) its meaning?
- 13) V. 52. *Thy faith*; (a) how shown in words and deeds? (b) faith in what?

2. GENERAL TOPICS.

- 1) **The Miracle.** Mk. 10:46-52. (a) Form as clear and as vivid a picture as possible of the scene; (b) observe the method employed in healing, in relation to (1) the man's body, (2) his mind; (c) gather evidence for the reality of the miracle in (1) the character of the narrative, (2) the condition of the blind man, (3) the position and feelings of the multitude; (d) Jesus' motive for performing the miracle, as found (1) in himself, (2) in the man.
- 2) **Lessons on the Cross.** Mk. 10:33,34. (a) Compare the former statements in 8:31; 9:31; (b) in view of 9:31 ("taught" = kept teaching) how explain the want of understanding among the disciples? (c) taking this passage (Mk. 10:33,34) divide it into three parts; (d) consider to what extent this expectation of Jesus arose (1) from mere human foresight; (2) from insight more than human; (e) note the teaching of the cross (1) in relation to Jesus himself, 10:45b, (2) as an example to the disciple in self-development, cf. Mk. 8:34,35, and in service to others, cf. Mk. 10:44,45.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) places; 3) teachings; 4) miracles; 5) important events; 6) literary data; 7) habits and customs; 8) Jesus as man.
2. *Condense the material* into the briefest possible statement, taking it verse by verse, and compare the result with the following:

Jesus leads toward Jerusalem the disciples amazed and afraid to go thither. He tells the twelve that he is there to suffer from Jews and Gentiles, to be slain and to rise again. James and John ask privately for the highest honors in his kingdom and to obtain them are willing to suffer as he suffers. He replies, You shall indeed suffer as I do, but I cannot arbitrarily bestow these honors upon you. To the others, angry at James and John, he shows that pre-eminence in his kingdom comes not through power to rule but through willingness to serve, of which the Son of Man is the example. Near Jericho, attended by a multitude, he hears a blind man's appeal and calls him. The multitude, at first rebuking, then encourage the blind man to come to Jesus, who approves his faith and restores him to sight; whereupon he follows Jesus.

V. The Material Applied.

THE HALLOWING OF AMBITION. 1. Mark 10:42-45; the ambitious spirit manifested among the disciples. 2. How far ambition—i. e. the desire for distinction—is common to all men. 3. From Mk. 10:42-44, determine 1) whether Jesus permits the ambitious spirit in his kingdom; 2) that manifestation of it which he disapproves; 3) that which is according to his will. 4. Ambition as manifested in Jesus and in his followers; e. g. Paul, cf. Phil. 3:13,14. 5. The need of such a spirit and the power it becomes, when rightly directed, in the Kingdom of God.

STUDY XX.—JERUSALEM. MARK 11:1-25.

Résumé. 1. Incidents of the journey to Jerusalem. 2. The spirit and purposes of Jesus on this journey as compared with those of the disciples. 3. The character of Bartimeus and Jesus' method of dealing with him.

I. The Material Analyzed.

Read carefully Mark 11:1-25, and be able to make a definite statement concerning each of the following points:

- | | |
|--|--|
| 1. The approach (v. 1); | 6. the day in Jerusalem (vs. 15-18); |
| 2. preparations (vs. 2-6); | 7. the withdrawal at evening (v. 19); |
| 3. the entry (vs. 7-11a); | 8. the fig-tree's fate and its lessons |
| 4. the withdrawal at evening (11b); | (vs. 20-25). |
| 5. Jesus and the fig-tree (vs. 12-14); | |

II. The Material Compared.

- With Mk. 11:1-25 compare Mt. 21:1-22; Lk. 19:29-48; John 12:12-19.
- Classify the material obtained under the following heads:
 - Additional details, Mt. 21:2; Lk. 19:38,37,47,48; John 12:12;
 - the characteristic quotations, Mt. 21:4,5,16;
 - added events and statements, Mt. 21:10,11,14-16; Lk. 19:39,40,41-44; John 12:12,13,16-19;
 - variations: (a) order and relation of events in Mt. 21:12-22; Lk. 19:45, as compared with Mark; (b) the various versions of the people's song, Mk. 11:9,10; Mt. 21:9; Lk. 19:38; John 12:13.
- Conclusions from these facts as to 1) the principle of the arrangement of material in Matthew; 2) the independence of Mark's gospel; 3) the characteristics of John's narrative; 4) the value of a four-fold account.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | |
|--|--|
| 1) V. 1. <i>Bethany</i> ; cf. John 12:1-11 for details; note also the time (v. 1); Jesus probably spent the Sabbath there. | 3) V. 3. (a) <i>The Lord</i> ; whether meaning (1) Jehovah; or, (2) the Christ; or, (3) the master or teacher? |
| 2) V. 2. (a) <i>Ye shall find</i> , etc.; was this (1) more than human knowledge? or (2) had he seen the colt as he passed through the village? or (3) had he made a previous arrangement? | (b) <i>Send back hither</i> ; i. e. Jesus will return the colt. |
| (b) <i>No man....sat</i> ; cf. Num. 19:1,2; Deut. 21:3; 1 Sam. 6:7; (1) sacred; (2) sacrificial. | 4) V. 4. <i>Open street</i> ; Mark's vivid detail again. |
| | 5) V. 6. <i>Let them go</i> ; whether (a) supernaturally influenced; or (b) kindly disposed; or (c) as disciples of Jesus. |
| | 6) V. 8. <i>Spread their garments</i> ; cf. 2 Kgs. 9:13. |

- 7) V. 9. (a) *Hosanna*; meaning?
 (b) *He that cometh*; (1) the usual greeting to the pilgrims; cf. Ps. 118; (2) what special reference on this occasion?
- 8) V. 10. *In the highest*; i. e. in heaven; whether (a) heard there; or (b) descending from thence.
- 9) V. 11. *Looked round about*; peculiar to Mark. Cf. 3:5.
- 10) V. 12. *Hungered*; Why?
- 11) V. 13. (a) *Leaves*; i. e. which promised fruit.
 (b) *If haply*, etc.; bearing of this on the knowledge of Jesus?
- 12) V. 14. Consider what prompted this saying, whether (a) disappointment; (b) vexation; (c) desire to retaliate; (d) purpose to teach the disciples concerning (1) their own nation (cf. Lk. 13:6-9); or (2) the power of faith (vs. 22-25).
- 13) V. 15. (a) Note the occasion for these abuses of the temple; (b) state the principle they violated; (c) how explain (1) this action of Jesus? (2) his success in performing it? (d) Recall another similar action (cf. John 2:14); (e) are these two accounts of one event?
- 14) V. 17. *Written*; cf. Isa. 56:7; Jer. 7:11. Observe Jesus' application of the O. T. writings.
- 15) V. 19. *Out of the city*; why?
- 16) V. 21. *Peter*; peculiar to Mark. How significant of the source of this material? cf. 8:32.
- 17) V. 22. *Answering*; the question implied in Peter's remark; i. e. "How did so wonderful a result come to pass?"
- 18) V. 23. *Cometh to pass*; i. e. "is accustomed to be done."
- 19) V. 24. *Have received*; lit. "received;" i. e. at the time of asking.
- 20) V. 25. (a) *Stand praying*; different positions in prayer; cf. Mt. 6:5; Dan. 6:10; 1 Kgs. 18:42.
 (b) *Your Father*; cf. 8:38; a name given to God here first in Mark, but a favorite term with Jesus. Cf. Mt. 6:9,14.

2. GENERAL TOPICS.

The Entry into Jerusalem. (a) Recall as distinctly and vividly as possible the course and circumstances of this event, noting particularly (1) the road taken; (2) the two companies of people; (b) determine the relation of Jesus to this demonstration, whether (1) accidental and unexpected; or (2) a concession to imperfect but enthusiastic disciples; or (3) a deliberate purpose thus to enter the city; (c) consider the meaning of the various elements in this scene, e. g. (1) the colt of an ass, Zech. 9:9; Gen. 22:3; Judg. 5:10; 10:3,4; peace and royalty, not humility; (2) the people's cries; how far a proclamation of the Christ; (d) note that Jesus allows the multitude thus to proclaim him as the Christ, and seek to explain it (1) in contrast with his previous course of action; (2) on the ground that he expected to be accepted by the nation as its king (cf. 10:33); (3) in view of a purpose to give the nation the opportunity either to accept or reject him; (e) observe the attitude and feelings (1) of the multitude; to what extent convinced of his claims (cf. Mt. 21:11); (2) of the Pharisees, Lk. 19:39; (3) of the city, Mt. 21:10,11; (4) of the disciples, John 12:16; (f) sum up the issues of the movement (1) in its immediate results, failure (cf. 11:11); (2) its ultimate meaning to the Jews (cf. Lk. 19:41-44); (3) what if the nation had accepted him?

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) places; 2) important events; 3) important teachings; 4) habits and customs; 5) O. T. quotations; 6) miracles; 7) Jesus as man; 8) literary data.
2. *Condense the material* Mk. 11:1-11 into the briefest possible statement; e. g.:
 v. 1. Approaching Jerusalem he sends two disciples away, saying:
 v. 2. From the next village bring a colt which you find tied there;
 v. 3. If any question, say, The Lord needs him; he will return him soon.

vs. 1-3. *Approaching Jerusalem he sends two disciples to the next village to bring a colt for the Lord's use.*

v. 4. They find the colt tied before a house and loose him;

vs. 5,6. Bystanders question, but let them go when they give Jesus' message.

v. 7. They bring the colt, cast on him their cloaks and Jesus sits on him.

vs. 4-7. *They find the colt and are allowed to bring him to Jesus; they cast their garments upon him and Jesus sits thereon.*

v. 8. Many spread garments and branches upon the way.

v. 9. Those before and after him cry Hosanna! blessed is the Christ.

v. 10. Blessed is the coming Kingdom, the Kingdom of David; let heaven proclaim it.

vs. 8-10. *The multitudes give him royal honors, crying Hosanna to the Christ and his kingdom.*

v. 11. He enters the temple, looks about, and retires to Bethany at even.

vs. 1-11. **APPROACHING JERUSALEM JESUS SENDS FOR A COLT, AND SITTING UPON IT AMIDST A MULTITUDE GIVING HIM ROYAL HONORS AND CRYING HOSANNA TO THE CHRIST AND HIS KINGDOM, ENTERS THE TEMPLE, AND AFTER EXAMINING IT, GOES TO BETHANY.**

3. Let the student in a similar way condense Mk. 11:12-21.

4. Study the following *paraphrase* of Mk. 11:22-25 and improve upon it wherever necessary:

V. 22. And Jesus, answering Peter's exclamation of wonder that his mere word should have had so marvelous a result, replies: It is the power of faith in God that works such wonders. Have faith in him, trust him to accomplish such works through you. V. 23. Yea, I tell you, have such faith in him, that, should you command anything to be done—even that this Mount of Olives be cast into the sea—you have no doubt that this is sure to come to pass. Then it shall be accomplished. V. 24. Apply this to your prayers. Have such faith in God, that, should you pray for anything, you believe it to be at once granted you; you regard it as even now in your possession. Then you shall receive what you ask. V. 25. But as you pray, are you conscious of cherishing evil against your fellow-man? If so, do not fail to lay aside all such feelings, for only as you are right with man can you be right with God. Only thus can your faith avail with Him and your prayer be answered.

V. The Material Applied.

1. **TRADERS IN THE TEMPLE.** Mk. 11:15-18. 1) Recall (a) the sanctity of the temple and (b) the purpose of the traders, to profit from the religious necessities and zeal of the worshipers; 2) seek to determine why Jesus drove them out; 3) thoughtfully inquire the relation of these things to the religious life of the present in their bearing upon (a) entertainments in houses of worship; (b) mercenary religionists (1 Tim. 6:5).
- 2) **PRINCIPLES OF PRAYER.** Mk. 11:24,25. 1) Note two principles of prayer (a) faith in God (v. 24); (b) love for man (v. 25); 2) consider what each of these implies, e. g. faith forbids foolish and idle petitions and insures wisdom and calmness in prayer;—love makes against selfish and denunciatory prayer; 3) note from this stand-point the secret of much unanswered prayer.

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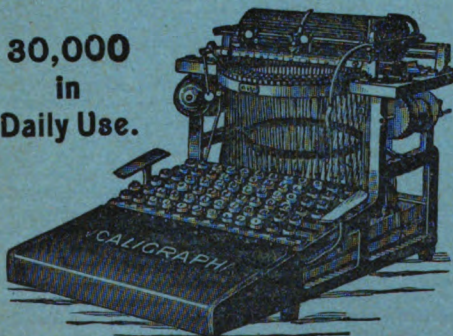
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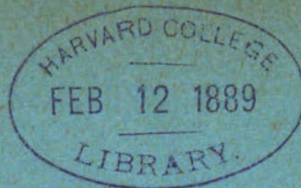
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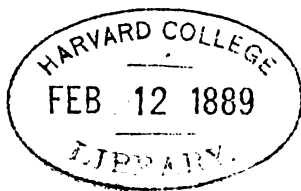
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THE OLD TESTAMENT STUDENT.

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WHEN new views are advanced concerning the Bible or its teachings they are met in two different ways. There are many who instantly seek to show how destructive they are, and warn all against accepting them on the peril of their Christian faith. There are others who, while not inclined to receive new views, ask whether they may not be reconciled with the faith of the church and be harmless as affecting the essentials of Christianity. Both of these classes of men are needful; does not one admire more the latter? The former class has too often driven men from the church by their denunciation of that which afterwards was received as true, and which candid minds had felt they must hold; while the latter has often kept within the bounds of the church those who otherwise would have gone off into unbelief. There is needed the same caution in dealing with questions of biblical criticism that one has given respecting evolution, who says, "Wise dealing with this question will consider not only how to keep Christians from becoming evolutionists, but also—a matter often overlooked, apparently, by those who write without weighing the full effect of their words—how to keep evolutionists from giving up Christ."

THE Old Testament is not Hebrew literature. This statement may appear startling; but it is true. The Old Testament is not Hebrew literature in the sense that the Iliad and the Greek Drama are Greek literature; or the Book of the Dead, Egyptian; or the Zend Avesta, Persian. If one desires simple Hebrew literature, the product of the Jewish mind, he will find it in the Talmud, Targums, and other Rabbinical writings. The writers of the Old Testament were more than mere Hebrews. Moses, David and Isaiah did not simply reflect national thought and feeling. They were inspired, were men to whom divine thought and feeling were revealed. When we

speak of the study of the Old Testament as literature, we mean, then, the study of the national dress and outward adornment of a body of divine truth. Such study is profitable and interesting, and very important. But is it not insignificant when compared with the study of the doctrine which this outward national dress contains? Renan has made a special study of the Hebrew Scriptures from the point of view that they are a national literature, and with what result? The divine truth has made so little impression upon him that he can write a play "the story of which, of a nun's debauchery the day before the guillotine, is as corrupt as can be well conceived, and its leading thought is that passions must run their course even if death stands at the door." Such debasing thought and philosophy may thus co-exist with the highest appreciation of the Bible as a literature. Turn now from Renan to those who have studied these sacred writings to find therein the voice of God speaking of sin, justice and mercy; and how great the contrast. Here belong such men as Luther, Calvin, Latimer, Knox, Wesley, together with the great rank and file of earnest Christian workers and believers. "The Old Testament is not the history of men's thoughts about God, or desires after God, or affections towards him. It professes to be a history of God's unveiling of himself to men. If it is not that, it is nothing; it is false from beginning to end. To make it the history of the speculation of a certain tribe about God, we must deny the very root of any speculations which that tribe ever had. For this root is the belief that they could not think of him, unless he had first thought of them; that they could not speak of him, unless he were speaking of them."

In the modern revival of biblical study there is danger that the Scripture by some may be studied only after the manner of Renan, or too exclusively as a national literature.

THE following letter will explain itself and serve as an answer to a number who have corresponded with the editor concerning the matter. It will be noted that Professor Stevens himself discovered the omission, but only when it was too late to make mention of it in the January STUDENT :

To the Editor of the *Old Testament Student* :

In the collation of passages in my recent article upon "The Bearing of New Testament Statements upon the Authorship of Old Testament Books," I inadvertently omitted a passage of importance: John 5:46,47, "For if ye believed Moses, ye would believe me; for *he wrote of me*. But if ye believe not his *writings*, how shall ye believe my words?" I discovered this omission the day on which THE STUDENT went into the mails, but, of course, too late for change or comment.

I do not, however, regard the passage as inconsistent with the view presented in my article. No specific portion of the Pentateuch is here cited or alluded to. Doubtless the reference is to the types and shadows which pointed to Christ (cf. John 3:14), and to the general Messianic import of the Law and perhaps to some passage like Deut. 18:15 sq. (cf. Acts 7:37). The point which is here essential to our discussion is this: If the basis of the Pentateuchal legislation and prophecy is Mosaic, would it not be just as true that Moses wrote of Christ, as if he had written the Pentateuch in its present form? Or, in other words, does Christ in this language mean to refer to literary authorship as understood by us? or do his words make necessary any position beyond this, that Moses was an inspired law-giver and prophet, and that in the Pentateuch the Jews were confronted with his authority and testimony concerning the Messiah?

In the judgment of many this passage will form an exception to my statement: "There is not a passage (unless an exception be made in favor of Mark 10:5; see note on page 165) in which Christ explicitly states that Moses wrote a single verse of the Pentateuch" (page 168). Of course, by all the presuppositions of the discussion, I mean here the Pentateuch in its present form. I have not denied, but affirmed, that Christ in a few cases used language which is fairly equivalent to saying that there were contents of our Pentateuch which Moses wrote. But I said: Granted that his language implies *writing* on Moses' part, it does not necessitate the view that Moses wrote "the whole Pentateuch in its present form" (p. 167), but is satisfied upon the supposition that "only the fundamental legislation of the Pentateuch emanates from Moses,—that our complete 'books of Moses' are not the direct product of his hand" (p. 168). If John 5:46,47 would not be just as true and pertinent provided the supposition here made were the correct one, we should be pleased to see the proof.

But if any deem the passage a valid exception to my statement, as meant and explained, I am more than willing that they should have the benefit of its support for the view commonly called "conservative." It will be remembered that this part of my article confessed itself to be an *argumentum ad hominem* which, at most, had for its purpose to reduce to strict statement the matter supposed to bear upon the subject. After the most generous concessions to the traditional view are made the question returns: whether it is fair to apply Christ's language to literary authorship and whether the views of such critics as Delitzsch, who holds the documentary and post-Mosaic theory of the Pentateuch as respects its present form, while holding that it is Mosaic in its basis, do not as truly meet every requirement of our Lord's language as the view that Moses wrote the whole Pentateuch as it now stands. This is, as we insisted, the really decisive question and upon the tenableness of the former view will depend the faith of many, since substantially this view of the "books of Moses" is rapidly approaching, with all specialists, the force of demonstration.

GEORGE B. STEVENS.

AS in former years, the Reports of the Principal of Schools and of the Treasurer of the American Institute of Hebrew are published in THE STUDENT. It should be a matter of interest to all to know the work which has been done, and by whose aid this work has been accomplished. For lack of space, the reports are somewhat more

condensed than usual. As is shown, the work has steadily grown from the beginning, the past year being in many respects the most prosperous of the whole number. Now that four of the five years for which the Institute was organized have passed, the question naturally arises, What shall be done at the end of the fifth year? Shall the Institute discontinue its work? or shall it reorganize on a better and broader foundation? or shall it arrange to continue practically as it has done during the past? The answer to the first question has been a universal No. In view of what has been done, and of the constantly widening field, the sentiment is emphatically against any giving up of the work. Some suggestions have been made looking toward an enlargement of the work. Why should not the whole Bible be included? There is a greater demand for systematic courses of study (whether by correspondence, or in Summer Schools) in New Testament Greek, and in the English Bible, than for such courses in Hebrew. Why, then, should there not be an "American Institute of Sacred Scripture," with courses in all three departments? Much might be, indeed has been, said in favor of this; the chief difficulty would seem to be lack of energy and time for organization, and lack of money for carrying it on. The prevailing opinion among those most closely identified with the work is, that perhaps the best thing will be to go right on with a purpose and organization similar to that which now exists. If only money could be secured, a broad and comprehensive work in Bible-study could be inaugurated, the influence of which would within five years be powerfully felt in every city and town of the country. The time is ripe for an onward movement. Where are those who are able to support such an undertaking?

THE first paper in the Pentateuchal discussion (by Professors Harper and Green, in *Hebraica*) has, after considerable delay, put in an appearance. It is a presentation of the analysis of the first twelve chapters of Genesis, with the facts and considerations urged in its favor. It shows that, according to the analysts, there are two distinct stories not only (a) of the creation, but also (b) of the descendants of Adam to Noah, (c) of the deluge, (d) of the peopling of the earth. It shows that in each of these series of stories there is to be found a peculiar vocabulary, and a peculiar style; and that the writers, though describing the same events, use different material and have different theological conceptions. The article shows not only the dry facts and figures of the analysts, but also their spirit, their attitude towards the material as a whole, or in other words, the way in which

they interpret all this material. The greatest part of the matter of the article (sixty pages) can be understood by those who have no knowledge of Hebrew. The consideration of this material by Professor Green will be published in the following number of *Hebraica*. It is understood that the author of the paper (just published) in his presentation is seeking only to represent, as best he can, the views of those who accept the analysis, and that the statements given are made without any reference to the conclusions to which he himself may have come, which, as a matter of fact, are, in many respects, widely different.

WITH this number the third article in the series, considering the authority of the New Testament in reference to Old Testament literary and exegetical questions, is given to the readers of THE STUDENT. All will admit that the discussions have been able, independent, and helpful. Whatever view one may hold, it is helpful to know and appreciate other views. We have no sympathy with that spirit which dogmatically asserts: My view alone is correct; all others are false and pernicious in their influence, and do not deserve consideration. The fact is, one may hold his view all the more firmly after having come to know something of the views of others. The most striking feature of these discussions has been the simplicity and candor which have characterized them. The position taken in President Hovey's paper will generally be regarded as the most satisfactory. And yet the number of careful students in the ministry of to-day, who have been, as they themselves would put it, compelled to accept one of the other positions, is surprisingly large. After all, as in the majority of discussions, the matter rests largely upon the particular way in which the question is put. Suppose each of these theories is stated as follows:

1. Jesus and the Apostles knew of the Old Testament only what other men of their times knew; their authority therefore, in their statements regarding it, is of no more value than that of any other writer of the times.

2. Jesus and the Apostles knew the real facts concerning the literary character and the authorship of all these books; but they saw their inability to accomplish anything in disseminating the truth in respect to these matters. They therefore prudently decided to appear to accept what they knew to be false; and built all their teachings upon this false basis.

3. Jesus and the Apostles knew the truth concerning these writings; they expressly declare the Pentateuch, for example, to have

been written by Moses, the One-hundred-tenth Psalm to have been written by David. These portions, therefore, must be considered to have been so written. The mere raising of the question is a denial of the foundation-principle of Christianity; for if it were to be shown that Moses did not write the Pentateuch, or David the One-hundred-tenth Psalm, the veracity of Jesus is impugned, and modern criticism is substituted for his divine assertions.

Each of these theories, in the form stated above, appears in its worst light; and yet those who hold the *first*, generally state the second and third in some such way; those who hold the second state thus the first and third; and those who hold the third do not hesitate to put the first and second in a form even more offensive, if such a thing is possible. Now, (1) no one of these statements fairly represents the school which is supposed to hold it. There may be a few radicals in each class who would take such extreme positions; but the number in any case is small. (2) A fair and full statement of each, for which there is not space here, including all the points which must be covered, would bring these three theories much closer together. (3) No statement, satisfactorily covering the facts, can be made which does not include, in some sense, all three theories; for how can it be denied that there is a truth in all three? (4) It is true (a) that Jesus and the Apostles were men of their times, employing in their interpretation the methods of their times, proceeding in their work from the knowledge possessed by their times; and it is also true (b) that they were in many respects far in advance of their fellows, knowing what they did not know, yet never introducing this supernatural knowledge except in reference to questions and upon occasions of the highest importance; in other words, accommodating themselves to the ignorance and even prejudices of those about them, and following in this the example set by God himself in his dealings with the always sinning Israel; but, true as both of these things are, it is still more true (c) that Jesus spoke with authority, and that, too, divine, whenever he spoke at all; and that his utterances, when rightly interpreted and understood, must be regarded as final. Much more might be said. History is but repeating itself. Three ideas, all necessary to a true conception of the matter in hand, have been separated: one school emphasizes and exaggerates one; another school, the second; another, the third. They do not seem to see that one of these ideas, standing by itself, is, at the very best, but half a truth, and that a true hermeneutics demands for exegesis not one, or two, but all three; and that a careful exegesis discloses and proves the existence of all three.

THE NEW TESTAMENT AS A GUIDE TO THE INTERPRETATION OF THE OLD TESTAMENT.

BY PRESIDENT ALVAH HOVEY, D. D., LL. D.,

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It will be readily granted that every important question ought to be answered in the light of all the evidence which bears upon it. An effort should therefore be made to comprehend the whole case, in order that every feature of it may have its proper influence on the judgment. But differences of opinion sometimes exist as to the credibility of certain events which are supposed to bear upon the question, or as to the relation which they have to it. All inquirers do not approach the same question with identical beliefs or assumptions in respect to allied subjects, and so it comes to pass that they reach different conclusions. This is inevitable. As their premises differ, their conclusions must differ.

One who has carefully weighed the evidence in respect to the life, the death, and the resurrection of Jesus Christ, and has been thoroughly convinced that he was a wholly exceptional member of the human family, divine as well as human, indeed, the Holy One of God, will necessarily be influenced by this conviction in all his further study of the New Testament. Having accepted the stupendous fact of the resurrection, he will welcome to his confidence the equally stupendous fact of the incarnation. Believing in the incarnation, he will naturally assent without delay to the Lord's claim of sinlessness. And with sinlessness he will be ready to associate superlative clearness of spiritual vision. Then, too, he will trust the promise of Christ which assured his disciples of another Advocate, the Spirit of truth, who would show them things to come and guide them into all the truth. Moreover, the fact of heaven-given foresight in the disciples will surely tend to render credible a similar foresight in the ancient prophets. And a belief in prophecy as a means of preparation for Christ, will prepare him to discover in the Old Testament typical hints and foreshadowings of the Messiah's reign. And if so, he will not be surprised to find that the teaching of Jesus and of his Apostles implies that there was a divine purpose, working obscurely, but with far-reaching and wise intent, in the history, the worship, and the sacred literature of the chosen people. Bread was thus cast upon the waters, to be found again after many days. And, as a result of all this, he will see that the books of the Old Testament cannot be classed with books of merely human origin, or interpreted without regard to their fulfillment in Christ and the meaning which he drew from much of their language.

The present writer believes that the claim of Jesus Christ to be "the Son of God" and "the light of the world" is supported by evidence (wholly distinct from the fulfillment of prophecy) that cannot be shaken, and therefore, on the principle that all pertinent evidence must be weighed, he cannot study the Lord's

use of the Old Testament without assigning to it special importance. For all that Christ taught was taught with authority. And in this respect his interpretation of the Old Testament stands on a level with his teaching as to the nature of God or the moral condition of man. If it was inferior to the latter, he at least does not seem to have been aware of the inferiority. Even when he disclaims for himself, and for all other beings save the Father, a knowledge of the date of his second coming, he does it with a positiveness which shows that what he knew was perfectly distinct in his own consciousness from what he did not know. But no trace of conscious ignorance appears in his use or interpretation of the Old Testament.*

Take then, for an illustration of his method of interpreting the Old Testament, his reply to the Sadducees, as recorded in Mark 12:26,27,—“But as touching the dead, that they are raised, have ye not read in the book of Moses, at the Bush, how God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living.” Evidently Christ saw in the language of God to Moses a cogent reason for believing that the patriarchs were alive when it was uttered. To him it was incredible that God should identify himself to Moses by his relation to servants who had been suffered long since to pass out of existence. The honor which he put upon his friends by associating their names with his own, and by calling himself their God, the One in whom they trusted, was utterly inconsistent with the opinion that they had perished at death, or that they would remain forever disembodied and therefore incomplete. It is to the credit of the Sadducees that they seem to have perceived the force of this profound interpretation. Yet it would not have been likely to occur to any modern exegete, especially if he were satisfied with the mere letter of the record, without trying to discover the spiritual implications of it. Besides, it will be observed that the truth which Christ drew from the language was strictly an inference, nothing more. But though an inference it was positive, authoritative, and worthy of him who spake as never man spake.

With the same penetrating insight Jesus treated the Mosaic law in his Sermon on the Mount. While asserting the sacredness of that law, he proceeded to give a far deeper meaning to several of its precepts than the letter of them suggested to other teachers. No one can read unmoved his exposition of the truth suggested by the ancient law in respect to murder, adultery, divorce, swearing, retaliation, or love to enemies. Of a piece with this was his interpretation of the fourth command, and his reduction of the whole moral code of the Pentateuch to the duplicate requirement of love to God and love to men. Indeed, while it may be said that he sometimes found, beneath the surface of the Old Testament language, prophetic or spiritual truths which cannot be discovered by the finest literary acumen, there is no solid reason to believe that he ever perverted the divine intent of that language. It may be surprising to historical critics that he could

* Christ's divine nature is believed to have been always omniscient, and his human nature to have been assisted by the Holy Spirit, given him without measure, so that, at every point of his ministry, his teaching which truly represented the knowledge of his divine nature, as far as it was shared by his human nature, was absolutely perfect. He taught as the God-man; but by the aid of the incarnate Word and of the Holy Spirit the human side of his nature was never ignorant of what his mission called him to teach. It did not call him to teach the time of his second advent; but it did call him to speak of David as the author of the 110th Psalm, and of Moses as the writer of the law, i. e. the Pentateuch, or the substance of it (see below).

say to his disciples, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke 24:44); for they deem it possible to explain all that is written in the Pentateuch without supposing any reference to Christ; but they surely cannot deny that the promise to Abraham and to his seed *may* have included spiritual as well as material good; they cannot deny that the animal sacrifices of the Mosaic economy may have been typical of the Lamb of God that taketh away the sin of the world; nor can they deny that the prediction of Moses as to a prophet like himself may have referred, in its highest sense, to One in whom the whole line of prophets would culminate. Is it incredible that rites of worship in one period should be adapted to prepare men for better things in another period? No believer in a personal God and a special revelation of his will can safely affirm this. To destroy the force of Christ's interpretation of the Old Testament, one of two things must be done: it must be clearly shown that he was an imperfect teacher in other respects, or that the passages which he has explained cannot mean or imply what he affirms. And neither of these things has been done.

A further question now presents itself: Does the teaching of Jesus Christ have any relation to the higher criticism of the Old Testament? To the authorship of the Pentateuch or of the Psalms? Do any of his recorded sayings prove that he believed Moses to have written the first five books of the Old Testament, or David to have written any of the Psalms? There is evidence that he held David to be the author of the 110th Psalm. For towards the close of his ministry he asked the Pharisees a question, namely, "What think ye of the Christ? Whose son is he? They say unto him, The son of David. And he saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies under thy feet? If David then calleth him Lord, how is he his son?" (Matt. 22:41-45.) "This Psalm," says Dr. Toy, "was regarded as Messianic by Jewish expositors up to the tenth century; and this is the view of the New Testament, where also (in the Gospels and Acts) it is ascribed to David: here 'David' cannot, as is sometimes the case, be understood as a vague name for the Book of Psalms, but must mean the individual man so called." Yet the Davidic authorship of the Psalm is rejected by many, because, or chiefly because, "the direct recognition of a Jerusalem king as priest (v. 4) seems to suit only one period of Jewish history, the Maccabean, when a Levitical dynasty sat on the throne." This appears to be the only important reason for thinking that David could not have written the Psalm. And it is wholly insufficient. For it assumes that if there be any prediction of a Messiah to come in the Old Testament it must be typical, and the type must have furnished all the features of the picture. The inspired poet may have been familiar with the story of Melchisedek, a Jerusalem priest-king, he may have deemed a priest-king superior in dignity to either a priest or a king, but though assisted by the Spirit of God he could not have conceived these offices to be united in the person of the Messiah, unless he saw before his face an actual priest reigning as king in Zion:—such limits does modern criticism put to the genius of inspired poets! But if any one imagines the record of David's life to be so complete that the occasion of every Psalm which he wrote can be pointed out, we beg leave to reject the imagination as extravagant and delusive. Think of applying such a rule to the hymns of Isaac Watts or of Charles Wesley, with nothing but a brief story of their lives, and the contents of

their hymns, to show how these two were related to each other! Think of limiting a Shakespeare or Milton to characters which he had seen illustrated before his eyes in actual life! The doctrine of evolution may demand the adoption of such a rule, but originality of thought and the Spirit of God protest against it. Desirable as it may be to know the background and occasion of every paragraph in the sacred record, we must be content in many cases to lack that knowledge. For to obtain it from the slender materials at our command would require a more creative imagination than David needed to write the 110th Psalm.

But Jesus is not said by the evangelists to have spoken so definitely about the authorship of any *book* of the Old Testament. In Luke 16:29 Abraham is represented by Christ as saying to the rich man in Hades: "They" (thy brothers) "have Moses and the prophets, let them hear them,"—probably meaning, "they have the words or books of Moses and the prophets." And such an expression might have been used, if the books treated of Moses and the prophets, as the books of Esther and of Job treat of those persons. If we supply "words" instead of "books," as is suggested by the verb "hear," Abraham refers to the teaching of Moses and the prophets. This is the better view.

Again, Jesus is represented in Luke 24:44 as saying to his disciples: "These are my words which I spake unto you while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses and the prophets, and the psalms, concerning me." But here the Lord does not affirm in so many words that the law was written by Moses. Aaron or some one else may have written down the law which was given by God through Moses.

According to John 5:45,46 Jesus said to the Jews: "Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" This language shows that Jesus believed Moses to be the writer of some part of the Old Testament which had in it references to himself. But he does not further define that part. It may have been the whole Pentateuch, except a few editorial notes, or it may have been only parts of the same; but from what is known of Jewish belief at that time we are constrained to think that it was in reality a large part of the Pentateuch, including the legal statutes and their repetition in Deuteronomy. Of course, then, the fair import and full value of Christ's testimony should be taken into account by those who attempt to ascertain the age of the Pentateuch or of any considerable fraction of it. And any method of inquiry which rules out of consideration his words must be defective.

But shall the Apostles be heard also? Is their view of the Old Testament entitled to any particular respect? It will not be forgotten that Jesus promised the Eleven the Spirit of truth, to guide them, after his own departure, into all the truth, or that from the first Pentecost onward they preached "the good news" with astonishing confidence and success. Nor will it be doubted that the same Spirit was given for the same purpose to Paul, when he was added to the group of earlier Apostles and commissioned to do a service of the same kind as theirs. So then we ask, Did the Apostles' use of the Old Testament resemble their Lord's? And their interpretation of it reveal a similar insight? These questions cannot be fully answered without a patient examination of all the passages in which they make use of the Old Testament; but some light may be obtained from a few passages in which they have been said to misinterpret the ancient Scriptures.

The language of Paul in Gal. 3:16 is one of these. Here the Apostle, misled, as is supposed, by the use of words in the Aramaic of his own day, gives a wrong explanation of a certain Old Testament expression: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Now if the Apostle saw, in the exclusive use of the singular form of the word "seed" in the promises, evidence that they pointed to some kind of unity which had its centre and source in Christ, he certainly perceived, as did his Lord when replying to the Sadducees, something more in a particular form of expression than simple scholarship would have been likely to discover, but which it cannot fairly deny when pointed out. For while it is true that the word "seeds" is not applied in the Old Testament to the posterity of any man, but the singular is used as a collective noun, yet the plural is said by Dr. Toy to have been used of human progeny in the Aramaic and later Hebrew, and we may therefore infer that there is nothing in the nature of the case to prevent such a use. Moreover we find the plural of the same word in the Old Testament applied to different kinds of grain (1 Sam. 8:15). And a man might now enter a country store, and say to the proprietor: "What grains have you on hand?" with the answer: "Wheat, rye, oats, corn, barley," etc. Or he might ask: "What teas have you?" and be answered: "Black, green, English-breakfast," etc. Or again: "What coffees have you?" and be informed: "Mocha, Java," etc. Yet a diligent critic might certainly search through a hundred volumes and find the words grain, tea, and coffee a thousand times in the singular, and probably not once in the plural. In fact the word "seeds" (זרעים) occurs but once in the Old Testament, and means in that place different kinds of grain. Suppose that single instance were wanting, how easy would it be to say that the word had no plural among the Jews when it was applied to grains. But how insecure the foundation for such a statement! Yet no more insecure than is the argument from the non-appearance of the plural with reference to human posterity, against its use by the people in that way, or against the reasoning of Paul which assumes that it might properly be thus used, if the thought to be expressed required the plural form.

Dr. Hackett's explanation of the passage is therefore entirely satisfactory. "It is, therefore, as if Paul had said: "Search the Scriptures from Genesis to Malachi: the promises all run in one strain; they make no mention of a plurality of seeds, such as a natural and spiritual seed, at the same time; they speak of a single seed only, the believing race (see Rom. 4:12), whether Jews or Gentiles; and as this restriction of the language to one seed limits and exhausts the promises as to any share in the blessings of Abraham's justification, there are no promises of this nature for other seeds, such as Abraham's natural descendants, merely as such, or Jews by adoption, in virtue of their submission to Jewish rites."

Very deep and beautiful is the thought which Paul here expresses. All believers are virtually one person and that person is Christ (see verse 28 below). He is the life of their life. Their faith comes through him and unites them with him. When the nations are blessed, it will be because they bless themselves in him. And when the Saviour said, "I am the vine; ye are the branches," he enunciated the same truth.

To the present writer all the passages in Paul's Epistles to the Romans and Galatians, which refer to Gen. 15:6 and Hab. 2:3,4, in support of the doctrine of

justification by faith, seem to be very helpful in bringing to light the religious purport of Old Testament language, and in showing the essential sameness of the way of life since the world began, or, more exactly, since sin entered into the world. For it is perfectly evident that Paul looked upon faith, not as a human work for which a man could claim reward, but as a renunciation of self-righteousness and a trustful reliance upon the mercy of God. Yet no writer of the New Testament asserts more strongly than he that true faith works by love and moves to right conduct. Nay, he evidently expects it to bear more abundant fruits of righteousness than could possibly flow from a heart that relies upon its own works for acceptance with God. Paul is as truly the apostle of love as of faith; but neither of these graces feeds upon itself; both find their object and life in God.

But there are citations from the Old Testament by Paul which are less strictly doctrinal than those which have been noticed above. A specimen of these has been selected for criticism by a writer in this series of articles. It is 1 Cor. 14:21, and Paul's use of the Old Testament is pronounced "much stranger" in this case than his use of it in Rom. 14:10-20, which is considered very incorrect. The quotation reads thus: "In the law it is written, By men of strange tongues and by the lips of strangers, will I speak unto this people" (Isa. 28:11,12). Of this quotation Prof. Gould justly says: "Of course, the prophecy contains only an analogy to the case to which the Apostle applies it. In both, the strange speech is brought into contrast with plain and instructive utterance, and in both the reason for it is substantially the same, viz., the unbelief of those to whom it is addressed. . . . The mere proof of God's being and truth, was subserved alike by the Old Testament incursions of barbarians, taking the place of God's prophets with their instructive speech, and by the gift of the New Testament tongues, contrasted with the same prophetic speech." The value of Paul's use of the passage from Isaiah to the interpreter is this, that it calls his attention to the principle of God's procedure as being the same under both economies, a principle of the greatest importance in studying the Scriptures.

A few general remarks will serve to present the writer's view more definitely.

(1) The New Testament is not the primary source of knowledge concerning the meaning of the Old. The text of the Old Testament itself is that source, and it should be studied with the same fidelity as that of the New. Indeed, as to the proximate aim of any passage, nothing can take the place of the language of the passage itself, illuminated by the context and by whatever can be ascertained respecting the persons addressed and their circumstances at the time. First the text, and then commentaries; not commentaries first, and then the text.

(2) The New Testament affords but little assistance to one engaged in the textual criticism of the Old Testament. For the writers, whether Apostles or their associates, evidently quoted, for the most part, from memory. The purposes for which they used the ancient Scriptures did not generally require them to go back of the current versions. Indeed, those purposes justified them in adopting words and clauses, apt expressions, and sentences brought together from different parts of the record, without special regard to the original connection. But so meagre are the sources of textual criticism for the Old Testament that, whenever the New Testament writers appear to give a fresh version of the original, their version is entitled to deep consideration.

(3) The New Testament affords but little aid to the so-called higher criticism of the Old. It shows in a general way the limits and divisions of the Old Testament canon. It proves that Jesus and his Apostles considered the law, the prophecy, and the history, as these now appear in the Old Testament, to be sacred and trustworthy. But the modern questions of the higher criticism were not before them, and naturally, therefore, were not answered by them. Yet what they say incidentally may be of great service to one who is seeking to ascertain the date and authorship of certain parts of the Old Testament. For example, they offer an insuperable objection to any view of the origin of the Pentateuch which invalidates its credibility as a record of what God communicated to the people through Moses; and they require us to believe that an important part of the law was written by Moses (see above).

(4) The New Testament is exceedingly helpful to one in discovering the religious principles which underlie many passages of the Old Testament. This has been illustrated by our study of Christ's reply to the question of the Sadducees concerning the resurrection. It may also be illustrated by the Lord's use and explanation of the Sabbath day. For, in the light of what he taught by word and act, one may be morally certain, for instance, that the man who was stoned for gathering sticks on the Sabbath (Num. 15:32-36) must have done this in a spirit of defiance to the law of God, and without the excuse of real need. Again, an interpreter of the 16th chapter of Leviticus might be in doubt as to the range of offenses for which atonement was made by the sin-offering. Was that offering a condition of the forgiveness of all unexpiated sins, or only of civil and ritual offences which disturbed one's standing in the visible theocracy? With this doubt in mind the interpreter must welcome the light afforded by Heb. 9:13,14, and other passages in the same Epistle. In fact, a considerable part of the Epistle to the Hebrews will be found of essential service in a candid study of the Mosaic ritual.

(5) The New Testament is of great assistance in tracing the line of Messianic prediction in the Old. It may not go very far in enabling one to decide upon the character of a prediction, whether it is direct or typical, but it deserves the highest consideration when the fact of Messianic reference is in question. Whatever authority belongs to the teaching of Christ and his Apostles may be alleged, for example, in support of a Messianic interpretation of the 110th Psalm, and consequently in support of the existence of prophecy in the times before Christ.

Without further specification it seems to the writer of this article clear that the New Testament is an important source of instruction to interpreters of the earlier Scriptures, and that the considerations already presented furnish satisfactory evidence of this. Yet far more might be said, if the proper limits of a paper for THE OLD TESTAMENT STUDENT permitted.

TITLE ON BABYLONIAN-ASSYRIAN CULTURE. II.

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RELIGION, MYTHOLOGY AND DOCTRINE.

Apart from the language, the most striking proof of the unity of the Babylonians and Assyrians is their religion. Both pray in general to the same great gods, they have the same religious traditions, the same cultus, and apparently the same temple architecture. Even the gods, whom it is reasonable to suppose the Semitic Babylonians borrowed from the old Chaldeans, were honored by the Assyrians and had their temples, centuries old, in Assur and Nineveh. The only Assyrian god not worshiped by the Babylonians was the national god Ašur, whose service ceased entirely with the fall of Nineveh. But all the gods of the Babylonians were holy to the Assyrians. Whenever they came to Babel, either as peacemakers or as conquerors, they were zealous to bring their sacrifices and gifts to the gods of the land. To seize the hands of the great Bêl of Babel or of Deri, was a high ceremonial act which they did not willingly forego. It was for them a higher consecration, as was the sight of Ra at Heliopolis to the Egyptian kings. Some gods of lower rank were not so early known in the northern land; but sooner or later they also found their way thither, and the doctrines of the Assyrian Pantheon were brought by the Assyrian priests more and more into conformity with the doctrines of the Babylonian priestly schools, whose sacred texts the Assyrian kings had copied for their libraries. With all the local differences, there was no idea of distinct religion. When therefore we give the main outlines of the Babylonian religion, we have at the same time presented the belief and cultus of the Assyrian.

Glancing then at the divine world of Babylon, we find at the head of this Pantheon, a triad of chief gods, corresponding to that mentioned by Damascius, Anu, Bêl (the highest Bêl), and the god whose name is commonly written Ea.

ANU.

Anu (Anna or Ana) was formerly god of Uruk (Orchoê, Erech). He had also a temple at Ur and one in the city of Assur. His sanctuaries were found in several places and were named E-Ana, "house of Anna." But though he retained an exalted place in the hierarchy of the gods, he gradually lost his place in the cultus.

According to some he was god of the unseen heavens above the firmament; according to others, of the fixed stars. In the mythic uranography both representations amount to the same thing. His symbol resembles a Maltese cross, representing as it appears the four points of the compass and hence the entire heavens. His bow, which is frequently mentioned, was probably the Milky Way. Bêl and Ea stand beside him in the system, but he is without doubt the highest.

At the deluge all the gods rushed terrified to his heaven, where they sat cowering before the lattice, and even Ištar fled to him for help when repulsed by the hero of the Epos.

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BEL.

The most ancient center of the worship of Bêl, the lord of the lands, was Nipur. In the mythology he is god of punishment and vengeance, and is exceedingly enraged that some beings are rescued at the deluge. He is only appeased by seeing that pestilence, famine and wild beasts are left, with which to punish sinners. He was called the sword-god and war-god, and as creator of the luminaries had also a celestial character. He needed Ea's assistance to protect his son Sin from Anu, who wished to eclipse him, while into this struggle entered Šamaš, the sun-god, and Ištar, the embodiment of the stars, on Anu's side. The latter was hence the mightiest, while Ea and Bêl stood on a footing of equality.

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EA.

Ea was god of the cosmic ocean. He dwelt in the abyss. He was the father of profound wisdom, the instructor and counselor of gods and men, the healer of sickness, the foe of evil spirits. When the deluge was decided upon in the council of the gods, he commanded his true worshiper to build a ship to escape the general ruin. He blamed Bêl for thinking to blot out good and bad alike. Only punishment, he said, not destruction, was deserved. Sennacherib, who did not forget him at the opening of the canals, which he dug to supply Nineveh with drinking water, cast a little golden ship and a golden fish into the ocean as an offering to Ea, when his fleet stood ready to sail to Nagitê. "Bull of the Ocean," he called him. Dagon, the fish-god, is no doubt identical with him. We may believe also that he corresponds to the Oannes of Berossos, the originator of all culture. A hymn in an Old-Chaldaic text describes him as in a boat with his wife and his son Marduk. This boat delights the heart "at break of day." It is the sun-boat sailing over the celestial ocean like the ship of the Egyptian Ra. He thus originally belonged to a group of light-gods, whose myth arose among a people of fishers and seafarers. Further, he was evidently also the god of creation. In a famous hymn the fire-god Gibil is endowed with attributes similar to Ea's. He was, hence, essentially the same, and the latter, therefore, found his most brilliant manifestation in the sun, which traverses the celestial seas.

We find, then, in historic times a system of three mighty gods: Anu, who is throned in the highest heavens; Bêl, the stern god of death, the punisher and avenger, and Ea, the benignant god, granting life and all life's blessings.

Each of these gods has his spouse beside him. Antuni, the wife of Anu, is the mother-goddess. She is sometimes identified with Ištar, and her realm is the starry heaven. Belit is the wife of Bêl and goddess of the underworld. She is sometimes called Allat, and is as terrible as her lord. Davkina, the Dankê of Damascius, is the wife of Ea, mistress of the earth, but like her husband bearing some relation to the waters.

The distinctions between the goddesses are not sharply defined. The attributes of the great gods are likewise interchangeable, and there are several interesting inscriptions which plainly indicate that Anu, Bêl and Ea were but different names for the supreme divinity. We are also justified in the conjecture that the

mythological system of Babel was the result of the merging of various local systems, in which Anu, Bêl and Êa were respectively the highest gods. Êa was undoubtedly originally non-Semitic; Bêl, on the other hand, Semitic. While Anu's nationality is in doubt, his name may be a translation of *Ihe* and he himself a union of the chief god of the primitive inhabitants with the chief god of the Semites.

The triad of the highest gods is followed by a second, the members of which are generally considered sons of the first. Sin, the son of Bêl; Šamaš, of Êa; and Rammân, of Anu.

SIN.

Sin, the moon-god, the Old-Chaldaic Agû, was a deity highly revered, after whom Sargon I. named his son. In Ur, though not a god of the highest rank, he received through various dynasties supreme honors, probably because he was the local god of the capital. In Harran also, he had an old temple. The mythology assigns him merely a subordinate or even a passive rôle, but his worshipers exalt him as lord and judge of heaven and earth from whose decision there is no appeal.

ŠAMAS.

The sun-god, Šamaš, bore this name among the Semites, but was worshiped among the old Chaldeans under the name Bab-bara. The poets extol him as "the light-bearer of the wide heavenly spaces, to whom the gods look up, and in whom remote people delight themselves." He spreads out the infinity of heaven like a covering over the earth; he drives away evil spirits; he is protector of the laws, avenger of justice, and, like the Persian Mithra, he abhors every lie. As the unseen Light-god, throned in the highest heavens, he was called Malik, the king. Sippar, the double city, was sacred to him under this name, and also to his spouse Malkat, who appears as Venus, the morning star. He cannot always be distinguished from Adar, god of the sun-glow. He is called the servant and confidant of Anu and Bêl, the mediator between men and the highest gods. From his visible manifestation in the daily motions of the sun, the idea of service would naturally be suggested to his worshipers.

RAMMĀNU.

The wind-and-weather-god next follows, whom the old Chaldeans call Mir-mir, the Semites Rammân. Without doubt he was Rimmon or Dâdu of the Arameans. He is god of all the fierce elemental forces, and the evil spirits fight on his side. Among the Assyrians the terrible side of his nature stood in the foreground; they entreated him to use his destructive power against their enemies. But to the Babylonians he was more often the god of blessing.

Little can be said of the spouses of these gods. Anûnit, however, the wife of Šamaš, is one of the numerous forms of the celebrated Ištar.

IŠTAR.

This deity is at the same time the best known and the least known of the goddesses of the Babylonian Pantheon. She was called 'Aštoret among the Phœnicians; her worship extended over Western Asia, and in Egypt she had a

relative in Haṭhor. She is known under two forms. As a stern and warlike goddess, she had her chief seats at Arbela, Aganê and Larsa. As the voluptuous and fruitful mother, she had temples at Uruk and Nineveh. But we know that these forms were not always sharply distinguished. As the mother she laments at the deluge for "her people" who have been annihilated. In her journey to Hades she appears as the mother in the most comprehensive sense, for when she is imprisoned there, all production ceases; but a warlike character appears when she threatens to break down the doors of the lower world and free the dead, unless they release her. The plural form of her name denotes all the goddesses in general. Here our uncertainty begins. This last fact would lead us to think that the name referred to no one particular goddess, still more since Iṣtar is called indifferently daughter of Anu, Ašur or Sin. We can probably safely distinguish at least two Iṣtars, one the mother, unwedded, the queen, first-born of all the gods, who exercised a certain dominion over the others, a mythological conception only possible among a people where the matriarchate prevailed; the other, a goddess better suited to the Semitic system, of lower rank, and worshiped by the side of her husband.

ADAR AND NERGAL.

These gods presided over war and the chase. Their attributes and characters are much the same. Both are represented as lion and bull colossi with human heads. Nergal's outward manifestation was the planet Mars. Adar was worshiped also in Elam. Being eldest son of Êa, he was prince of the gods. He belonged to the circle of light-gods, and partook of many of his father's characteristics. He presided over the arts and protected mankind from evil spirits. But he had another side; as the god of the glowing sun he was death-dealing. The destroying angel, Dibbara, was one of his forms.

MARUDUK.

When Babel had become the great capital of a mighty empire and even after its decadence, Maruduk and the closely related Nabû of Borsippa were exalted to the highest rank; yet in Assyria it was not till long after Tiglath-pileser I. that Maruduk was accepted as one of the highest gods. He received the title Bêl bêli, and in a hymn to him we read, "Thy will is the highest command for heaven and earth." But it was the glory of his city Babel which so exalted him. He was a son of Êa, a great warrior and hunter. The lightning was his weapon, and with his dogs, the four winds, he fought the powers of darkness. Hence he was a beneficent god, terrible only to the evil. Old hymns represent him as the mediator between men and his father, Êa. He had a famous oracle at Babel. Zarpanitû, at Babel, was called his spouse, though elsewhere, the wife of Nabû. She had many of the attributes of Hêra-Eileithyia, and presided at births.

NABÛ.

This god, at first, perhaps, identical with Maruduk, was afterwards counted as his son. Nabû was the one who granted to kings the scepter of dominion for the government of all lands. He was the god of revelation and inspiration, (ilu tašmetu), the tutelar divinity of scribes, priests and learned men. He was probably a fire-god, and his symbol Mercury, the morning star.

v
ASUR.

At the head of the Assyrian Pantheon stood Ašur, god of war and the chase, father of the gods. His name is often written An-šur, perhaps meaning "the good." We can no longer see in him the characteristics of a nature god, though a well known divinity may be concealed under his name. With the fall of the Assyrian Empire he vanished from the cultus.

We have now treated in outline the most prominent gods of Babylonia and Assyria, but our present knowledge does not justify us in separating between what was peculiar to the Semitic races and what was borrowed from the old Chaldeans, or in more wide-reaching conclusions than we have here and there indicated. We know the Semites of Babel and Assur were polytheists, and where there is polytheism there is mythology. But the sagas and tales of their mythology serve as mediums for ethical thoughts or primitive histories. The battle of Maruduk against the she-dragon Tiamat is similar in many ways to the story of Indra in the Rig-Veda, to that of Perseus, of Thor, of St. Michael and St. George. It also stands related to the battle of the evil spirits with the moon-god Sin, in which an eclipse is represented. The myth of the destroying angel Dibbara, the god of pestilence, is doubtless the story of a fearful plague which visited southern Babylonia, Elam and the western country. Ištar's descent into Hades is doubtless a nature myth, describing in an animated way the search for the sources of living water. When she is set free and returns to the upper world she calls her dead lover Dumuzi (Tammuz) back to life by bathing him with the water of immortality. This myth is anthropomorphic rather than cosmogonic, and while often obscure, it was intended to strengthen the belief in immortality. The deluge story we possess in various forms, all plainly polytheistic and proceeding from a nature myth. There is a certain naïve humor in the representation of the gods, an air of genial familiarity among them. Ištar complains that she has borne men, but no fish brood; Éa justifies himself against Bêl for rescuing his favorite; Bêl is rebuked for his vengeful passion, and Ištar refuses him any share in the sacrifices. Bêl silently recognizes his wrong and makes amends by exalting among the gods the man whose rescue had so enraged him. It is plain that the story-teller has used the myths to picture the destruction of a sinful humanity, and to show that evil-doers will still be punished with hunger, pestilence and wild beasts. In Berossos' story Kronos, i. e. Bêl, rescues Xisuthros, but the chief purpose here is to recount the rescue of the sacred books. A nature myth probably lies at the foundation of the so-called Epos, of which the deluge story is but an episode. The hero of this, who has with reason been compared to Nimrod, the great hunter, with a similarity also to Samson, and to Herakles, was certainly a god and not a king. His battle against the Elamite king, Humbaba, against Ištar, queen of Uruk, and other tales, are not legendary histories, but localized myths. Many features of the story show that the time of the myths lay far behind the poet.

The Babylonian priests did not reject the myths; they used them for doctrinal purposes. Though we cannot speak authoritatively of a Babylonian system of dogmatics, there are undoubted traces of a theology. We can prove from a number of passages that the Babylonian-Assyrian religion was ruled by theocratic ideas and a belief in the unlimited might of God, only modified by a trust in his justice,

pity and grace. A moral order of the world was an accepted doctrine. The titles of the gods, the ideas of the lower world, the sacred hymns and the care for the dead prove also a belief in a personal immortality.

The universal terms for divinity, God, are the general Semitic words *ilu* and *bél*,—the first probably expressing majesty; the second, lordship. *Malik*, king, is also used, and for the goddesses *belît*, *bîlat* or *Malikat*. *Ilu* is the only universal appellation; and for the goddesses *Ištar*, *ištarâti*. The gods stand high above man and nature, with hardly a trace of immanence. This is a genuine Semitic view, and just as characteristic is it that the stern, destructive gods receive equal honor with the beneficent. Radically different from the tolerant Egyptian custom was the fact that foreign gods were seldom or never admitted to the Pantheon. Gods of other nations might indeed be received to their temples, but they stood there like hostages in the court of a king, and when the conquered people showed signs of complete submission, their gods were readily returned. *Ašur* and his associates remained ever the only true divinities, exalted high above the nature gods around them.

A pure monotheism was, however, never reached. Though the Babylonians and Assyrians often assigned to one god an exalted rank, though they sometimes called one father of the gods of heaven and earth, though they sometimes named the highest gods of Babel and Assur *ilu* or *bél* and came gradually to accept the view that the gods of the first triad and *Ašur* were essentially the same, yet they never rose to the conception of a transcendent spirit, *Ilû* standing alone and above the highest gods. They were very near monotheism; but they failed to take the last important step, and so, like the Egyptians, remained to the end monarchical polytheists.

OLD TESTAMENT WORD-STUDIES: 6. THEOCRATIC FUNCTIONARIES.

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I gather for consideration under this title a series of terms which, while they are in most instances common to the nations of antiquity, or may be said to have equivalents in every well-developed religious cultus, yet among the Hebrews were invested with strikingly technical significations. These significations arose from Israel's unique relation to Jehovah, their ever-present although invisible Protector, Leader, Lawgiver, and Ruler. This relation necessitated explicit and continuous revelations of his will, through men who were accredited as his messengers and representatives. His worship also demanded a service more or less formal, and this was administered by men especially set apart for these duties. They were the recognized mediators between the people and Jehovah. In so far as they were loyal to their commission they became vehicles and expounders of those divine truths which fundamentally distinguished the religion of Israel from the mass of surrounding heathenism, which gave life to the theocracy, stability and permanency to the community, the growing consciousness of a great and fruitful mission to the world, and therefore the capacity of extraordinary recoveries from apparently fatal shocks, and of the exhibition of fresh and expansive power in the development of those divinely appointed institutions in which the moral and spiritual life of the community attained its highest realization.

Rō'ēh seer.

The active participle of *rā'āh* is used some twelve times as a substantive denoting one who sees, i. e. a *seer*. The first occurrence of the word in this sense is quite significant: "Formerly in Israel, when a man went to inquire of God, thus he said, Come and let us go to the seer: for he that is to-day called a prophet was formerly called a seer," 1 Sam. 9:9. The passage is interesting in that it shows the transition from one popular designation to another, as well as a substantial identity in their meaning. Both terms are freely applied to Samuel, who in the language of the people was also, like Moses, called "a man of God." He appears as the first example of a new class of men whom the exigencies of the times called into conspicuous activity. He was not merely a seer of visions, but a reformer, a forerunner of that long succession of prophets who, amidst the decay of existing institutions, took their stand firmly on the old Mosaic principles and sought to embody them in the changed life and strange conditions of the age. In this respect Samuel himself was a transition between the old line of seers who had reflected only rarely and meagerly the dazzling glory of the Mosaic age, and the new order of prophets through whom this spirit of prophecy moved as an irresistible renovating force. The use of this designation did not, however, cease with Samuel. In 2 Sam. 15:27, Zadok is termed a *rō'ēh*. Why this title is given

him, he belonging to the priestly rather than to the prophetic order, is not apparent, unless we may assume that he had been at some previous time the recipient of divine revelations. The only other *rō'ēh* mentioned by name is Hanani, who came to Asa with a distasteful message from Jehovah, 2 Chron, 7:10. Isaiah employs the term only once, and then to designate Jehovah's fearless and truthful messengers who, like Hanani, brought reproachful communications and warnings of impending calamities. "For it is a rebellious people . . . which say to the seers, *rō'im*, See not: and to the beholders, *hōzīm*, Behold not for us right things; . . . cause the Holy One of Israel to cease from before us," 30:9-11. In a single instance, Isa. 28:7, the word *rō'ēh* is employed in the sense of *ro'i*, that which is seen, looked at, hence prophetic vision. Depicting the terrible extent to which the vice of drunkenness prevailed in Jerusalem, Isaiah declares that even the priests and prophets, who were forbidden the use of strong drink during the discharge of their official duties, were habitually under its influence, so that they "err in vision," blasphemously mistaking the incoherent ravings of intoxication for the illumination of the Spirit of God.

Hōzēh seer; gazer.

Another term used a little more frequently than *rō'ēh* and in a sense scarcely distinguishable from it is *hōzēh*. It is translated *seer* in the majority of its occurrences both in the A. V. and in the R. V. In Isa. 47:13, it designates gazers at the stars, and is associated with astrologers and monthly prognosticators; but when applied to possessors of the true prophetic spirit it seems to be entirely interchangeable with *rō'ēh*. In 2 Chron. 16:7,10, as we have seen, reference is made to "Hanani the *rō'ēh*," and in 19:2, to "Hanani the *hōzēh*." A similar identity in meaning appears in the passage quoted above from Isa. 30:9-11. The many attempts to establish a distinction in the use of these words must be abandoned as almost futile. The most that can be said is that "the verbs *rā'āh* and *hāzāh* must be distinguished to this extent, that the former denotes simply the relation of the eye to the object which it sees, the latter the dwelling of the glance on the form of an object, therefore on an image. Accordingly they are related to each other as our 'seeing' and 'beholding'" (Orelli, O. T. Proph., p. 5, n.).

David appears to have attached to himself a number of "seers," *hōzīm*. The earliest and perhaps most influential of these was Gad, who joined David while he was defending himself against Saul. Through the seer David consults Jehovah, and is encouraged to undertake an expedition against the invading Philistines, and is given positive assurance of victory over them, 1 Sam. 22:5 and 23:1-5. Heman and Jeduthun are also mentioned as David's seers, 1 Chron. 25:5; 2 Chron. 35:15. With them is associated Asaph, also a seer, 2 Chron. 29:30. The fact that they received the official title of "king's seers" indicates that they were more or less closely connected with the court at Jerusalem. Moreover, they come before us as directors in the musical services of the temple, prophesying "with harps, with psalteries, and with cymbals," 1 Chron. 25:1, and "in giving thanks and praising Jehovah," 25:3. Several of this class seem to have been the official historiographers of the kingdom, 1 Chron. 29:29; 2 Chron. 9:29; 12:15.

While the writing prophets never apply to themselves the term *hōzēh* (it is applied once to Amos by Amaziah, the priest of Bethel), they use the derivative *hāzōn*, vision, as a descriptive title for their collected prophecies, Isa. 1:1;

Obad. 1; Nahum 1:1, thereby implying the supernatural origin of the communications contained in them. They were not mere intuitions, or shrewd guesses excogitated from the seer's personal observation of the political, social, and religious conditions of his time. Subjective these revelations may have been in the sense that there was no external reality impressing the sensuous organs, nevertheless the spiritual realities unfolded before the prophet's inward perception by a power other than himself were entirely objective to his own consciousness.

Nābhî' prophet.

Exegetes and lexicographers have differed considerably as to the primary meaning of this word and of the verb *nābhā'* from which it is derived. Hupfeld, for instance, holds that *nābhā'* has essentially the same meaning as *nā'ām* to hum, buzz, murmur, a signification which is applicable to any dull, half smothered tone, and hence especially to any secret, confidential communication, such as *inspiration*, i. e. a divine suggestion conceived of as whispered in the ear of the prophet or poet, who is the familiar friend of God (Die Psalmen, 36:2). The best modern scholarship rejects this analogy, and understands *nābhā'* to convey the idea of something breaking forth, rising up, presenting itself primarily to the eye, as a fountain that bubbles up, and then to the ear, as a word or declaration that forces itself into utterance. *Nābhî'* does not denote the spoken word, or one who is made to speak, as its passive form suggests, but is to be taken in an active sense as the *speaker* or proclaimer. He is one who overflows, boils over, with visions or revelations of the divine word, and these he is powerless to suppress. This is strikingly described by Amos (3:8), "The lion has roared, who can but fear? Adonai Jehovah has spoken, who can but prophesy, *yĪn nābhē'?*" It is moreover illustrated in the experience of Jonah, who fled in vain from the necessity that was laid upon him. The conception lying at the root of *nābhî'* seems, then, to be that of a spokesman who does not speak his own words, but represents another whose words he proclaims. This is clear from Ex. 7:1, "I have made thee a god to Pharaoh, and Aaron thy brother shall be thy *nābhî'*,"—a relation that had already been explained in Ex. 4:6, "And he shall be thy spokesman to the people: and it shall come to pass that he shall be to thee a mouth, and thou shalt be to him as God." The *nābhî'* is, accordingly, the human organ, the mouth, that articulates the thought of the spirit. The characteristic, popularly supposed to be the preeminent distinction of the prophet, viz., that he foresees and announces future events, is seen to be merely incidental to his vocation. He is not so much one who *fore-tells*, as one who *for-tells*, i. e. speaks *for* another person. Conscious of speaking for God, he is never found leaning on human authority, but always on the immediate "word of the Lord," which stands before his mind as the symbol of absolute and eternal truth. Because of the prophet's direct and intimate relation to God he becomes the embodiment and vehicle of a living revelation which exhibits in constantly clearer characters Jehovah's will and purpose.

Kōhēn priest.

The prophet stands alone, unconnected, the startling product of a crisis. His activities lie in the free realm of the spirit. He has no earthly paternity, 1 Sam. 10:12, but appears in response to the creative call of God, 1 Sam. 3:4, sq., Jer. 1:5-10. The *kōhēn priest*, on the contrary, is the hereditary representative of

a revelation of faith that has crystallized into institutions. He is the symbol of established religious ordinances, of forms and ritual. He is not the medium of revelation, but its conservator and interpreter. Jehovah's will, announced by prophets and embodied in *law*, is especially committed to the *kōhēn*, who is charged with the duty of teaching it to the people, Lev. 10:11; Deut. 24:8. This distinction in function of prophet and priest is repeatedly recognized—"The law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet," Jer. 18:18; "They shall seek a vision from the prophet: but the law shall not perish from the priest," Ezek. 7:26. As the priest represents established order, so he is himself the representative of a class, a family, to whom pertain the rights of the holy office in virtue of an original divine appointment and subsequent unbroken descent, Ex. 40:12,13; Lev. 8; Num. 17; Ezra 2:62. These functions of the priesthood are plainly suggested in the designation *kōhēn*, the *kal* part. Of an unused stem *kāhān*, the primary meaning of which is to stand upright. A *kōhēn* is a man who stands before Jehovah as his servant or minister; "the *kōh'nīm*, Jehovah's ministers, mourn," Joel 1:9; 2:17. We find, accordingly, that to them were committed the care of the sanctuary, the offering of sacrifice, and the whole work of ordinary mediatorship between Jehovah and the people.

The office of priest was sometimes combined with that of prophet, as in the case of Samuel, 1 Sam. 3:1,19-21, and of Zadok, 2 Sam. 15:27. Usually they were distinct, and not infrequently in sharp contradiction, the one being the conservator of a degenerate tradition, Jer. 1:18; Hos. 5:1, and confirmed in their corrupt practices by the divinations of false and greedy prophets with whom they were in alliance, Micah 3:11; the other, the true conservative, was a preacher of the higher principles of eternal truth, which in its new applications seemed to be revolutionary and iconoclastic.

Levī[^] Levite.

Closely connected with the priestly order is that of the Levites, *l'vīyīm*, so called from their tribal descent. They were separated from the rest of Israel, sanctified, for their special services; they were given over to Jehovah in place of the first-born of every tribe who were spared when Jehovah destroyed the first-born of Egypt, Num. 3:45. In the Levitical legislation, as well as in the later historical books, the term "Levite" is a title synonymous with "priest." It occurs with great frequency in the phrase "the priests the Levites," which is equivalent to "the Levitical priests." This indicates that all the priests were Levites; but it does not follow that all the Levites were priests. The higher and preeminently sacerdotal functions pertaining to the sanctuary devolved only on the Kohathites, one of the three great families which composed the tribe of Levi. This family owed its official superiority to the fact that it included Aaron and his descendants. The tribe of Levi, as a whole, occupied the place of a mediator between Jehovah and the people, being directed to pitch their tents "round about the tabernacle of the testimony that there be no wrath upon the congregation," Num. 1:52. The greatly controverted question as to the significance of the terms "priest" and "Levite" in different periods of Israelitish history, together with the relation of these officials to each other, is too large a subject for our present consideration, even if this were the place for its presentation.

Mēlek king.

Recent investigations seem to show that the early Assyrian and Babylonian governments were essentially theocratic, the king being merely the representative of the invisible Deity, who was worshiped as the true sovereign of the nation (O. T. STUDENT, Jan., 1889, p. 172). However this may have been in the remoter East, it certainly held true of the monarchy in Israel. Though in the time of Samuel the external form of government underwent a change, the essential idea remained. Jehovah was still *de facto* the supreme sovereign, his human representative being simply *dei gratia rex*. Like the high-priest, he was consecrated for his office by holy oil, and was therefore called "the Lord's anointed," 1 Sam. 24:10(11). In the executive and judicial affairs of the kingdom he was a mediator between the people and Jehovah. Jehovah had accordingly three classes of representatives, viz., prophets, priests, and kings, these being respectively ministers of his word, his worship, and his authority. David is the single instance in which these three functions were combined in one person, and thus he became a type of his greater Son, King Messiah, who as a prophet is the Word of God incarnate, as a high-priest besprinkles with his own blood the mercy-seat in the heavens, and as a king rules forever from the right hand of the throne of Majesty on high.

REPORT OF THE PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW (1888).

To the Members of the American Institute of Hebrew:

The Principal of Schools herewith submits his fourth annual report. The report will take up, first, the Correspondence School; secondly, the Summer Schools; thirdly, certain general matters relating to the work as a whole.

I. THE CORRESPONDENCE SCHOOL.

The Correspondence School has just closed its eighth year. During four of these years it has been under the direction of the American Institute of Hebrew.

1. MEMBERSHIP OF THE SCHOOL.

1. The membership of the	Elementary Course	356
2. " " "	Intermediate "	162
3. " " "	Progressive "	86
4. " " "	Advanced "	30
5. " " "	Cognate Courses	18

Total Membership..... 652

2. VARIOUS STATISTICS CONCERNING THE WORK OF THE SCHOOL.

1. New members enrolled during 1888.....	246;	d. 1887,	201
2. Students stopping work during 1888.....	126;	"	139
3. Net gain during 1888.....	120;	"	62
4. Students graduated from one or more courses during 1888.....	79;	"	79
5. Various denominations represented.....	35;	"	32
6. States and countries, a) in United States and Canada.....	48;	"	51
b) in other lands.....	12;	"	12
7. Average age of men at work.....	33;	"	33
8. Number of women in the School.....	20;	"	20
9. Number of men not in ministry.....	117;	"	101

10.	Number of examination-papers corrected in	Elem. Course.	2112;	d. 1887,	1940
11.	“	“	“	“	“
12.	“	“	“	“	“
13.	“	“	“	“	“
14.	“	“	“	“	“
15.	Total number of examination-papers corrected.....		4504;		3950
16.	Letters written with examination-papers		725;		849
17.	“ “ to men not at work.....		883;		711
18.	“ “ to inquirers		1131;		820

3. REMARKS UPON THE STATISTICS.

1. During 1886, the number of examination-papers corrected was 4313; during 1887, a year of only eleven months, 3950; during 1888, 4504. The increase would have been still greater but for the falling off due to the fact that this was a Presidential year.

2. During the first six years of the School, there were completed 219 courses; during the seventh year, 79; during the eighth year, exactly the same number. Of the total number of courses completed in eight years, 377, nearly one-half have been completed within two years.

3. The number of those who have stopped work during the year is 13 less than the preceding year; the number of new students is 45 more; the net gain is 120, as over against 62.

4. The reasons for discontinuance may be classified as follows: (a) Entrance upon seminary studies; (b) failure of health; (c) death; (d) overpressure of regular duties; (e) permanent appointment to some denominational work; (f) discouragement; (g) insufficient education.

4. JAPANESE BRANCH.

A Japanese branch of the Correspondence School is being organized, with headquarters at Tokio. While intended primarily for the missionaries, it is proposed also to use it in the training of native workers. Should this experiment prove successful, much may be hoped for in other missionary fields. It is a significant fact that in many quarters the question is being considered of using the correspondence idea in missionary training.

5. PRIZES.

In order to stimulate the members of the School, to do a larger amount of work, four prizes were offered, viz., one of twenty dollars (in books); a second, of fifteen; a third, of ten; and a fourth, of five. These prizes were awarded to those members who sent in the largest number of examination-papers during the year, with a grade of not less than 8 on a scale of 10. This year they were awarded as follows: the *first* to Mr. J. K. McGillivray, Princeton Theological Seminary, Princeton, N. J.; the *second* to the Rev. J. F. Morgan, Coeyman's Junction, N. Y.; the *third* to Miss Maria Whitney, New York City; the *fourth* to the Rev. D. H. Patterson, Tully, N. Y. The number of contestants was quite large. The plan seems to have succeeded. Next year the number of prizes will be increased to nine, amounting in all to \$100.00.

6. COGNATE COURSES.

Because of the difficulty of printing lessons in an acceptable form, the expense of type being so great as to forbid its use, and for other reasons the work in this department has not developed as it might have been expected to do. It gives me pleasure to state that now all difficulties seem to have been overcome, and that

we are prepared to carry on the work here as effectively as in Hebrew. It is not expected, of course, that the classes will ever be large.

7. ASSISTANTS IN THE CORRESPONDENCE SCHOOL.

In the work of the past year the Principal has been aided by Mr. C. Eugene Crandall, to whom has been entrusted much of the detail relating to the internal work; Mr. A. M. Wilson, who, during a portion of the year, assisted in correcting examination-papers, and Mr. F. K. Sanders, who, besides the work of correcting Hebrew papers, has also aided in the work of the Cognate Courses. The Principal desires to make public acknowledgment of the valuable service rendered the Institute by all these gentlemen. When it is considered that the papers to be corrected come from all parts of the world and from all classes of people; that each paper must be examined, corrected, graded, and returned with suggestions; that many papers require for examination an entire hour; that the work is of the most minute, critical, and even delicate character, the labors of these gentlemen will be more thoroughly appreciated.

8. THE WORK IN GENERAL.

There can be no doubt that instruction by correspondence is henceforth to be recognized as one of the great fields of educational work. The results seem, indeed, incredible to those who are not acquainted with the real facts in the case. Interest is on the increase. Greater things by far may be expected in the near future. The work of the past year has been in most respects quite gratifying. It is only in the financial part that the showing is not so good. The expense has been as follows:

	1888.	1887.	1886.
For salaries.....	\$1,420.01	\$1,180.85	\$1,385.56
For printing and stationery.	483.21	275.79	376.61
For advertising and postage.	328.09	265.08	191.18
General expense.....	38.20	25.21	15.67

In explanation of the increase in expense over last year it may be said (1) that this year was one of 12 instead of 11 months; (2) that it has been impossible to secure competent assistants for the salaries heretofore paid; (3) that more extensive, aggressive work has been carried on; (4) that as a result of this work the net gain has been 120 instead of 62; (5) that the tuition-fees for the year have been \$1,438.98 over against \$1,257.28.

II. THE SUMMER SCHOOLS.

1. The Summer Schools of the American Institute of Hebrew were held as follows: New England School, May 22-June 12 (Newton Theol. Institution, Newton Centre, Mass.); Philadelphia School, June 13-July 3 (Protest. Epis. Divinity School, Philadelphia, Pa.); Southern School, July 19-Aug. 15 (Atlanta, Ga.); Chicago School, Aug. 16-Sept. 5 (Garrett Biblical Institute, Evanston, Ill.).

2. Two Schools also were held at Chautauqua, July 5-July 25, July 26-Aug. 15. These had no connection with the American Institute of Hebrew; they were, however, under the same principalship, and, by special vote of the Executive Committee, were announced in connection with the Schools of the Institute. In making an estimate of the work performed, these Schools must be considered.

3. The Instructors in the Schools were as follows:

Chas. Rufus Brown, Ph.D., Newt. Centre, Mass. Newton Theological Institution.	Jas. A. Craig, Ph. D., Cincinnati, O. Lane Theological Seminary.
Geo. S. Burroughs, Ph. D., Amherst, Mass. Amherst College.	A. S. Carrier, B. D., Chicago, Ill. McCormick Theological Seminary.

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| C. E. Crandall, M. A., New Haven, Conn.
American Institute of Hebrew. | J. F. McCurdy, Ph. D., Toronto, Canada.
Toronto University. |
| Edward L. Curtis, Ph. D., Chicago, Ill.
McCormick Theological Seminary. | W. W. Moore, D. D., Hampden Sidney, Va.
Presbyterian Theological Seminary. |
| William R. Harper, Ph. D., New Haven, Conn.
Yale University. | James M. Rawlings, M. A., Univ. of Va., Va.
University of Virginia. |
| Hermann V. Hilprecht, Ph. D., Phila., Pa.
University of Pennsylvania. | Frank K. Sanders, M. A., New Haven, Conn.
American Institute of Hebrew. |
| Chas. Horswell, B. D., Evanston, Ill.
Garrett Biblical Institute. | George H. Schodde, Ph. D., Columbus, O.
Capital University. |
| John G. Lansing, D. D., New Brunswick, N. J.
Theol. Sem. of the Dutch Reformed Church. | Barnard C. Taylor, M. A., Chester, Pa.
Crozer Theological Seminary. |
| Wallace W. Lovejoy, M. A., Philadelphia, Pa.
Reformed Episcopal Divinity School. | M. S. Terry, D. D., Evanston, Ill.
Garrett Biblical Institute. |
| D. A. McClenahan, M. A., Allegheny, Pa.
United Presbyterian Theological Seminary. | Revere F. Weidner, D. D., Rock Island, Ill.
Augustana Theological Seminary. |

4. The membership of the Schools held in the North, including the two Schools held at Chautauqua, was slightly in excess of that of last year. Many men attended two or more Schools.

5. For the details of the work in each school the Principal would refer to the special reports accompanying this general report. It may be noted here, however, that the School at Newton Centre was much smaller than in former years, because of the early date at which it was held, a time which permitted no college men to attend. The change of the location of the Southern School from the University of Virginia to Atlanta proved, for this year at all events, a disaster. The details of this also will be furnished in the special report of that School.

III. THE WORK IN GENERAL.

1. THE PRINCIPAL'S WORK.

The Principal was present during the entire session of all the Schools (including those held at Chautauqua) except the Southern. His work during the year was in amount and character about the same as that of previous years. His work for the Institute (including the Hebrew instruction which he gave at Chautauqua) amounted to about five hundred hours of teaching, and about the same number in office-work.

2. PRINTED MATTER USED DURING THE YEAR.

<i>Correspondence School:</i>	No.	Pages.
Letters—Aggressive work.....	5,700	5,700
“ Delinquent work.....	300	300
Circulars for aggressive work.....	20,500	40,500
Postal Cards—Aggressive work.....	500	1,000
“ Delinquent work, etc.....	1,160	2,320
Application Forms.....	1,000	3,000
Instruction Cards.....	1,000	2,000
<i>Summer Schools:</i>		
Letters.....	1,085	1,085
Special Circular to College Men.....	1,000	2,000
Enrollment Blanks.....	500	500
General S. S. Circular.....	30,000	240,000
<i>General:</i>		
Calendars....	5,000	80,000
Principal's Report.....	500	4,000
Envelopes.....	35,500	35,500
Letter-heads.....	6,500	6,500
Total.....	110,245	424,405

3. THE ENDOWMENT FUND.

Only \$3,356 has been received over against \$5,413 of 1887 and \$4,881 of 1886. A falling short of \$2,057 from 1887, of \$1,525 from 1886. This deficiency is due (1) to the fact that by the arrangement of the Southern Committee, the salaries of the instructors were paid directly by the Piedmont Chautauqua, and the large sum (over \$900) contributed last year for the University of Virginia School did not come into the treasury of the Institute; (2) that in some cases those who contributed for five years paid up the entire subscription during the third year; (3) that some of the largest donors have died; (4) that some of the contributors have seemingly forgotten their obligations to the Institute, and this in spite of the frequent reminders sent them; (5) that, although considerable effort has been made to enlist new friends, the technical character of the work has made it difficult to secure a large amount of aid.

3. THE EXPENSES FOR THE YEAR.

1. The expenses of the Correspondence School have been \$2,289.01 (\$537.58 more than in 1887, \$283.09 more than in 1886). The receipts from fees have been \$1,438.98 (\$182.70 more than 1877). The fees with the appropriation, \$600, and the balance to its credit from last year, viz., \$103.85, falls short of paying the expenses by \$146.18. This deficit is more than balanced by a new contribution of \$200 designated particularly for the Correspondence School.

2. The Summer School expenses of 1888 are in every case less than those of 1887, the difference being

In the case of the New England School.....	\$480.64
" " " Philadelphia " 	142.37
" " " Chicago " 	269.41
Total.....	<u>\$882.42</u>

3. The expenses of Summer Schools have in each case been less than the amount appropriated by the Committee, viz., the fees and an appropriation of \$600, the amount

In the case of the New England School.....	\$192.07
" " " Philadelphia " 	19.37
" " " Chicago " 	311.09

4. The Principal was authorized to announce free tuition (with an incidental fee, however, of \$5) in case he should be able to secure \$600 in new subscriptions for all the Schools. This sum was obtained from the following sources:

Benjamin Douglass, Esq., Chicago.....	\$250.00
John D. Rockefeller, Esq., New York City.....	200.00
The Professors and Students at Evanston, Ill.....	150.00

5. The total expenses of the year have been \$6,301.47, against \$7,682.01 of 1887, \$7,277.43 of 1886, a difference of \$1,380.54. This is due (1) to the money saved on the three Northern Summer Schools, viz., \$882.42; (2) to the fact that the salaries of the Southern School did not pass through the treasury of the Institute.

The Principal would herewith publicly acknowledge the many courtesies, the active co-operation and the valuable help received from a very large number of gentlemen. The work, in his opinion, has come to assume a permanent character, and will, in some form, be continued.

Respectfully submitted,

December 26, 1888.

WILLIAM R. HARPER.

REPORT OF THE TREASURER OF THE AMERICAN INSTITUTE OF HEBREW.

I. DONORS AND DONATIONS.

<p>Barney, Eugene J., Dayton, O \$ 75.00 Bartlett, Rev. F. W., Williamstown, Mass. 2.00 Bissell, Prof. Edwin C., Hartford, Conn. 5.00 Bolton, Rev. H. W., Chicago, Ill. 10.00 Bradish, Rev. J. Q., New York, N. Y. 5.00 Briggs, Rev. H. F., Evanston, Ill. 3.00 Brown, Alex., Philadelphia, Pa. 50.00 Brown, Prof. Chas. R., Newton Centre, Mass. 25.00 Burnham, Prof. S., Hamilton, N. Y. 20.00</p> <p>Calkins, Rev. H. R., Evanston, Ill. 3.00 Carwardine, Rev. H. W., Evanston, Ill. 2.00 Cartwright, Rev. I. C., Evanston, Ill. 3.00 Charlton, Rev. Adam, Lynedoch, Ont. 3.00 Clarke, Rev. Wm., Evanston, Ill. 1.00 Clissold, H. E., Morgan Park, Ill. 10.00 Coffin, Lemuel, Philadelphia, Pa. 50.00 Colby, Hon. Chas. L., Milwaukee, Wis. 30.00 Colby, Rev. Henry F., Dayton, O. 5.60 Converse, Edmund W., Boston, Mass. 20.00 Converse, John H., Philadelphia, Pa. 50.00 Converse, J. W., Boston, Mass. 25.00 Craig, Rev. A. E., Evanston, Ill. 3.00 Crandall, C. E., New Haven, Conn. 20.00 Crandall, Ezra, Milton, Wis. 25.00 Crosby, Rev. Howard, New York, N. Y. 20.00 Crowell, Geo. E., Brattleboro, Vt. 25.00 Crozer, G. K., Chester, Pa. 25.00 Crozer, J. Lewis, Philadelphia, Pa. 20.00 Crozer, Samuel A., Chester, Pa. 25.00 Cunningham, Rev. G. E., Evanston, Ill. 1.00 Currier, Prof. A. N., Iowa City, Ia. 2.50 Curtis, Prof. E. L., Chicago, Ill. 25.00 Curtis, S. M., Newark, Del. 5.00</p> <p>Dales, Rev. J. B., Philadelphia, Pa. 50.00 Dana, Rev. S. W., Philadelphia, Pa. 25.00 Davis, Rev. Geo. W., New Haven, Conn. 10.00 Davis, Rev. J. P., Evanston, Ill. 2.00 Deering, Wm., Evanston, Ill. 20.00 Denio, Prof. F. B., Bangor, Me. 25.00 Denison, John N., Boston, Mass. 100.00 Dexter, Rev. Henry M., Boston, Mass. 10.00 Dodge, Rev. D. Stuart, New York, N. Y. 50.00 Douglass, Benjamin, Chicago, Ill. 450.00</p> <p>Fisk, Rev. W., Evanston, Ill. 3.00 Fox, Rev. J. W., Buda, Ill. 2.00 Frazier, W. W., Philadelphia, Pa. 50.00</p> <p>Goodman & Dickerson, Chicago, Ill. 50.00 Goodspeed, Rev. Geo. S., New Haven, Conn. 10.00 Griffith, Rev. A. M., Evanston, Ill. 3.00 Grover, W. O., Boston, Mass. 100.00</p> <p>Hangan, Rev. P., Evanston, Ill. 3.00 Harper, Prof. W. R., New Haven, Conn. 200.00 Harrington, Rev. C. K., Yokohama, Japan. 20.00 Harrison, Mrs. Geo. L., Philadelphia, Pa. 50.00 Henderson, A. M., Chicago, Ill. 25.00 Henderson, Rev. J. A., Omaha, Neb. 5.00 Herben, Rev. S. J., Evanston, Ill. 3.00 Holbrook, Z. S., Evanston, Ill. 10.00</p>	<p>Jaycox, Mrs. E. L., Evanston, Ill. 5.00 Jessup, Morris K., New York, N. Y. 100.00 Johnson, Prof. Herrick, Chicago, Ill. 30.00 Jones, Rev. S. F., Evanston, Ill. 10.00</p> <p>Kevan, Rev. J. H., Evanston, Ill. 3.00 King, Dr. Chas. R., Philadelphia, Pa. 25.00 Kirby, Rev. R. M., Pottsdam, N. Y. 6.00</p> <p>Landis, Prof. J. P., Dayton, O. 25.00 Larish, Rev. G. I., Evanston, Ill. 3.00 Lewis, Rev. E. G., Evanston, Ill. 5.00</p> <p>McClenahan, Prof. D. A., Allegheny, Pa. 60.00 McDowell, Rev. J. Q. A., New Castle, Pa. 5.00 McKee, Rev. Will. P., Minneapolis, Minn. 5.00 McKibbin, Prof. Geo. F., Granville, O. 5.00 McKirahan, Wm., Hookstown, Pa. 25.00 McVickar, Rev. W. N., Philadelphia, Pa. 50.00 McWilliams, Daniel W., Brooklyn, N. Y. 250.00 Miller, A. H., Philadelphia, Pa. 20.00 Miller, Miss M. S., Philadelphia, Pa. 10.00 Monroe, Elbert B., Southport, Conn. 200.00</p> <p>Noyes, Rev. J. C., Evanston, Ill. 10.00</p> <p>Parker, Prof. L. F., Iowa City, Ia. 2.50 Potts, Jos. D., Philadelphia, Pa. 50.00 Powers, Mrs. Thos. H., Philadelphia, Pa. 50.00</p> <p>Rainey, Wm., Cambridge, O. 10.00 Rapp, Rev. J. J., Evanston, Ill. 3.00 Reichelt, Jno. A., Chicago, Ill. 25.00 Rhoades, Rev. W. C. P., Brooklyn, N. Y. 5.00 Richards, C. W., Oswego, N. Y. 10.00 Robert, H. M., Oswego, N. Y. 30.00 Robertson, Rev. P., Cincinnati, O. 10.00 Robie, Edward, Greenland, N. H. 6.00 Rockefeller, Jno. D., New York, N. Y. 300.00 Roy, Rev. J., Cobourg, Ont. 1.00</p> <p>Salsman, Rev. F. J., Newton Centre, Mass. 1.00 Scott, Rev. W. T., Evanston, Ill. 3.00 Smith, Rev. E., Evanston, Ill. 3.00 Snow, Rev. Fred. A., Newton Centre, Mass. 1.00 Stranland, Rev. E. J., Evanston, Ill. 3.00 Stearns, Prof. O. S., Newton Centre, Mass. 10.00 Summey, Prof. Geo., Chester, S. C. 25.00</p> <p>Thomas, Rev. Jno. H., Lawrenceburg, Ind. 2.00 Thorne, C. C., Pitman, Fla. 2.00 Thresher, E. M., Dayton, O. 25.00 Tingle, Rev. G. W., Evanston, Ill. 1.00</p> <p>Wheeler, Andrew, Philadelphia, Pa. 25.00 Whitaker, Rt. Rev. O. W., Philadelphia, Pa. 15.00 White, Jno. G., Philadelphia, Pa. 10.00 Whittlesey, Rev. N. H., Evanston, Ill. 10.00 Wright, Rev. R. A., Evanston, Ill. 1.00</p> <p style="text-align: right;">Total Endowment.....\$3,356.00</p>
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II. RECEIPTS AND DISBURSEMENTS.

YEAR ENDING DECEMBER 1, 1888.

DISBURSEMENTS.		RECEIPTS.	
CORRESPONDENCE SCHOOL:		Balance on hand from 1887..... \$116.21	
Tuition refunded.....	\$ 19.50	From Endowment Fund.....	\$3,866.00
Salaries.....	1,420.01	“ Advertising and Postage	
Printing and Stationery..	483.21	Summer School Circular..	223.75
Advertising.....	169.00	“ Tuition-fees in Cor. School	
Postage.....	159.09	1887.....	80.30
General Expense.....	38.20	“ Tuition-fees in Cor. School	
		1888.....	1,363.68
	\$2,289.01	“ Incidental-fees at New	
NEW ENGLAND SUMMER SCHOOL:		England Summer School.	132.50
Salaries.....	\$ 378.27	“ Room-rent at same.....	37.50
Printing and Stationery..	18.83	“ Incidental-fees at Phila-	
Advertising.....	51.88	delphia Summer School..	173.00
Postage.....	77.31	“ Incidental-fees at Chicago	
General Expense.....	51.64	Summer School.....	415.00
		“ Loans.....	2,389.94
	\$577.93	“ Tuition-fees in Cognate	
PHILADELPHIA SUMMER SCHOOL:		Class.....	22.17
Salaries.....	\$ 558.75		8,187.94
Printing and Stationery..	20.08		
Advertising.....	51.89		
Postage.....	77.00		
General Expense.....	45.91		
	\$763.63		
CHICAGO SUMMER SCHOOL:			
Salaries.....	\$ 528.25		
Printing and Stationery..	17.09		
Advertising.....	51.88		
Postage.....	98.36		
General Expense.....	8.33		
	\$708.91		
SOUTHERN SUMMER SCHOOL:			
Salaries.....	\$ 52.16		
Printing and Stationery..	17.59		
Advertising.....	51.88		
General Expense.....	8.84		
	\$130.47		
Cognate Class,—Printing and Stationery.....	\$ 1.00		
Endowment Fund Expense.....	133.63		
Principal's Salary.....	1,200.00		
Executive Committee Expense.....	15.25		
Institute Expenses, rent, interest, etc.	237.56		
Loans.....	1,775.00		
Office Furniture.....	5.00		
Summer School Circular, paid by advertising, etc.....	223.75		
	\$8,076.43		
Balance on hand, Dec. 1, 1888.....	227.72		
	\$8,304.15		
			\$8,304.15
ASSETS.		LIABILITIES.	
Cash.....	\$ 227.72	Loans.....	\$1,389.04
Endowment Fund arrears (estimated).	500.00		
Tuition-fees arrears (estimated).....	100.00		
Printed matter.....	43.00		
Furniture.....	39.80		
	\$ 910.52		
Excess of Liabilities over Assets.....	478.52		
	\$1,389.04		\$1,389.04

The Committee appointed to audit the Treasurer's Report have examined the accounts and found them correct, with vouchers corresponding.

CHARLES A. BRIGGS,
WALLACE W. LOVEJOY.

→BOOK † NOTICES.←

THE BOOKS OF SAMUEL.*

With the purpose of these volumes one cannot but be in hearty sympathy. They aim to give a continuous exposition of the two Books of Samuel. It is to be expected that the work to be found in them will be based on the widest knowledge and animated by a devout spirit. From the author's reputation as a scholar one has a right to look for this. Dr. Blaikie's contributions to biblical history have been singularly able and helpful. What of the workmanship here displayed? Much may be said in praise. There are serious faults, however, which greatly mar its otherwise commendable character. The author indulges too freely in imaginative flights on which he founds homiletic conclusions which are altogether too unsubstantial. To conjecture for example (cf. p. 127, vol. I.), that the asses of Kish which had strayed were specially needed, so that the operations of the farm had to be suspended in consequence; and then to urge upon all the blessedness of equanimity under similar circumstances—do not call this exposition; it might better be named *imposition*. These volumes are, unfortunately, too full of this kind of thing. Exception might be taken, also, to the expositor's unfavorable conception of Elkanah as not justified by the facts; to his dark and unsympathetic delineation of Saul and the correspondingly too highly favorable portrayal of David. Yet no one can fail to be more or less profited by the perusal of these expositions or to be convinced that expository preaching if done on right methods is in the highest degree attractive and edifying.

AN OLD TESTAMENT INTRODUCTION.†

This book contains "a succinct outline of each of the books of the Old Testament, giving attention to authorship, date, contents, chief critical difficulties, and such literature as may aid in the solution of the difficulties." The author has succeeded in condensing his information into 148 pages (7½ in. × 5 in.) and in presenting us with the established facts in a very handy form. Where there is room for difference of opinion, he has refrained carefully from dogmatizing, and contents himself with giving the various theories. The book will render its best service when supplemented by *oral* instruction, but is nevertheless an excellent guide to students who wish independently to make their way through the literature of the topics suggested. The main facts concerning the twelve minor Prophets are given in two convenient tables at the end. The book supplies a need which has long been felt and in the attractive dress which the publisher has given it, will doubtless be very cordially welcomed by all interested in the study of the Old Testament.

* I. THE FIRST BOOK OF SAMUEL. By Rev. Prof. W. G. Blaikie, D. D., LL. D. The Expositor's Bible. New York: A. C. Armstrong & Son. II. THE SECOND BOOK OF SAMUEL. By the same.

† INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT. With Analyses and illustrative literature. By O. S. Stearns, D. D., Professor of Biblical Interpretation in Newton Theo. Inst. Boston: Silver, Burdett and Co. \$1.00.

CURRENT OLD TESTAMENT LITERATURE.

AMERICAN AND FOREIGN PUBLICATIONS.

- Buddhism in its Connection with Brahminism and Hindustan and in its Contrast with Christianity.* By Sir Monier Williams. London: Murray.
- Hieroglyphic Bible: Being a Careful Selection of the most Interesting and Important Passages in the Old and New Testament; Regularly Arranged from Genesis to Revelation.* Embellished and Illustrated with Hundreds of Engravings on Wood. New York: Scribner & Welford.
- Manual of Biblical Archæology.* By Karl Frederick Keil. With alterations and Additions furnished by the Author of the English Translation. Vol. II. Translated from the German, and Edited by the Rev. Alexander Cusin, M. A. Ibid.
- Das Buch der Religionen.* Nach christliche und jüdische Quellen. By A. Franz, Stuttgart, 1889.
- The Story of Daniel: his Life and Times.* Second edition. Edinburgh: Gemmill, 1888. 5s.
- The Bible View of the Jewish Church.* By Howard Crosby, D. D. New York: Funk & Wagnalls. \$1.00.
- The Beginnings of Religion.* By Thomas Scott Bacon. London: Rivingtons. \$4.40.
- Oruden's Complete Concordance to the Old and New Testaments and the Apocrypha.* Edited by Wm. Youngman. New York: Warne. \$1.50.

ARTICLES AND REVIEWS.

- Noeldeke on the Primitive Religion of Israel.* Biblical Research in The Independent, Dec. 20, 1888.
- Hitzig's Die Zwölf Kleinen Propheten.* Critique by E. Renan in Journal des Savants, Nov., 1888.
- Ainsworth's Personal Narrative of the Euphrates Expedition.* Review in Athenæum, Dec. 22, 1888.
- Islam as a Political System.* By A. T. Sibbald in National Review, Jan., 1889.
- Petrie's Tantis II.* Critique in Independent, Jan. 3, 1889; also in S. S. Times, Jan. 3, 1889.
- Biblical Research.* The Independent, Jan. 10, 1889.
- Behind the Synagogue.* By A. B. Ehrlich. Ibid., Jan. 17, 1889.
- Die 15 Festreise-Psalmen (Ps. 120-134). II.* By G. Sturmfels in Der Bew. d. Glaub., Dec., 1888.
- Moses' Idea of God, deduced mainly from the names which he applies to him. IV.* By Eph. M. Epstein, in Christian Quarterly Review, Jan., 1889.
- The Growth of Religion.* By Rev. E. L. Shaffer in Universalist Quarterly, Jan., 1889.
- The Levirate Marriage.* By Prof. W. W. Davis, Ph. D., in The Christian Advocate, Dec. 13, 1888.
- Mohammed and his Koran.* By Prof. H. M. Harman, D. D., in Methodist Review, Jan., 1889.
- Baethgen's Beiträge zur semitischen Religionsgeschichte.* Critique in the Sunday School Times, Dec. 29, 1888.

- Genesis and Geology.* By Prof. A. Crawford in Virginia Seminary Magazine, Jan., 1889.
- Humphrey's Sacred History.* By Dr. J. F. Latimer in Presbyterian Quarterly, Jan., 1889.
- Cheyne's Psalms.* By Dr. W. W. Moore. Ibid.
- A Plea for the Bible.* By W. Willner in the Jewish Messenger, Jan. 25, 1889.
- Lepers and Leprosy in the East.* By Susan E. Wallace in the Sunday School Times, Jan. 3, 1889.
- Poetry of the Bible.* By Prof. Dr. Philip Schaff. Ibid., Jan. 19.
- Unty of the Pentateuch.* Book Review. Ibid.
- Studien über das alte Jerusalem.* By Brandt in Deutsch-Evang., Blätt. 10-12, 1888.
- The Site of Ebenezer. With a note by C. R. Conder.* By Th. Chaplin in Pal. Expl. Fund., Oct., 1888.
- The Conduit near the Pool of Bethesda.* By W. Simpson. Ibid.
- The Study of the Septuagint.* By H. A. Redpath in the Clergyman's Magazine, Dec., 1888.
- The Bible a Gospel of Events. A Posthumous Essay.* By Rev. Chas. T. Collins in the Andover Review, Jan., 1889.
- Assyrian and Hebrew Chronology.* By Rev. James Orr, D. D., in The Presbyterian Review, Jan., 1889.
- Reviews of Recent Literature.*—"Blaikie's 2 Samuel," by J. D. Davis; "Cassell's Esther," by C. A. Aiken; "Curry's Job"; "Bradley's Lectures on Job"; "Wace's Apocrypha," by C. A. Briggs; "Renan's Israel"; "Stade's Geschichte"; "Kittell's Geschichte," by F. Brown; "Green's Hebrew Grammar," by S. I. Curtiss; "Harper's Hebrew Syntax," by Briggs, in the Presbyterian Review, Jan., 1889.
- Critical Note. Divine Human Names.* By Thos. Laurie, D. D., in Bibliotheca Sacra, Jan., 1889.
- The Bible and the Homily in Old English.* By Prof. T. W. Hunt, Ph. D., in The Homiletic Review, Feb., 1889.
- Studies in the Psalter. II. The Sixteenth Psalm.* By T. W. Chambers, D. D. Ibid.
- The Last Nine Chapters of Ezekiel.* By F. W. Farrar, D. D., in the Expositor, Jan., 1889.
- The Scriptural Idea of Priesthood embodied in Successive Types.* By Rev. F. Rendall, A. M. Ibid.
- Deitzsch's Neuer Commentar über die Genesis.* Review by Kautzsch in Theo. Stud. u. Krit., 2, 1889.
- La Prophétie Juive.* By Eugene Bersier in Revue Chrétienne, Jan. 1, 1889.
- Les Livres sacrés de l'Orient.* By Mm. Barth. Saint Hilaire in Journal des Savants, Dec., 1888.
- The Apocrypha.* In the Edinburgh Review, Jan., 1889.
- The Names of God.* In Church Quarterly Review, Jan., 1889.
- Renan's History of Israel.* Ibid.
- Where are the Ten Tribes? II.* By Dr. Neubauer in Jewish Quarterly Review, Jan., 1889.
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- Mystic Passages in the Psalms.* By C. G. Montefiore. Ibid.
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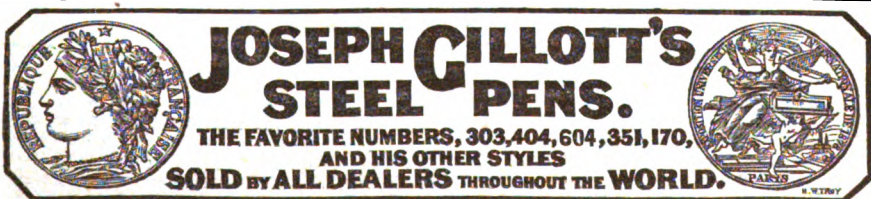
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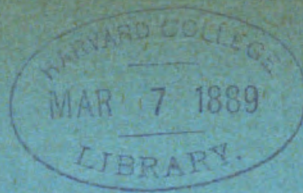
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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William R. Harper, Yale University, New Haven.

STUDY XXI.—A DAY OF CONTROVERSY. MARK 11:27-12:17.

Résumé. 1. The reason for Jesus' entry into Jerusalem. 2. The explanation of the circumstances attending it. 3. The lesson of the barren fig-tree.

I. The Material Analyzed.

Read carefully Mark 11:27-12:17, and be able to make a definite statement concerning each of the following points, e. g.:

1. Jesus in the temple (v. 27);
2. a discussion concerning his authority (vs. 28-33);
3. parable of the wicked husbandmen (12:1-9);
4. the quotation (vs. 10,11);
5. the result (v. 12);
6. discussion concerning tribute (vs. 13-17).

II. The Material Compared.

1. With Mk. 11:27-12:17 cf. Mt. 21:23-22:22; Lk. 20:1-26.
2. Note the light thrown on Mark in Mt. 21:23,46; 22:15,22; Lk. 20:1,6,20,26.
3. Observe the additional material, Mt. 21:28-32,43,44; 22:1-14; Lk. 20:18.
4. Compare carefully the three accounts of the parable, Mk. 12:1-9; Mt. 21:33-41; Lk. 20:9-16, observing likenesses and differences in statement, and note the bearing of the results upon the relation of these narratives to each other.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 27. (a) *Walking*; and teaching; an ancient custom. Cf. John 10:23. (b) *Chief priests*, etc.; i. e. representatives of the ecclesiastical authority.
- 2) V. 28. A double question; (a) as to the *kind* of authority, whether, e. g., (1) of a prophet; (2) of an authorized teacher; (3) of the Christ; (b) as to its *source*. Note its purpose, either (a) to inquire into his claims; (b) to find ground for accusation; (c) to awe him into silence, or (d) to discredit him before all.

- 3) V. 30. *The baptism of John*; i. e. his work as summed up in this symbol.
- 4) Vs. 30-33. Consider the design of Jesus (a) to catch them; (b) to disclose their sin in relation to John; (c) to compel them to confess John's work as from God, and therefore (d) the *divine* source of his own authority to which John testified.
- 5) Ch. 12:1. Learn something of oriental vine culture as represented here.
- 6) V. 2. *Receive the fruits*; i. e. as rent for the land.
- 7) V. 10. (a) Explain the figure; (b) note the original application of the passage; (c) Jesus' use of it.
- 8) V. 13. *They send*; for the persons sent cf. Mt. 22:16.
- 9) V. 14. (a) *Carest not*; i. e. "art no partisan."
(b) *Regardest not the person*; a Hebrew idiom; cf. Deut. 1:17; Prov. 24:23.
- 10) V. 17. (a) *Render*; lit. "pay back" what is due.
(b) *Marvelled greatly*; for what reason?

2. GENERAL TOPICS.

- 1) **The Parable.** (a) Recall in a vivid picture the story (Mk. 12:1-9) and observe its relation to Isa. 5:1,2; (b) make a brief statement of what may be regarded as its essential teaching and compare this with Isa. 5:3-7; (c) study the details and determine how far they have a special application, e. g. (1) the vineyard, its parts and products; (2) the husbandmen, whether the people as a whole or their religious leaders; (3) the lord, the servants and the son; (4) the "others" (v. 9), whether the Gentiles or the followers of Jesus as a whole; (d) compare the parables in Mk. 4:1-34 in their purpose and form (cf. "Study" IX. iii. 2. 1)).
- 2) **The Political Situation.** (a) Note the existence of Cæsar's rule in Jerusalem (Mk. 12:14-17); (b) learn something of the way this rule was regarded (1) by the people in general, (2) by the Pharisees, (3) by the Herodians; (c) consider how Jesus was situated in relation to this rule, (1) what was expected of him as the Christ in national affairs, (2) the probable attitude of the Romans in view of this expectation; (d) from this point of view consider the critical importance of this question and its answer (vs. 15,17); (e) study the answer of Jesus (v. 17) and decide whether (1) it was an evasion, (2) it was a virtual surrender to Cæsar, (3) it offered a new solution of the problem; (f) if the latter, endeavor to state the principle which Jesus here laid down and observe the position of the Apostolic Church in relation to it (Rom. 13:1-7; 1 Pet. 2:13-17; Acts 4:19).

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) important teachings; 4) O. T. quotations; 5) literary data.
2. *Condense the material*, according to methods already employed, under the general topic of *Judgments of the King*, regarding 1) himself, 2) his people, 3) other rulers.

V. The Material Applied.

RELIGION AND POLITICS. 1. Having determined the teaching of Jesus upon the relations of politics and religion (Mk. 12:17) as to 1) their separation, and 2) the duty of the Christian to the State. 2. Apply these teachings to the following positions: 1) a Christian should have nothing to do with politics; 2) religious matters are a direct concern of the State; 3) the Church should interfere directly with questions of politics. 3. Show what bearing, if any, these teachings have upon the following subjects: *Religion in the common schools; Preaching the Gospel where civil law forbids; Political prohibition of the liquor traffic; Sabbath legislation.*

STUDY XXII.—CONTINUED CONTROVERSIES. MARK 12:18-44.

Résumé. 1. Jesus' reception in the Temple. 2. The purpose and results of the discussions into which he is drawn. 3. His teaching concerning civil government.

I. The Material Analyzed.

Read carefully Mk. 12:18-44 and be able to make a definite statement concerning each of the following points, e. g. :

- | | |
|---|---|
| 1. Discussion with the Sadducees (vs. 18-27); | 4. the feeling of the people (v. 37); |
| 2. a scribe's inquiry and its answer (vs. 28-34); | 5. Jesus' denunciation of the scribes (vs. 38-40); |
| 3. Jesus' appeal to David (vs. 35, 36); | 6. the widow's offering and its lesson (vs. 41-44); |

II. The Material Compared.

1. With Mk. 12:18-44, cf. Mt. 22:15-23:7; Lk. 20:21-21:4.
2. Note special features in each account, e. g. Mk. 12:28,31-34,37,41; Mt. 22:33,40,41-43; Lk. 20:39.
3. Study resemblances and differences in the three accounts; e. g. comparing Mk. 12:24,26 and Mt. 22:29,30 with Lk. 20:34-36; and Mk. 12:38-40; Lk. 20:45-47 with Mt. 23:1-7.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | | |
|-----------|--|---|
| 1) V. 18. | (a) <i>Resurrection</i> ; i. e. of the body, involving the immortality of the soul.
(b) <i>Asked</i> ; (1) motive of this question, whether serious discussion or to discredit Jesus by this absurd case? (2) What it implied as to Jesus' views of resurrection, cf. John 5:28,29. | nature of God and his covenant relations to the patriarchs, which involved their continued existence; (d) its bearing upon those not in the covenant. |
| 2) V. 19. | <i>Moses wrote</i> ; (a) cf. Deut. 25:5,6; (b) the custom was called "brother-in-law (levirate) marriage"; (c) reason for it? | 6) V. 28. <i>Asked</i> ; the motive for this question in view of Mt. 22:35, whether (a) to test his ability, or (b) to tempt him (1) to take sides for or against tradition, or (2) to convict him of blaspheming in his claim to be God's Son, in view of his answer (v. 29); cf. John 5:18; 10:33,38. |
| 3) V. 24. | <i>Err</i> ; (a) note the mildness of Jesus; (b) what the error was (1) as to the manner of resurrection, (2) in the consequent denial of any resurrection; (c) observe the twofold cause of the twofold error. | 7) V. 31. <i>The second</i> ; why add this?
8) V. 32. <i>Well said</i> ; the spirit of this reply?
9) V. 35. (a) <i>Answered</i> ; either (1) the reply in Mt. 22:42 or (2) the secret argument in Mk. 12:28.
(b) <i>How say</i> ; i. e. "in what sense;" (1) does Jesus deny the fact? Cf. Mk. 10:47; Mt. 21:9; or (2) does he correct the common view that a human and temporal Christ <i>only</i> was to be expected; and thus (3) answer the secret argument of v. 28? |
| 4) V. 25. | (a) Argument from Gods' power; (b) meeting the error as to manner of resurrection; (c) light on (1) angels, (2) relations of the heavenly state. | 10) V. 36. (a) <i>In the Holy Spirit</i> ; cf. Mk. 1:23 ("Study" IV. iii. 1. 3).
(b) <i>David said</i> ; note three views* as to these words, (1) Jesus emphasized David's authorship of |
| 5) V. 26. | (a) Argument from the Scriptures; (b) meeting the denial of resurrection; (c) estimate the meaning and force of the argument, whether (1) merely verbal and fallacious, or (2) an appeal to the underlying facts of the | |

* The article in THE O. T. STUDENT, Jan., 1889, by Prof. G. B. Stevens, on *The Bearing of N. T. Statements upon the Authorship of O. T. Books*, may be profitably consulted. Cf. the present (Feb.) number also.

- the Psalm and was correct; (2) he was mistaken in declaring that David wrote it; (3) he testified that it spoke of the Christ but accepted the view of his time as to its author without testifying to its correctness.
- 11) V. 37. (a) *Lord*; (1) a higher than a human and temporal Christ; (2) how does this bear upon Jesus' idea of himself? (3) Cf. Romans 1:3,4.
- 12) Vs. 38, 39. (a) Explain the customs here alluded to; (b) note the classes of sins denounced; (c) why were the scribes specially assailed?
- 13) V. 41. *Money*; not for the poor but offerings to the Lord.
- 14) V. 44. *All that she had*; how did Jesus know this? Cf. John 4:18.

2. GENERAL TOPICS.

- 1) **Jesus as a Reasoner.** (a) Recall the part taken by Jesus in the discussions of Mk. 11:27-12:37; (b) seek examples of the following characteristics in his answers: (1) candor; (2) simplicity; (3) boldness; (4) keenness; (5) gentleness; (6) severity; (c) inquire as to the evidence of (1) his use of verbal quibbling answers intended to puzzle; (2) arguments based on literal and formal grounds; (3) arguments on broad spiritual principles; (4) a marvelous insight into the O. T. Scriptures and into the human mind; (d) in a general way sum up the purpose and the results of these discussions as relates to (1) the hostile questioners; (2) Jesus and his disciples; (3) the people.
- 2) **The Sadducees.*** (a) Learn something of their origin; (b) the class of people that composed them; (c) their political and religious views; (d) the good element in their religious position; (e) their relation to (1) Pharisees; (2) Romans; (3) Jesus.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) important teachings; 4) Jesus and the O. T.; 5) Jesus as man and more than man; 6) places; 7) historical allusions.
2. *Condense the material* into the briefest possible statement and compare the results with the following:
- Sadducees inquiring of Jesus about a case which discredits the resurrection are told that God's word implies a resurrection and God's power will free the future life from earthly conditions. An inquiring scribe is told that supreme love of God and unselfish love of man are the great commandments. The scribe, heartily assenting, is declared to be near the Kingdom of God. Jesus asks, How can the Christ be David's son and the psalm call him David's Lord? He bids them beware of the scribes whose ambition, avarice and hypocrisy shall be condemned. Beholding a poor widow casting a gift into the treasury among others, he said, Because she cast in all she had, she gave the most of all.

V. The Material Applied.

1. **CONTROVERSY.** 1) Controversy upon religious subjects regarded as a means of demonstrating the truth; 2) the right spirit to be maintained; 3) the temptations incident to it; 4) the failure of controversy especially with unbelievers; 5) its weakness as lying in an appeal to the mind rather than to the heart; 6) what is more convincing than argument?
2. **BENEVOLENCE.** Vs. 41-44. Determine from this incident 1) the right spirit in giving to God of one's property; 2) the false and true measure of gifts—amount as compared with means; 3) what might be expected to result were the true measure accepted by Christians.

* Cf. Smith's Bible Dictionary, Art. Sadducees.

STUDY XXIII.—THE FUTURE. MARK 13:1-37.

Résumé. 1. The spirit and purpose of the questioners of Jesus. 2. The answers of Jesus as revealing his views, 1) of the future life; 2) of the essence of religion; 3) of the Christ. 3. His opinion of the scribes and the reason for it. 4. The issue of all these controversies.

I. The Material Analyzed.

Read carefully Mark 13:1-37, and be able to make a definite statement concerning each of the following points, e. g.:

- | | |
|--|--|
| 1. Conversation on leaving the temple (vs. 1,2); | 5. the decisive sign and its lesson (vs. 14-23); |
| 2. the disciples' inquiry (vs. 3,4); | 6. the events to follow (vs. 24-27); |
| 3. the prospect of social disturbances and their lesson (vs. 5-8); | 7. the certainty and the uncertainty involved (vs. 28-32); |
| 4. the prospect of personal trials and their lesson (vs. 9-13); | 8. the final warning (vs. 33-37). |

II. The Material Compared.

- In connection with Mk. 13:1-37 read with care Mt. 24:1-51; Lk. 21:5-36.
- Compare the three accounts more or less fully according to the time which can be given to this work, observing particularly, 1) new facts or statements, Mt. 24:3, 15, 20, 26-28, 30, 37-41; Lk. 21:20, 24-26, 28; 2) the different forms of the parable, Mk. 13:34-36; Mt. 24:43-51; Lk. 21:34-36.
- From this comparison draw some conclusions as to the origin and relations of these three reports of this speech.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | | | |
|-------------|---|------------|--|
| 1) V. 3. | <i>Mount of Olives</i> ; its location in reference to Jerusalem? | | fulfilment in that generation (cf. Col. 1:6,23; Rom. 1:8); or (2) is still to be fulfilled. |
| 2) V. 4. | (a) <i>These things</i> ; i. e. (1) the event of v. 2; (2) the events of Mt. 24:3b, regarded either as involved in (1), or as distinct from it.
(b) Note the two questions here concerning (1) the <i>time</i> of the event and (2) the <i>sign</i> of its nearness. | 9) V. 13. | (a) <i>Hated</i> ; why was this to be expected?
(b) <i>Saved</i> ; from what? (1) the material destruction (vs. 6-12)? or (2) spiritual disaster and final loss? Cf. v. 20. |
| 3) V. 6. | (a) <i>Shall come</i> ; i. e. "as you expect me to come." Cf. Mk. 8:38; Mt. 16:28.
(b) <i>In my name</i> ; i. e. "as the Christ." Note Jesus' idea of himself. | 10) V. 14. | (a) <i>Abomination of desolation</i> ; i. e. the abominable thing (or person) producing desolation. For the event referred to cf. Lk. 21:20; Mt. 24:15.
(b) <i>Him that readeth</i> ; (1) either this record, referred to by the writer, or (2) Daniel 9:27; 11:31, referred to by Jesus. |
| 4) Vs. 7,8. | Are these events to be regarded as literally to come to pass? | | |
| 5) V. 7. | <i>End</i> ; i. e. when "these things" shall come to pass; so v. 13. | 11) V. 15. | <i>Not go down</i> ; i. e. through the house, but by the outer stairway. |
| 6) V. 8. | <i>Beginning of travail</i> ; i. e. only the beginning of disturbances leading up to the "end." | 12) V. 19. | (a) <i>Those days</i> ; i. e. following the event of v. 14.
(b) <i>After</i> ; how long? Cf. Lk. 21:24b; Mt. 24:29. |
| 7) V. 9. | Cf. Acts 5:27,40; 2 Cor. 11:24; Acts 24:1; 25:23-27. | | |
| 8) V. 10. | (a) <i>First</i> ; i. e. "before the end."
(b) This prophecy either (1) may be regarded as having its ful- | 13) V. 24. | <i>Those days</i> ; how related to (1) v. 14 and (2) v. 19? |

- 14) Vs. 24,25. (a) Are these events literal? or (b) is the language symbolical? Cf. Joel 2:1,2,10; Isa. 13:6-10.
- 15) V. 26. *Son of Man*; cf. Dan. 7:13; Mt. 16:28.
- 16) V. 27. *Angels*; either (a) "messengers" (cf. Mal.3:1), apostles and preachers, or (b) angelic beings.
- 17) V. 29. *These things*; either the event of (1) vs. 5-22 or (2) vs. 14-22 only. So v. 30.
- 18) V. 30. *This generation*; whether (1) the present generation, cf. Mk. 9:1, or (2) the Jewish people?
- 19) V. 32. *Neither the Son*; whether (a) because he would not? or (b) because he could not?
- 20) V. 33. *Pray*; whether (a) for his coming? or (b) to be prepared for it?
- 21) Vs. 34-36. (a) Note the essential thought; (b) consider the significance of the details: (1) the lord; (2) the servants and the porter; (3) the house; (4) the night seasons (v. 35); (5) "sleeping."

2. GENERAL TOPICS.

The Interpretation of the Discourse. (a) Note the elements of difficulty in understanding its meaning, (1) words indefinite in respect to the time or event referred to, e. g. *these things* (vs. 4,8,29,30), *end* (vs. 7,13), *first* (v. 10), *those days* (vs. 19,24), *all things* (v. 23), *the time* (v. 33); (2) phrases ambiguous in meaning, e. g. *all nations* (v. 10), *angels* (v. 27), *this generation* (v. 30); (b) consider the two principal explanations of the discourse; (1) two events, widely separate in time, are predicted—the destruction of Jerusalem, with its sign (v. 14)—the coming of the Christ with two successive signs (vs. 6-8, 9-13); (2) one event is predicted—the coming of the Christ, which is identical with the destruction of Jerusalem, with three successive signs (vs. 5-8, 9-13,14); (c) according to the *first* view how interpret (1) v. 10; (2) *after*, v. 24 (cf. Mt. 24:29); (3) v. 30; (4) v. 32; (d) according to the *second* view how interpret (1) v. 10; (2) *angels*, v. 27; (3) v. 32 as over against v. 30? (e) taking all things into consideration what view is most acceptable?

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) places, 2) important events, 3) historical allusions, 4) important teachings, 5) Jesus as man and more than man, 6) literary data.
2. *Condense the material*, Mk. 13:1-37, into the briefest possible statement, e. g.:
 - vs. 1-4. Jesus declares that the temple, massive as it is, shall be totally destroyed. He is asked concerning the time and the sign of these events.
 - vs. 5-8. He replies, False Christs, social conflicts, physical disturbances, will come as the beginning of trouble.
 - vs. 9-13. You will suffer persecutions and hatred from all for my sake and you must preach everywhere first; he that endureth will reach the end.
 - vs. 14-23. But when the impious desolator comes, then flee at once, for only in God's mercy will any escape from the unparalleled trial. False Christs will appear; but I have warned you.
 - vs. 24-27. After this in the midst of disturbances in the heavens the Son of Man shall gloriously appear and gather his elect.
 - vs. 28-37. As the budding tree tells of summer nigh, these things tell of his coming, yea, even in this generation my sure word predicts their fulfillment. The time only the Father knows. Watch and pray as the porter watches for his absent master, uncertain of his coming.
 - vs. 1-37. When Jesus had said that the temple would be totally destroyed and his disciples inquired the time and the sign of those things, he replied: When a season of social and physical disturbance is past and though persecuted for my sake you have preached everywhere, when, finally, the impious desolator is come, flee from the awful trial that shall follow. After it, with portents in the heavens, the Son of Man shall appear. These things are coming in this generation. The Father alone knows the time. Watch and pray.

V. The Material Applied.

WATCHFULNESS. 1. A needful element in the Christian life in view of the coming of the Christ, which is 1) uncertain, 2) sudden. 2. The true spirit of watchfulness, 1) not anxiety, or 2) constant thought, but 3) readiness as manifested in (a) fidelity to present duty, (b) striving after perfection of character.

STUDY XXIV.—THE TRAITOR. MARK 14:1-11.

Résumé. 1. The circumstances of Jesus' departure from the temple. 2. An outline of the discourse on the Mount of Olives. 3. The interpretation of that discourse.

I. The Material Analyzed.

Read carefully Mark 14:1-11, and be able to make a definite statement concerning each of the following points, e. g.:

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| 1. The time (v. 1a); | 4. the protest (vs. 4,5); |
| 2. the counsel of his foes (vs. 1b,2); | 5. the reply of Jesus (vs. 6-9); |
| 3. the scene at Simon's house (v. 3); | 6. the traitor (vs. 10,11). |

II. The Material Compared.

- With Mk. 14:1-11. cf. Mt. 26:1-16; Lk. 22:1-6; and note points in Mt. 26:1-3,15; Lk. 22:2-6.
- Compare 1) Lk. 7:36-50, and from (a) internal resemblances, (b) differences, (c) relative position in the Gospel narratives, seek to determine whether these are two accounts of the same event; 2) John 12:1-8, and study in a similar way.
- If John 12:1-8 be regarded as narrating the same event as that of Mk. 14:1-11, 1) determine which gospel presents the true chronological order and 2) note the light it throws upon Mark; (a) the woman; (b) the guests; (c) the objector; (d) other points.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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|---|---|
| 1) V. 1. (a) <i>After two days</i> ; i. e. counting from the events of Mk. 13. Cf. Mt. 26:1. | (e) <i>Brake</i> ; (1) peculiar to Mark; (2) reason for breaking? |
| (b) <i>Not during the feast</i> ; how and why was this plan changed? | 4) V. 5. (a) May this be regarded as a large sum? |
| 2) V. 2. <i>For</i> ; note (a) the reason for the "subtlety" and the delay; (b) the feeling of the people toward Jesus. | (b) What may be inferred as to the social position of the "woman"? |
| 3) V. 3. (a) <i>In Bethany</i> ; either (1) immediately after Mk. 13:3; or (2) at the time of Mk. 11:1. Cf. John 12:1. | (c) <i>Murmured</i> ; lit. "wroth-with." Cf. Mk. 1:43. The spirit of this criticism; cf. John 12:6. |
| (b) <i>The leper</i> ; could he have been so at that time? Cf. Lev. 13:45,46. | 5) V. 7. Note the twofold argument drawn from (a) the person; (b) his circumstances. |
| (c) <i>Spikenard</i> ; (1) for meaning of margin R. V.; (2) note the use of ointments among ancient peoples. | 6) V. 9. <i>Whole world</i> ; what light upon the insight of Jesus? Cf. Mk. 13:10. |
| (d) <i>Poured</i> , etc.; the significance of such an act, (a) in general, (b) her purpose, (c) Jesus' interpretation. | 7) V. 10. <i>He that was one</i> , etc.; emphatic; cf. Lk. 22:3. |

2. GENERAL TOPICS.

Judas Iscariot. (a) Gather the facts in relation to Judas as given in the following passages: Mk. 8:19; John 13:29; 6:70,71; 12:5,6; Mk. 14:10,11; John 13:

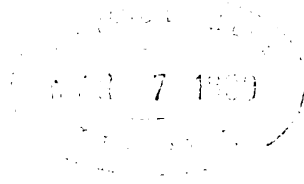
26,27; 18:2; Lk. 22:47,48; Mt. 27:3-5; Acts 1:16,17; (b) in view of Mk. 3:19 consider why Jesus chose him, whether (1) ignorantly, or (2) hopefully, or (3) designedly (John 13:18); (c) why he followed Jesus, whether (1) with selfish aims solely, (2) with pure devotion, (3) with mixed motives; (d) inquire into the cause of his deterioration as connected with (1) his being the only Judean disciple, (2) his work—encouraging selfishness, (3) Jesus' insight into his mind (John 6:70,71); (e) cause for his act of betrayal as found in (1) covetousness (John 12:6), (2) disappointment (Mk. 9:34-37), (3) spite and revenge (Lk. 22:47,48); (f) the explanation of his repentance (Mt. 27:3-5); (g) general summary of Judas' character, (1) its good points, (2) its fatal defects; (h) is Judas' character exceptional, (1) in its essential elements? or (2) in its special circumstances?

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons, 2) places, 3) habits and customs, 4) important events, 5) literary data, 6) Jesus as more than man.
2. *Condense the material* verse by verse according to methods already indicated under the general topic of *Beginning of the End*.

V. The Material Applied.

A CHRISTIAN PRINCIPLE OF LIFE. Mk.14:3-9. Observe how the following points are illustrated in this passage and consider their application to all right living: 1) the Christian principle of life—supreme devotion to Jesus Christ; 2) this determines one's course when duties seem to conflict (v. 5); 3) this develops unselfishness to its highest degree (v. 3); 4) this is fruitful not only in its local and immediate sphere (v. 8), but in permanent and wide-reaching benefits (v. 9).



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MUCH is being printed which professes to furnish a *key* to the Bible or *key-words* to its separate books. The figure is a forcible one, suggesting both the riches that are contained in these Scriptures and the possibility of difficulty in appropriating them. But can one possessor pass his key on to another? No; every one must fashion his own. What may be suggested as two *keys* of which all may avail themselves? These—*devout study and simple obedience.*

THE exalted character of the Bible is in no way more clearly shown than in a comparison with the finest products of other literatures. There have been many theories of the mode and process of creation, but none have ever approached the simple and sublime affirmations of the first chapter of Genesis. Many great thinkers have essayed to solve, in elaborate systems of philosophy or in epic and dramatic representations, the problem of human life with its inequalities and disappointments, but every one of them must yield to the profound wisdom of the Book of Job. And when the figure of the Man of Nazareth rises before us, who does not recall the glad confession of Augustine: "In Cicero and Plato and other such writers I find many things acutely said and many things that awaken fervor and desire, but in none of them do I find these words, 'Come unto me and I will give you rest.'" Gladly then should all such comparisons with other literatures be welcomed by lovers of the Bible, and those who pursue them be encouraged to continue. As the lesser hills of human thought standing by themselves seem lofty, so when brought under the shadow of the high mountains of God, while they will lose none of

their own grandeur, they will serve to make more impressive the majesty of those loftier peaks of divine revelation whose summits are lost in the heavens.

THE benefactors of any age are not those that criticise, but those that construct. A certain amount of destruction is inevitable in systems of thought as in material things. Both wear out and must make way for better things. This enters into the divine method of working. "He taketh away the first that he may establish the second." It is a favorite saying to-day and a true one, that "every age must have its own theology." Our spiritual needs must be met; our peculiar difficulties and temptations adequately provided for. The past may bring up its materials. It is our task to fashion them into new forms. The danger here is that what is negative and destructive will be emphasized and pushed, to the comparative neglect of that which is established and positive. In the passion for discarding what is old, that which is permanently valuable is thrown away. The student of the Bible should remember this. Let him never forget to aim at positive results. If he must tear away and cast down much of the theological architecture of the fathers, let him see to it that he builds up something which shall be a shelter and a citadel for his generation. In other words, in the study of the Bible, the chief aim, the ultimate purpose must be *constructive*.

PATIENCE is a virtue which has its place in Bible-study. Is it not often the case that students are in too much of a hurry to solve hard questions and unravel intricate difficulties connected with these Scriptures? Do they not often discard and deny because some contradiction or knotty point does not yield at almost the first investigation? Have we not seen young men who were already convinced that certain biblical problems were insoluble? It is well to bear in mind the element of patient reflection. Consider the growth of the Bible through the measured progress of centuries—how slowly it gathered itself together and became what it now is. What has been begotten in patience, in patience should be pondered and studied.

To denounce the "higher criticism" of the Bible is regarded by some as a mark of orthodoxy, and soundness in the faith. More often, however, it is a mark of ignorance or bigotry. What is this

higher criticism so much dreaded and feared? The higher criticism of the Bible is that science which investigates the Sacred Scriptures in reference to their historical and literary character. The lower criticism is concerned with the study of the text, the mechanical part of these ancient writings; the higher, with the human life that was the vehicle of divine revelation. "An ancient book is, so to speak, a fragment of ancient life; and to understand it aright we must treat it as a living thing, as a bit of the life of the author and his time, which we shall not fully understand without putting ourselves back into the age in which it was written." To do this is the work of higher criticism. It brings into relief, as far as possible, the living man who was the penman of God, but who wrote as no machine, nor even as a stenographer, taking mere dictation down, but with all his faculties alive and asserting their own individual force and power. The higher criticism discerns the personal peculiarities of the sacred writers, notes their special language and style, the material or class of facts, events, and thought, in which they present God's message to men. Without the results of the higher criticism, the Bible would be a dead mechanical book, containing the revelation of God in a colorless form. But with the results it becomes a book instinct with life. We see behind it and through it living men, we hear their peculiar form of utterance, we listen to the special doctrines in which they delighted, we observe how they were moulded and influenced by the times in which they dwelt. They were men, not angels, who spake moved by the Holy Ghost, and it is the province of the higher criticism to bring out this human side of the Bible. This has been the especial field of biblical study during the present century, and if in any way the Bible is more clearly understood in historic setting and literary form than formerly, the debt is due to the higher critics. They are a noble band of scholars, taken as a whole, and their work should not be derided or made the subject of sarcastic sneer on account of the wild vagaries of a few of their number.

THE SCHOOLS OF THE SONS OF THE PROPHETS.

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The prophetic order of the Old Testament is generally regarded as founded upon the authority of the utterances in Deut. 18:15,18. The order itself, however, did not exist until the time of Samuel. Between Moses and Samuel Israel passed through the middle ages of its history. Few characters appear who give shape to and mould political and religious life. No great character comes forth until Samuel is called. He is the last and the climax of the Judges, the end of the old order of things and the beginning of the new, the water-shed, the borderland between the theocracy and the monarchy. He, the reformer, the reorganizer of Israel, politically and religiously, the priest, prophet and judge, anoints the first two kings of Israel. Political and religious Israel is revolutioned in his day. By later Old Testament writers he is compared with Moses (Jer. 15:1, cf. Ps. 99:6). During his life we find the existence of collections or schools of sons of the prophets. These are attributed to Samuel as their founder. They form the beginnings of the prophetic order, whose continuous existence can be traced down through Old Testament times, and whose influence is felt in all subsequent Old Testament history and literature.

In the treatment of this subject the Old Testament will be used as the authority. Tradition and legend will not be considered. The endeavor shall be to examine and classify the information given concerning the sons of the prophets 1) as collected in bands or schools; 2) in particular localities; 3) under different teachers; 4) with specified instruction; 5) with an occupation; 6) as to their means of subsistence.

1. BANDS OR SCHOOLS. The earliest mention of these bands is found in 1 Sam. 10:2-5. When Samuel has anointed Saul king of Israel he sends him away with certain directions. Saul is to meet three men going up to Bethel to worship. "After that," says Samuel, "thou shalt come to the hill (marg. Gibeah) of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place;" Samuel without doubt knew all about this band of prophets, and their order of worship at particular times. In 1 Sam. 19:20 we find: "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them; the spirit of God came upon the messengers of Saul, and they also prophesied."

Here a company is mentioned, while in the preceding passage they are called a band, without any information as to their probable numbers. When Jezebel was determined on the destruction of the Lord's prophets we find (1 Kings 18:4): "Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water." At this point (Samaria) we have further evidence of a band or collection of prophets in 1 Kings 22:6: "Then the king of Israel gathered

the prophets together about four hundred men." Again when the farmer from Baal Shalishah brought his contribution to Elisha, the old prophet commands him to set it before the people (sons of prophets), the man replied (2 Kings 4:43): "What, should I set this before an hundred men?" When Elisha returned from the east of Jordan, after the ascension of Elijah, the sons of the prophets at Jericho, fearing lest Elijah might have been cast upon some mountain or in some valley, and desiring to search for him, said (2 Kings 2:16): "Behold now, there be with thy servants fifty strong men." These passages all show that the sons of the prophets were not only collected in bands or companies, but that these companies consisted of considerable numbers.

2. **THEIR HEADQUARTERS.** 1) *Ramah*. This was the birth-place and home of Samuel. After he made his yearly circuit as judge, "his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto Jehovah" (1 Sam. 7:17). When Saul was in pursuit of David (1 Sam. 19:18-24) "David fled, and escaped, and came to Samuel to Ramah. . . . and Saul sent messengers to take David, . . . they saw the company of prophets prophesying, and Samuel standing as head over them." In the narrative we find that three successive sets of messengers from Saul prophesy as soon as they come into contact with the sons of the prophets and also that Saul himself finally comes into the same state. At this place was without doubt the original school of the prophets as founded by Samuel.

2) *Bethel*. We have no definite information that a school existed in this place in Samuel's day. But the inference from the information given is that it was a centre of worship (1 Sam. 10:3) and ere long became a headquarters for the sons of the prophets. In the reign of Jeroboam an old prophet made his home at this place (1 Kings 13:11). While Elijah and Elisha were on their way to the place of translation of the former, "The sons of the prophets that were at Bethel came forth to Elisha, and said unto him, knowest thou that Jehovah will take away thy master from thy head, to-day? And he said, Yea, I know it; hold ye your peace," (2 Kings 2:3). After his return from the east of the Jordan, and after the healing of the bitter waters near Jericho, Elisha "went up from thence to Bethel" (2 Kings 2:23), undoubtedly with the express purpose of reporting to the sons of the prophets his sad experience in the loss of his master, Elijah.

3) *Gilgal*. Samuel's command to Saul (1 Sam. 10:8): "thou shalt go down before me to Gilgal," and the consequent prophesyings of Saul among the sons of the prophets in the neighborhood of Gibeah, are a reasonable evidence that at or near this point a school of the prophets was to be found in Samuel's day. At any rate, in Samuel's yearly circuit as judge (1 Sam. 7:16), Gilgal received his regular visits. Not again until Elijah's day do we have definite information on this point. "And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal" (2 Kings 2:1). The two prophets were probably giving instruction in the school at this place. On their way they stop at two other schools to leave a parting word (2 Kings 2:2,4,5). A number of years after this time there was a famine in the land "and Elisha came again to Gilgal" (2 Kings 4:38). At this time he heals the pottage, poisoned by the use of wild gourds. At this point we learn that there were at this time about one hundred of these sons of the prophets (2 Kings 4:43).

4) *Jericho*. The third stopping place of Elijah and Elisha on their last journey together was at Jericho. Here Elijah gives his last exhortation to the sons of the

prophets. After this was done (2 Kings 2:4-7) "they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off." After the departure of Elijah, Elisha returns to Jericho (vs. 15-18) and tarries three days with the sons of the prophets, whence he goes on up to Bethel. The prosperity of this school may be inferred from 2 Kings 6:1.2, in which it is evident that they had grown in numbers beyond the capacity of their building.

5) *Carmel*. The evidence for this place as a headquarters of the sons of the prophets is inferential rather than positive. In 1 Kings 2, we find that Elisha on his return from the Jordan and Jericho, "went up from thence unto Bethel" (v. 23), and "from thence to Mount Carmel" (v. 25). When the Shunammite woman was sorrowing over the death of her son (2 Kings 4:8-25) "she went and came unto the man of God (Elisha) to Mount Carmel" (v. 25). This must have been one of his regular engagements, because it was "neither new-moon nor sabbath" (v. 23), at which times he undoubtedly held special services at the religious centres other than the schools. Mount Carmel may have been chosen as a centre for the sons of the prophets in commemoration of the test between Elijah and the false prophets, and the consequent slaughter of the latter (1 Kings 18).

6) *Samaria*. And Elisha "went up from thence unto Bethel" (2 Kings 2:23), and "from thence unto Mount Carmel, and from thence he returned to Samaria" (v. 25). At Jericho and Bethel and probably at Mount Carmel, Elisha had already visited the schools of the prophets. Samaria was, at least a part of his life, his home (2 Kings 6:32). Samuel had his greatest school at his residence and home, Ramah. It is hardly credible that so forcible a character as Elisha should settle down in Samaria, and not collect about himself a body of sons of the prophets. In fact—we find (1 Kings 18:4) during the persecutions of Jezebel: "Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water." Again at this same place, when Jehoshaphat and Ahab were about to war with Ramoth-Gilead (1 Kings 22:1-6), "the king of Israel gathered the prophets together, about four hundred men" (v. 6). These passages reveal the fact that at Samaria there were large numbers of prophets. It is perfectly reasonable to suppose that these men were members of a school of the prophets which was under the direct control of Elisha whose residence was at this place.

The result of the examination of the above passages finds schools of the prophets at 1) Ramah, 2) Bethel, 3) Gilgal, 4) Jericho, and probably 5) Carmel and 6) Samaria.

That they dwelt apart and in their own buildings is certified by two or three passages. In 1 Sam. 19:18,19, we find that when David fled to Ramah "he and Samuel went and dwelt in Naioth" (i. e. dwellings, buildings, probably college buildings); "And it was told Saul, saying, Behold, David is at Naioth (the college buildings) in Ramah." "And he went thither to Naioth (the college buildings) in Ramah; and the spirit of God came upon him also, and he went on and prophesied, until he came to Naioth (the college buildings) in Ramah" (v. 28). In 2 Kings 6:1-2, "the sons of the prophets said unto Elisha, the place where we dwell before thee, is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there, where we may dwell." This school was probably at Jericho, as they went down into the Jordan valley for their timber (v. 4). In 2 Kings 4:38-41 we find an additional evidence of their common dwelling. They all ate from the same pottage. And in vs.

42,43 the gifts of the farmer are set before all. So that we can conclude that while a few may have married and had homes of their own (2 Kings 4:1) the sons of the prophets as a class occupied buildings together, and ate together as members of one household.

3. **THEIR TEACHERS.** The sons of the prophets had as their teachers, at least, three of the great men of their day. 1) *Samuel*. When the messengers of Saul went to Ramah to capture David (1 Sam. 19:20), "they saw the company of the prophets prophesying, and Samuel standing as head (superintendent) over them." He was the presiding officer of this school, whether of any other we know not. "He went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and he judged Israel in all those places" (1 Sam. 7:16). In Bethel and Gilgal there were in later times schools; but we have no evidence that Samuel founded them or that he did more in these places than to judge the people.

2) *Elijah*. Only in the last days of Elijah's life have we any evidence of his relations to these schools. The word of Jehovah seems to have found him at Gilgal, the seat of one of the schools, (2 Kings 2:1). On his way to the east of the Jordan he stops at the school at Bethel (vs. 2,3), and at Jericho (vs. 4-6). Jehovah had sent him to these places (vs. 2,6), evidently to deliver his last message of instruction to these sons of the prophets.

3) *Elisha*. Elisha was the God-appointed and anointed successor of Elijah (1 Kings 19:16,19); and he was recognized as such by the sons of the prophets, (2 Kings 2:15). Almost his entire life after the departure of Elijah was spent among the various schools of the prophets. If *this* had been his master's work, Elijah must have been the main supporter and guide of these schools in his day. Elisha's authoritative connection with them seems to have begun when his master had departed. He visits the schools at Jericho, Bethel, Carmel and Samaria (2 Kings 2). A little later we find him at Gilgal (2 Kings 4:38). Then he is found by the Shunammite at Carmel (2 Kings 4:25); and again at Jericho (2 Kings 6:1-7). He seems to have cared as well for their families, where any were in need (as in 2 Kings 4:1-7), as for themselves. While carrying almost the entire burden of the kingdom of Israel on his shoulders, he was vigilant and faithful in his care of these schools.

The teachers of the sons of the prophets were so far as the Bible reveals, 1) *Samuel*, 2) *Elijah* and 3) *Elisha*. The chief man was known in these schools under different titles. Samuel is called Father (1 Sam. 10:10); Elijah is designated Master (2 Kings 2:3,5,16), Father (v. 12); Elisha is called Master (2 Kings 6:5), Man of God (2 Kings 4:40). These all indicate superiority and power. Compare also on this point, 2 Kings 2:15; 4:38.

4. **THINGS TAUGHT.** The information on this point must be also largely inferential. We can suppose that the law was taught, and that the ceremonies connected with worship were fully explained.

1) *Prophesying*. It is difficult to understand the full force of this word. When Saul met the prophets coming down from the hill of God, they were prophesying (1 Sam. 10:5). Again when Saul met the band of prophets in Gilgal, "the spirit of God came mightily upon him, and he prophesied among them" (v. 10). When the three sets of Saul's messengers to capture David came to Ramah they all prophesied; Saul himself yielded to the same spirit (1 Sam. 19:18-24). This was probably a physically active and exhausting method of worship. We find that Saul was so worn out by it that he lay down exhausted one day and night

(v. 24). In the other cases above referred to, the simplest explanation is that the prophesying was a recital of verses or psalms in praise to God.

2) *Music*. That these prophesyings were accompanied with music is shown in 1 Sam. 10:5; the band of prophets came down from the high place "with a psaltery (suggesting the use of psalms), and a timbrel, and a pipe, and a harp before them." Some years after this time (1 Chron 25:1-7) we find that "David and the captains of the host separated for the service certain of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries and with cymbals." "And the number of them, with their brethren that were instructed in singing unto Jehovah, even all that were skillful was two hundred fourscore and eight" (v. 7). It is quite evident that, if in David's day the temple music was so elaborate, there must have been considerable musical instruction somewhere within the reach of these sons of the prophets. The almost necessary accompaniment of prophesying as well as of worship was music. Even Elisha attests this statement (2 Kings 3:15).

Without doubt these sons of the prophets composed sacred poetry and music and used them widely in their praises and worship. Perhaps also they were instructed in the religious and political matters of the times in which they lived. They learned of the wisdom of their master (2 Kings 4:38).

5. **THEIR OCCUPATION.** 1) *Study and Worship*. Their first duty was probably to make the most of their instruction. They were to be exercising in worship and praise; in bringing under their influence all whom they met (1 Sam. 10:10-13; 19:18-24). 2) *Run errands*. In 2 Kgs. 9:1-12 we find: "Elisha the prophet called one of the sons of the prophets, and said unto him, Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth-Gilead" (v. 1). Elisha gives him his orders, and his words for Jehu, whom he is to anoint king over Israel. "The young man, even the young man the prophet" (v. 4), performed with precision and promptness his master's command. 3) *Regular duties of a prophet*. When Ahab had allowed Ben-hadad to escape (1 Kgs. 20:29-34), "a certain man of the sons of the prophets" (v. 35) met him, and by an illustration (vs. 34 and 40) inveigled Ahab into pronouncing judgment upon himself. Ahab regarded him as one of the prophets, and "went to his house heavy and displeased." This work of one of the sons of the prophets corresponded in every respect to the work of any regular prophet. It can scarcely be imagined that *all* of the sons of the prophets received revelations; it is probable that they did not. On the other hand, there were those outside of these schools who received messages of God and delivered them (Amos 7:14).

6. **THEIR MEANS OF SUBSISTENCE.** If these young men were constantly engaged in religious services and duties, they had little time to look after the necessities of life. The information on this point leads to the conclusion that they were dependent on the charity of Israel. Some of the most definite information on this point is found in 2 Kgs. 4. Passing over the poverty of one of the wives of the sons of the prophets (vs. 1-7), and the house provided by the Shunammite woman for Elisha in his journeys (vs. 8-11), we find the sons of the prophets gathering their food in the fields—evidently uncultivated (v. 39). Soon "there came a man from Baal-Shalishah, and brought the man of God bread of the first fruits, twenty loaves of barley, and fresh ears of corn in the husk. And he (Elisha) said, Give unto the people that they may eat. And his servant said: What, should I set this before an hundred men?" (vs. 42 and 43). The severity

of the dearth about Gilgal may have induced this husbandman to aid Elisha and these sons of the prophets, but the aid is received as a matter of course, and justifies the supposition that this was not out of the usual order of events. A still clearer case is found where Gehazi (2 Kgs. 5:21-24) follows the chariot of Naaman, saying, "My master hath sent me, saying, Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment" (v. 22). The bare fact that such a request should be made, shows that it was in accordance with the custom of the times to aid and help support these sons of the prophets. They were evidently largely dependent upon the charity of Israel and the people of God.

In conclusion, we have found in this brief discussion that the sons of the prophets 1) were collected together in bands or schools; 2) in six different localities, viz., (a) Ramah, (b) Bethel, (c) Gilgal, (d) Jericho, (e) Carmel, (f) Samaria; 3) under the tuition of (a) Samuel, (b) Elijah and (c) Elisha; 4) with instruction in (a) prophesying-worship, (b) sacred music, (c) practical matters of their day; 5) with their time wholly occupied in (a) study and worship, (b) doing errands for their masters and God, (c) performing the regular duties of a prophet; 6) largely dependent for their support upon the charity of the people.

All of these facts and inferences throw a new halo about the prophet of the Old Testament.

THE BABYLONIAN IŠTAR-EPIC.

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Among the Assyrian kings, Aššurbanipal is conspicuous both as a ruthless warrior and as a man of letters and scientific aspirations. It is to him and to his famous library, which was destroyed in the downfall of Nineveh, through the Chaldeans, that we are indebted for the preservation of this poem as well as for a large part of the literature that has come down to us. He was the great patron of science and art. He not only employed scribes to record his own fortunes and achievements in war, but also, either out of a purely literary instinct or from a consciousness of the solidarity of the human family, felt impelled to preserve for his own and future times the intellectual products of the past. For this purpose he gathered about his court competent scholars to translate the heritage of literary works bequeathed to the Babylonian and Assyrian Semites, from a people whose ancestry, language and traditions were distinct from his own, viz., the early Akkadian inhabitants of Babylonia. Touching the lineage of this people archæology has not much information. Their language was highly agglutinative. Several of its syllabic characters bear a suggestive similarity, both in form and meaning, to the early Chinese characters, the difference being between horizontal and perpendicular lines. In the compounding of ideographs there is a further similarity. Their physiological features and habits of life, so far as we know them, would also favor comparison. The Akkadians are called in the texts šal-

mat kaḳḳadi, i. e., blackheaded. Their affinities in speech, etc., so far as we know them, from the monuments are, at least, Ural-altaic, and it may be that further discoveries and investigations such as have been begun by Prof. T. LaCouperie, of London, may reveal unsuspected kinships.

In religion they were polytheists, and this polytheism probably resulted from a primitive Shamanism, such as exists at present among the Ostiaks and other tribes of Siberia.

Theirs was an individualized pantheism; the lower world and the heavens were full of spirits good and bad. Demoniacal possession was a prominent article of their belief. These embodied themselves in man, in reptiles, in the winds, etc., and all were subject to their attack. Over these demons the priests had the power of exorcism by means of certain magical incantation-ceremonies. Gradually these spirits became deified, and those of the sky, earth and under-world attained to prominence—the others ranked as *dii minores*. Later, as with the Assyrians so with the Chaldeans, the gods were conceived of anthropomorphically, and with the exception of Nineb and Nergal represented in human form.

In our epic we have mention of several gods. Samaš is the sun-god, who, owing to the peculiarity of the warm southern climate, and the astronomical or astrological tendencies of the people, held a rank inferior to Sin, the moon-god, who was, according to their mythology, his father. Ea, who creates the messenger, Uddušu-nâmir, was the god of life and knowledge, the determiner of destiny, king of the abyss and rivers, plays a large role in the account of the deluge, informs the Babylonian Noah, Hassisadra-Xisuthros, of the conclusion of the gods and commands him to build a ship,—he also becomes the father of Bel, the tutelary divinity of Babylon. Allâtu, who bore the name of Irkalla also, was the goddess of the lower world and the spouse of Nergal, who in one of the hymns is styled “the majestic croucher” (the great lion) among the gods. Namtar, originally conceived of as a destroying plague, is personified; he was regarded as the son of Allâtu, and as her faithful servant to whom was entrusted the conduct of those condemned to punishment to the great prison-house. On the earth his mission was to inflict with disease, and thus acquire new subjects for his mistress in the lower world. His deadly mission was performed in the night, for so long as the sun-god had sway in the heavens this power of darkness was more or less circumscribed. In Ištâr and Tammuz we find the archetypes of western cults.

Tammuz was the sun-god of Eridu, the young and beautiful spouse of Ištâr, who was bereft of him through the antagonistic and slaying might of winter. He is the Adonis of Greek mythology, which represented him as the son of the priest of the Paphian Aphrodite, Cinyras, by his own daughter, Myrrha. His worship passed over to the Greeks through the Phœnicians, who commemorated his death at Byblos on the north of Beyrût, on the highway between Babylonia and the west. Here, as the blood-colored waters rolled down from the Lebanon range through the Nahr Ibrahim seaward, the inhabitants of Byblos (Gebal) gathered to celebrate the funeral festival of the god. Streets and temples were filled with wailing women who tore their hair, disfigured their faces and cut their breasts in token of their grief. With the eunuch priests of Astoreth their cry ascended to heaven. This festival was a part of Ezekiel’s vision recorded in chap. VIII. Ištâr, the Astoreth of the Phœnicians, the Aphrodite of the Cyprians, the Artemis of Ephesus, was of Akkadian origin, as shown both by the name and by the

confusion among the Semites in regard to her. She stands on an equality with the other deities of the pantheon, females among the Akkadians being accorded the preference. In later times she was worshiped both at Nineveh and at Arbela, but in the previously established centre, Aššur, no temple was erected to her honor. Among the earlier Assyrian kings she was rarely invoked and always as a subordinate; but in the time of Esarhaddon she was elevated to a position of supreme power. She is the mighty one who has founded his throne for numberless days and endless years, and to him, her faithful son, she promised power to overcome and vanquish all his enemies. Assurbanipal (Sardanapalus), his son and successor, who worshiped her in Arbela, and whose creation, together with that of Aššur, he acknowledged himself to be, invoked her aid as the "queen of war." When Teumman, the Elamitic king, who was said by the Assyrian scribe to be "like a devil," devised evil against his kingdom and hers, her aid was invoked and granted. "Fear not!" was the returning word, "for I have compassion upon thee for the lifting up of thy hands, for thine eyes which are full of tears." She manifests herself to the seer, in a night-vision, in human form and angry mien, armed with bow and broadsword for war. She speaks as a mother to the fearful king, and promises victory: "his face should not pale, his feet should not stumble, nor his strength wax feeble." It was particularly among the Assyrians, who were themselves a warlike people, that she was honored for her warlike tendencies; the same feature was emphasized in the Ephesian goddess. The Babylonians, on the other hand, dwelt upon her finer instincts, as did also the Phœnicians with the Cyprian goddess. It is this gentler side of her nature, the love side, which in course of time became degraded and debauched, that is seen in our epic. She mourns the loss of her youthful Tammuz, and descends into the lowest depths to search for the waters of life by which she may restore him from the power of death. Originally she must have been the deified spirit of the earth, who was wedded to the sun-god. He was killed by the might of winter and she was left to mourn in widowhood. The Phœnician and Grecian cults of Ashtoreth and Aphrodite (Venus) are, therefore, to be found in their germs in Akkadian mythology. Ištār did not remain simply the great life-producer, but in time became the goddess of love and reproduction. Fecundity and procreative power and sensual instinct were her gifts, hence her withdrawal, in the poem, from the upper world is attended by the completest disruption of social life, not through a perversion of natural instinct, but by its complete cessation.

This poem has, following Geo. Smith, been regarded by almost all Assyriologists, as an Episode of the Nimrod-Epos, and this view has hindered the proper understanding of the closing lines, as in other instances wrong translations have led to fanciful theories. Fox Talbot, who translated it in part twenty-five years ago, and who ten years later gave a translation of it to be found in Vol. I. of the "Records of the Past," was led by a groundless translation of Reverse, 17-18, to offer the conjecture that it was a kind of miracle-play actually performed in one of the temples, adding: "Juggling tricks which have been known in the East from immemorial (*vide* Pharaoh's magicians) were probably introduced for the amusement of the audience." As a mark of the advance in the study of Assyriology it may be interesting to quote the translation. It is: "The chiefest deceitful trick! Bring forth fishes of the waters out of an empty vessel." The lines were, indeed, difficult. The present understanding of the text is due not to any *single* Assyriologist, but to Assyriologists. Although the names of Tal-

bot, Schrader, Smith are most intimately connected with it, yet they left much to be desired, as was to be expected. In 1887, my fellow-student and friend, Dr. Jeremias, gave a new translation and commentary much in advance of anything else on the subject. In his introduction he denies that there is anything in the poem which would lead one to suppose that the descent of Ištar was in any way connected with a desire to avenge herself of the insult offered her by Nimrod and Eabani. Rather is it a rhapsody indirectly related to the stories of the love-adventures of Ištar, inasmuch as the mythological relation of Ištar to Tammuz forms the back-ground of the narrative. Moreover, in the Nimrod-Epic, Ištar appears as the daughter of the god Anu, while here she is the daughter of Sin. The closing lines throw light on the whole. They do not belong to the epic proper; nevertheless, they form the core of the whole, since they furnish the reason for the narration of the "Descent of Ištar." A man is mourning the death of his sister, and betakes himself to a magician to ascertain how he can redeem her from the prison-house of Hades. To prove to him that the gates of Hades were not impassable, he tells him the story of Ištar, and advises him to secure, by offerings and prayer, the help of Ištar, the conqueror of Hades, and Tammuz. After this he is to perform certain funeral-rites over the sarcophagus of the dead, and assisted by the companions of Ištar (the *uhâti*), begin the wail. In the fifth line from the last the departed spirit hears the brother's lament and beseeches him to perform these ceremonies on the days of Tammuz (cf. Ezek. 8:14) and there effect her deliverance from the lower-world.

It is interesting also to note the correspondences between this Hades of the Akkadians and that of the Old Testament. Doors and bars are covered with "dust," and the imprisoned spirits feed upon clay. It is a place of darkness, a prison whence there is no escape, a place where there is no hope or help, a veritable *bêth 'ôlâm* (*êkal kêtû*) hid in the lower depths. So the hope of Job "goes down to the bars of Šheôl, when once there is rest in the dust," and Hezekiah said: "In the noontide of my days, I shall go into the gates of Šheôl. In Ps. 88:4 sq., the suppliant mourns: "I am counted with them that go down into the pit; I am as a man that hath *no help* cast off among the dead." . . . "Thou hast laid me in the *lowest pit*, in *dark places*, in the depths." To these *lowest* depths of Šheôl, Isaiah and Ezekiel assign the king of Babylon and the Assyrian host. In Job 10:21,22 Job prays for a little comfort before he goes hence whence he "should not return," even "to the land of darkness and shadow of death;" a land of thick darkness, as darkness itself; a land of the shadow of death without any order, and where the light is as darkness. The concreteness with which everything is described contrasts, on the other hand, with the Hades of the Old Testament.

The porter at the gates and the waters will at once recall the Grecian mythology with its Charon, Acheron, Cocytus and Periphlegethon.

I may say in offering the following translation that, in reproducing in modern language the epics or lyrics of the past, it is not only justifiable but even necessary, if we wish them to appeal to us as they did to those for whom they were composed, to present them in some of the forms of our own poetical products. This is the finest epic of ancient Chaldea. Its poetry is seen even in the particulars of the construction. The chief peculiarity of Semitic poetry (the *parallel membrorum*) runs throughout. Brevity is used to make the scenic and the tragic more vivid and impressive. The imagination of the reader is forced into activity

—transitions are rapid even to abruptness. Asyndeton prevails everywhere. Moreover, there seems to have been an intentional effort at metrical composition as in the lines 20-24 which I shall give here in the Assyrian :

usêlâ mitûti âkilê baltûti
 êli baltûti imaidu mitûti
 kêpu pâšu êpušma ikabbi
 izzakara ana rabîti Ištar

Again, in the conduct of Ištar through the seven gates by the porter, there is a consistent repetition of the words of the first line in the second, and the third rhymes with both, where there is no necessity of repetition if the effect which it produces were not desired. The true character of the poem can be preserved by throwing it into metrical form and a literal rendering can be given by using liberty in changing the metre or introducing broken lines. It is with the desire of preserving more fully the poetic virtues of an epic, which at times reminds one of a Homer or Aeschylus, that I offer the following, with the view rather of intimating how it might be done than of doing it—*poeta nascitur, non fit.*

A BABYLONIAN EPIC.—IŠTAR'S DESCENT TO HADES.

On the land without regress, the land that thou knowest,
 Ištar, Sin's daughter, did fix her attention,
 The daughter of Sin did fix her attention,
 On the dwelling of darkness, the abode of Irkalla,
 On the dwelling whose inhabitant comes no more out,
 On the road whose advancing knows no returning,
 On the house whose inhabitant 's remov'd from the light,
 Where they 're nourished with dust and clay is their food,
 Where they see not the light, but in darkness are dwelling,
 And are clad like the birds with a covering of wings ;
 On door and on bars lies the dust thickly gathered.

Arrived at the door of the land without regress,
 To the porter in keeping, this order she giveth :
 Thou watcher of waters, throw open thy portal !
 Throw open thy portal, within will I enter !
 If the door be not opened that I may pass through it,
 The door will I shatter, its bolts break in pieces,
 Its sills will I burst, its leaves tear asunder,
 The dead will I raise up, will food and life give them,
 Even unto the living the dead will I raise up.

The porter then opened his mouth and made answer,
 To the great goddess Ištar, made answer the porter :
 " Withhold ! O my lady, do not break it away,
 I go to Allâtû, thy name to announce."

The porter announced to the queen, to Allâtu :
 "Thy sister, Ištar, is come over these waters
"

When Allâtu these tidings received she made answer :
 "What bringeth her heart to me, pray ? What trouble ?
 These waters I have
 Like the rush and the roar of the flood am I weeping,
 Am weeping o'er men who their wives have abandoned,
 O'er maidens who mourn the embrace of their lovers,
 Am weeping o'er infants destroyed e'er their day.
 Go ! porter, throw open thy door—open to her !
 And treat her according to olden-time law."

The porter departed, threw open his door ;
 "O enter, my lady, exult underworld !
 Palace of the land, that knows no returning,
 O let it rejoice in thy presence."

The first door he caused her to enter, disrobed her,
 Removed the great crown from her head.
 "Why tak'st thou the great crown from *my* head, O porter ?"
 "O enter, my lady, for so bids Allâtu."
 The next door he caused her to enter, disrobed her,
 And the rings were removed from her ears.
 "Why tak'st thou the rings from my ears, O porter ?"
 "O enter, my lady, for so bids Allâtu."
 The third door he caused her to enter, disrobed her,
 The necklace removed from her neck.
 "Why tak'st thou from my neck the necklace, O porter ?"
 "O enter, my lady, for so bids Allâtu."
 The fourth door he caused her to enter, disrobed her,
 Her jewels removed from her breast.
 "Why tak'st thou from my breast the jewels, O porter ?"
 "O enter, my lady, for so bids Allâtu."
 The fifth door he caused her to enter, disrobed her,
 The gemmed-girdle removed from her waist.
 "Why tak'st thou from my waist my gemmed-girdle, O porter ?"
 "O enter, my lady, for so bids Allâtu."
 The sixth door he caused her to enter, disrobed her,
 Took the rings from her hands and her feet.
 "Why from hands and from feet take the rings, pray, O porter ?"
 "O enter, my lady, for so bids Allâtu."
 The seventh door he caused her to enter, disrobed her,
 From her body her cincture removed.
 "Why take from my body my cincture, O porter ?"
 "O enter, my lady, for so bids Allâtu."

To the land without regress when Ištar descended,
 Allātu beheld her and raged in her presence ;
 Imprudently, boldly, did Ištar attack her.
 Then opened Allātu her mouth and commanded,
 To Namtar, her servant, the order was given :
 " Go, Namtar, and open my (case of enchantments)!
 Go bring (them hither).
 * } With disease of the eye and the hip and the foot,
 { With disease of the heart and the scalp, go smite Ištār !
 Afflict her whole person !"

After Ištar, the goddess, had (been thus afflicted)
 The bull no more covered the cow, nor ass gendered ;
 No more in the street lay the man with the maiden ;
 The man went asleep when he would,
 When she would, slept the maiden.

The god's-servant, Pap-sû-kal, tore his face in the presence
 Of Šamaš—while clothed in the garb of deep mourning—
 Šamaš went, sorely wept before Sin, his father,
 His tears ran down before the king, Ea,
 Saying : " Ištar's gone down to the land, and returns not.
 Since Ištar's descent to the land without regress
 The bull no more covers the cow, nor ass genders ;
 No more in the street lies the man with the maiden.
 The man falls asleep when he will,
 When she will, sleeps the maiden."

Then Ea created a male in his wisdom,
 The god's-servant, Uddušu-nâmir, created.
 " Go! Uddušu-nâmir, to the land without regress,
 The seven doors of the land without regress open !
 Let Allātu behold thee, and rejoice in thy presence !
 When her heart is at ease, and her spirit is joyful ;
 Then do thou adjure her in the name of the great gods :
 ' Thy head raise, to the fountain direct thy attention,
 O lady, confine not the fountain, I pray thee ;
 I desire to drink of the waters within it. "'

This hearing, Allātu her sides smote, her nails bit.
 " Of me thou hast asked an impossible favor.
 Hence! Uddušu-nâmir, in the dungeon I'll shut thee ;
 Thy food shall be the mud of the city,
 From the drains of the city shalt thou drink the water,
 The shadow of the wall shall be thy dwelling,
 Thy dwelling-place shall be its foundation.
 Confinement and dungeon, thy strength let them shatter."

* In the original there are five lines here.

Allātu then opened her mouth and commanded,
 To Namtar, her servant, the order was given :
 "Go! Namtar, break down the palace eternal!
 Go! shatter the pillars, foundation-stones scatter,
 Go! lead forth the spirits, on golden thrones set them,
 With the water of life sprinkle Istar, the goddess,
 Lead her forth from my presence—"

Then went Namtar and broke' down the palace eternal,
 And shattered the pillars, the foundation-stones scattered ;
 He led forth the spirits, on golden thrones sat them,
 With the water-of-life sprinkled Istar the goddess.
 Led her forth from her presence.
 Through the *first* door he led her, gave to her her cincture.
 Through the *second* door he led her, and gave her rings to her.
 Through the *third* door he led her, gave back her gemmed-girdle.
 Through the *fourth* door he led her, gave back her breast-jewels.
 Through the *fifth* door he led her, gave to her her necklace.
 Through the *sixth* door he led her, gave to her her ear-rings.
 Through the *seventh* door he led her, and the great crown gave to her.

Here ends the descent of Istar. The priest continues:—

"If her freedom she grant thee not, turn to *her*, facing,
 And for Tammuz, the bridegroom of the years of her youth,
 Pour out water e'en purest, with sweet balm [anoint him]
 And clothe him with garments, a flute [give unto him]
 The companions of Istar, let wail with loud [wailing],
 And the goddess, Belili, the precious case breaking, . . .
 With diamonds(?) (the place) shall be filled (to o'erflowing)."
 The complaint of her brother she then understanding,
 The great goddess Belili the precious case breaking . . .
 (The whole place) with diamonds(?) was filled to o'erflowing.
 "O let me not perish, nay, do not, my brother!
 On the feast-days of Tammuz play the crystal flute for me,
 At that time, O play me the flute.
 Let the mourners then play for me, both men and maidens,
 Let them play upon instruments, let them breathe incense."

OLD TESTAMENT WORD-STUDIES: 7. SACRIFICE AND WORSHIP.

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Every attempt to heal the alienation produced by a wrong or injury involves not only an expression of penitence, but an instinctive sense of the propriety of some gift or presentation which, offered by the offender to the offended party, becomes a visible pledge of the restoration of friendly relations. The offering is of the nature of an atonement between alienated parties, healing the breach. This conscious need of reparation becomes especially acute when a transgressor is constrained to approach an offended deity. The feeling that his life is forfeited prompts the effort to expiate his guilt by the substitution of some other life, animal or human, as a sacrifice in place of himself. This seems to be the idea lying at the root of sacrifice as it is encountered in all religions. Whatever its primary origin, it certainly was sanctioned in the Mosaic legislation, and its sanction was accompanied by specific ritualistic directions.

In considering a group of words so closely related to the results of the recent Old Testament criticism it may not be improper to note, in passing, certain facts lying on the surface of the concordance. The interpretation of these facts must of course be determined by each reader for himself.

Mīnhāh present, offering.

Mīnhāh, though denoting primarily a simple gift or present, seems almost at once to pass into a specific designation for a gift offered to a deity. This is a quite natural development of its meaning, since, even where it refers to a present from man to man, there is always an implied desire to propitiate the person to whom the gift is offered, as in the case of Jacob's mīnhāh to Esau, Gen. 32:13, 14, and in the mīnhāh brought down to Joseph by his brethren, Gen. 42:11. Certain "sons of Belial" who despised Saul, the newly anointed king of Israel, brought him no mīnhāh, 1 Sam. 10:27. The mīnhāh sent by a subjugated people to their conqueror is at times a special gift intended to gain his favor, Judg. 3:15. At other times it takes the form of regular tribute, as that brought by the Moabites and Syrians to David, 2 Sam. 8:2,8, and by the adjacent kingdoms to Solomon, 1 Kgs. 4:21. More frequently, however, it denotes an offering presented to Jehovah for the purpose of winning his favor. The earliest occurrence of the word in this sense is in Gen. 4:3,4,5, where it designates both the bloody offering brought by Abel, and the unbloody offering presented by Cain. Later on a distinction was made between them, and mīnhāh became the specific term for offerings that did not involve the shedding of blood; Eli's sons made themselves "fat with the chiefest of all the mīnhōth of Israel," Judg. 2:29; "Bring no more vain oblations (mīnhōth)," Isa. 1:18. Malachi designates by it all offerings, bloody and bloodless, brought by corrupt Israel to Jehovah's altar, 1:10,11,13; 2:

12,13. The leading use of the term is in connection with the ritual of the tabernacle and the temple. Its one hundred occurrences in Exodus, Leviticus, Numbers, present a sharply defined technical sense—the “meal offering,” composed of fine flour, oil and frankincense, Lev. 2:1. In a few instances the earlier prophets seem to give it a similar meaning, Joel 1:9,13; 2:4; Amos 5:22.

Next to its occurrences in the Priest Code of Exodus-Numbers, we find its most frequent employment in the so-called “holiness law” of Ezekiel, 42:13-46:20, the latter using it in precisely the same technical sense as the former. The writers of the period between the exodus and the exile use it indeed of an offering to Jehovah, but in connections that do not necessarily imply a reference to a ritualistic “meal offering,” except perhaps Joel and Amos, and it is barely possible that in these instances it may refer to unbloody offerings in general rather than to the specific “meal offering.” In the exilic books of Kings and the post-exilic writings of Nehemiah and the Chronicler the references are explicitly to the “meal offering.” We find, on the contrary, that in the so-called “prophetical” documents *mĭn ḥāh* has in general the sense of a simple propitiatory gift from one man to another, or of an unbloody offering to Jehovah, as throughout Genesis, Judges, Samuel, Isaiah and the earlier Psalms. Over against its one hundred occurrences in the Priest Code, the great prophetic law-book of Deuteronomy does not so much as mention it.

Qōrbān offering.

From *qārābh*, to bring near, to present, hence that which is brought near, a gift. It never signifies a gift from one person to another, but always a gift from man to God. As such it may denote an offering of meal, Lev. 2:1; of first fruits, 2:3; of animals for sacrifice, 1:2; 3:6; or any gifts, such as gold and silver utensils for the tabernacle, wagons, etc., Num. ch. 7. It would denote, therefore, anything devoted to Jehovah. The thing so dedicated could not be recalled, or put to common uses. Note in Mk. 7:11 the extension of the application of this word by a spirit of gross selfishness.

Aside from its seventy-eight occurrences in the Priest Code it is found only in Ezek. 20:23; 40:43. *Qōrbān* is used in the Priest Code in the same sense that *mĭn ḥāh* is used in the prophetical portions of the Old Testament, viz., to express the general idea of a gift or sacrifice to Jehovah.

Zēbhāh sacrifice.

Zēbhāh, almost invariably rendered “sacrifice” in the A. V. and *θυσία* in the LXX., is found in the entire range of Hebrew literature from the earliest to the latest, in the “prophetical” as well as in the “priestly” portions, and with the same fundamental meaning of bloody in distinction from bloodless offerings. This meaning comes from the verb *zābhāh*, to kill, slaughter, 1 Sam. 28:24; Deut. 12:15; 1 Kgs. 19:21; Ezek. 34:3. Very soon it passed from this simpler sense of killing an animal for food to that of killing for the purpose of offering a sacrifice to the deity. This is the prevailing sense of the verb, and from it we also have the derivation *mĭz bē(ā)h*, altar, that on which the *zēbhāh* is consumed. In Leviticus and Numbers *zēbhāh* is always conjoined with *sh'la-mīm* in the phrase “sacrifice of peace offerings” or “thank offerings.” Compared with the simple *zēbhāh* it seems to have been offered under more solemn and imposing circumstances. Elsewhere it is most frequently associated with the

burnt offering, Ezra 18:12; Deut. 12:6,11; Josh. 22:26,28, etc. From the earliest times it seems to have been a sacrificial feast or communion meal of which a portion was offered to Jehovah and the rest eaten by the invited guests, as when Jacob parted from Laban, Gen. 31:54, or by the assembled worshipers, as when the people at the high-place of Zuph refrained from eating until Samuel the man of God had arrived to bless the zěbhăḥ, 1 Sam. 9:11-14. Cf. 20:60; Lev. 7:15,16. That similar sacrificial feasts were customary among the aboriginal Canaanites is clear from the fact that the Israelites were strictly enjoined from participating in them, Exod. 34:15. In general it may be said that the zěbhăḥ, like the mĭnḥăh, was an expression of gratitude for Jehovah's favors, and a plea for their future continuance.

ʿōlāh burnt offering.

Like zěbhăḥ, this word is of frequent and almost universal occurrence in the books of the Old Testament. It is derived from the common verb ʿālāh, to go up, ascend, and contemplates the sacrifice as ascending from the altar to Jehovah in flame and smoke. The thought is the same as in Judg. 20:40, "The Benjaminites looked behind them and the whole city *went up* to heaven" in smoke. Hosea (10:8) seems to play on the word in saying, "the thorn and the thistle shall go up, yăʿlăh, on the altars" of Israel instead of the ascending ʿōlāh. The A. V. translates it "burnt offering" in all but two places,—1 Kgs. 10:5, where the margin of the R. V. gives "his burnt offering which he offered," instead "his ascent by which he went up," and Ezek. 40:26, "there were seven steps to go up to it." The general LXX. renderings, δλοκαύτωμα, or δλοκαύρωσις, seem to have been justified by the fact that the animal offered as an ʿōlāh was entirely consumed on the altar, whereas in the zěbhăḥ only the blood and fat were burned, while the flesh was reserved to be eaten by the priests or worshipers. ʿŌlāh, as already noted, is frequently joined with zěbhăḥ. When the former is singular and the latter plural, "burnt offering and sacrifices," Ezra 18:12; Josh. 22:26; 2 Chron. 7:1, the ʿōlāh may perhaps be regarded as one or more animals selected from the whole number of zʿbhăḥîm and especially dedicated to Jehovah as a burnt offering on his altar. Very slight difference of meaning is discernable at different periods, except that the pre-levitical usage seems to emphasize the idea of expiation, and the Mosaic that of self-dedication. In the law, however, the idea of expiation is transferred from the ʿōlāh to the ḥăṭṭā'th.

Ḥăṭṭā'th sin offering.

This word is rendered "sin offering" 115 times out of 284, and "sin" in almost every other instance. We have already noted (O. T. STUDENT, Dec., 1888, p. 145), that this is the common Hebrew term for sin, and that it means literally a missing of the mark, hence a failure to attain the divine standard for human conduct. This is the general conception underlying the word, but in the Levitical legislation this meaning has been transferred from the sin itself to the sacrifice presented in expiation of the sin. The ḥăṭṭā'th, or sin offering, is therefore, like the ʿōlāh, a subordinate variety of the zěbhăḥ with a more specific signification. That it is of later origin is generally admitted.

We would naturally expect to find this word characteristic of the Priest Code. We discover, accordingly, that it is used in the sense of "sin" only twenty-nine

times, but ninety-five times in the sense of "sin offering." In all the subsequent literature antedating the exile there are no references to the sin offering, unless they are found in 2 Kgs. 12:16(17) and Hos. 4:8. The former passage reads, "The guilt-money, *kēsēph 'āshām*, and the sin-money, *kēsēph ḥāṭṭā'th*, was not brought into the house of Jehovah; it pertained to the priests." The R. V. renders it, "The money for the guilt offering and the money for the sin offering," etc.; but this rendering is only conjectural and introduces a thought not found in the text. The reference in Hosea is still more doubtful, "They feed on the sins of my people," a figurative expression which has sometimes been interpreted to mean that the priests eat the sin offering, a thing that could not be rebuked since the Mosaic law distinctly commanded it, Lev. 10:17. Nor is *ḥāṭṭā'th* in Gen. 4:7 to be translated as some have suggested, "If thou doest not well, a sin offering lieth at the door," but "sin croucheth," like a wild beast "at the door." The LXX., familiar with a ritualistic worship, renders it, "If thou hast brought it [the offering] rightly, and hast not rightly divided it, hast thou not sinned?" The first mention of the sin offering after the Levitical legislation occurs in Ezek. 40:39-46:20, where it is referred to fourteen times, and appears in connection with the burnt offering, the meal offering, and the guilt offering. In the post-exilic literature it is distinctly mentioned, Ezra 8:35; Neh. 10:33(34); 2 Chron. 29:21,23, 24. Deuteronomy contains no hint of a sin offering.

'āshām guilt offering.

The general statements made about *ḥāṭṭā'th* hold good also of *'āshām*. Its primary reference to guilt is carried over to the guilt offering. The precise difference between the *ḥāṭṭā'th* and the *'āshām* is obscure and has never been satisfactorily cleared up. They have much in common, but seem to have differed chiefly in that the former was intended to bring about an atonement for guilt, while the latter seems to have been regarded in general as a kind of satisfaction over and above the full restitution made for an injury to another, or for a violation of the law of holiness. The specific instances in which the *'āshām* was prescribed were as follows: for ceremonial defilement, Lev. 5:1-6,15-17, including that of the Nazarite, Num. 6:11; for trespass against another's property, Lev. 2-6; Num. 5:6; or person, Lev. 19:20,21; for purification in case of recovery from leprosy, Lev. 14:12-25.

Like the *ḥāṭṭā'th*, the *'āshām* is nowhere referred to as a part of the Israelitish cultus except in Exodus-Numbers and Ezekiel. A kind of guilt offering is spoken of in 1 Sam. 6:3 seq., but this was offered by the Philistines at the suggestion of their priests and diviners, and consisted of five golden tumors and five golden mice, by which they hoped to allay the wrath of Jehovah, whose ark they had captured on the battle-field. This of course had nothing to do with the guilt offering of Jehovah's ritual.

Kīpper to make atonement.

The thought of atonement was expressed among the Hebrews by the word *kīppūrîm*, occurring only in Exod. 29:36; 30:10,16; Lev. 23:27,28; 25:9; Num. 5:8; 29:11, and always in the plural. It is from the verb *kāphār* which occurs with only three exceptions in the intensive forms of Piel and Pual. Its primary meaning is to bend, to wind around, hence *to cover*. In this sense and in the Kal form it is found only once, Gen. 4:14, "Thou shalt cover, *kāphārtā*, it within

and without with pitch, *bäckōphēr*." The earliest occurrence of the word in its metaphorical sense is in Gen. 32:20(21), where Jacob, on the point of meeting Esau, says, "I will appease him (lit. cover his face) with the present that goeth before me." To Jacob's awakened conscience it appeared that repentance and amendment were insufficient to expiate past guilt, and to bring about a genuine reconciliation. There must be an offering on the part of the offender to the offended. Esau's face must be covered so that he should not see any more the wrong committed against himself. Jacob's present serves then the double purpose of covering the face of the offended brother, and of covering or hiding the offence from his sight. Essentially the same use of the word occurs in Prov. 16:14, "The wrath of a king is as messengers of death; but a wise man will pacify it, *käpp'rēnnāh*," i. e., cover the wrath expressed in the king's face by some appropriate act of expiation or offering that will screen the offender from the wrath and lead to reconciliation. The peculiar use of the word in Isa. 28:18, "Your covenant with death shall be annulled, *küppār*," seems to point to a process of destroying the covenant by covering the writing with repeated strokes of the pen or pencil. In all its remaining occurrences the verb is closely connected with the thought of sin and penalty, either individual or national. There could be no approach to a holy God until the sinner had been covered by an atonement. It is not the face of God that is covered, according to the analogy of Gen. 32:20 (21), for *küppēr* never takes God as its *object*, but always the sinner or his sin, except in the few instances where it is used absolutely, Deut. 21:8; 32:43. Conversely, in all transactions between God and man *küppēr* never takes man as its *subject*, for the covering of sin is in every instance the gracious act of God himself, or the official act of his priestly representative. In the former case the act of covering is an exhibition of pure mercy, of direct forgiveness, Deut. 21:8; Ezek. 16:63; 2 Chron. 30:18; in the latter an act of atonement, or forgiveness in connection with sacrifices, and this is the meaning throughout the Levitical law.

Of the 103 occurrences of the verb seventy-eight are in the Pentateuch, and seventy-five of these in Exodus-Numbers, these latter having in every instance the sense of priestly atonement. In the pre-exilic literature of Samuel, Psalms, Proverbs, Isaiah, and Jeremiah, it occurs twelve times, and with one exception, invariably in the sense of forgiving or purging away sin as a free divine act. The exception, 2 Sam. 21:3, "And David said unto the Gibeonites, What shall I do for you? and wherewith shall I make atonement, that ye may bless the inheritance of the Lord?" is significant, there being no reference to priestly expiation, but to a restitution to be made to the Gibeonites for the evil done them by Saul and his bloody house. Ezekiel uses the word four times, 16:63; 43:26; 45:15,17, and, except the first instance, in a strictly ritualistic sense. This is its first occurrence in this sense after the legislation of Exodus-Numbers. Subsequent to Ezekiel it occurs five times, Neh. 10:33(34); Dan. 9:24; 1 Chron. 6:49(34); 2 Chron. 29:34; 30:18, and in every instance except the last it denotes atonement in the ritualistic sense.

From the same verb we have the word *käppōrēth*, mercy seat, found seventeen times, and outside of Exodus-Numbers only in 1 Chron. 28:11.

A number of other interesting words might be noticed in connection with this group, but the space already occupied precludes their consideration.

THE TARGUMS.

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ORIGIN OF TARGUMS.

Targum is the technical term for the Aramaic versions or paraphrases of the Old Testament. The etymology of the word is not settled. Formerly it was derived from *ragam* i. e. "to throw" (stones), and figuratively, "to transfer" or "translate," corresponding to *jacere* and *trajicere*. Pinches, however, discovered an Assyrian verbal root *ragamu*, to which he assigned the meaning "to speak," and from which the noun *rigmu*, "word" is derived, Fr. Delitzsch (*Heb. and Assy.* p. 50) accepts this as the true etymology of Targum, and translates *targumanu* as "the speaker," one who speaks for others by interpreting their words. Schrader (*KAT.*² 517) gives to the root *ragamu* the meaning of "crying aloud," "exulting." In the Old Testament the participle only is used, and that but a single time, namely in Ezra 4:7, and rendered "set forth" in the R. V. but "interpreted" in the A. V. As a quadriliteral verb *targem* is often found in post-biblical Hebrew, in Talmud and Targums in the sense of "translating," or "interpreting." The word has found its way into nearly all modern languages, e. g. in the English "dragoman."

In origin and history these versions differ materially from the Septuagint. They are in no sense or manner the outgrowth of a literary movement or ambition. They arose from the necessities and needs of the worship in the synagogues, and their production was from the beginning encouraged and fostered by the religious authorities. Just at how early a date the masses of uneducated Jews forgot the Hebrew and adopted the Aramaic, thus making the use of Aramaic translations and interpretations a necessary part of public worship, cannot be accurately determined. The data for deciding this question are as meagre as are those for its companion problem as to what language, Aramaic or Greek, our Lord was accustomed to use. Neh. 8:8 does not furnish a *terminus a quo*. The word there rendered "clearly," by the A. V., and "distinctly," or (in the margin) "with an interpretation," by the R. V. is, in the Talmud, explained by "Targum," (cf. Deutsch, Art. "Targums" in *Literary Remains*, p. 321). From this source Christian scholars formerly drew their date for the beginning of Targumic interpretation in the synagogue. It is known from good historical evidence that *written* Targums, and especially those yet in existence, can not antedate by more than a few years the Christian era. The earliest written Targum or translation mentioned is one on Job from the middle of the first Christian century. As Job is one of the Hagiographa and was not like the Law and the Prophets, used officially in the synagogue but generally only for private devotion, it is quite probable that written Targumim of the latter were in existence at an equally early date at least. The Talmud in its oldest portions describes the manner in which the Aramaic interpretations were given. A verse or paragraph was read in the original by the

render of the synagogue, which was followed by an interpretation in Aramaic, not read, but given from memory, by the targumist. This was in harmony with the general principles of early Palestinian Judaism, according to which only the original word of revelation was to be used in public worship, the interpretation in the language understood by the people to be distinguished as human by the fact that it was only orally given. Just why, when and how this oral tradition became written tradition is not known. The probabilities are that the written form was intended to fix and harmonize this tradition.

TARGUM OF ONKELOS.

The best and most important of the Targums is that of Onkelos. Concerning the personality of the author we have only such data as are given in later Jewish literature. These, which have been best discussed probably by Zunz, in his *Gottesdienstliche Vorträge der Juden*, agree in this, that he lived about the time of the destruction of the second temple. The Talmuds, at one place make him a pupil and friend of the older Gamaliel; at another, they place him in the first half of the second century. They agree in regarding him as not a native Jew but a proselyte. These statements, together with the character of his Targum, have been the occasion of a great deal of speculation with regard to his person and his connection with Aquilas, the translator of the extremely literal Greek version of this Old Testament prepared for the purpose of supplanting the old and more free Septuagint. The identity of the two has again and again been asserted, but this view is generally rejected by competent scholars, (cf. the article Targums in the IX. edition of the *Encyclopædia Britannica*).

But the character and kind of the two versions are much alike. The Targum of Onkelos is really a translation, and that, too, a good one. While some of the later Targums are really interpretations, with incidental translations, Onkelos is a translation with only incidental interpretation. As a rule it is very literal, even paraphrases being employed only at times. In poetical passages, such as Gen. 49, Num. 24, Deut. 32,33, haggadistic amplifications and embellishments are introduced. Further departures from the original consist chiefly in circumlocutions employed for the purpose of doing away with the anthropomorphisms and anthropopathies in the conception of the Deity, in accordance with the whole train and method of Jewish thought at that time, also in the Greek Alexandrian circles. Nöldeke, who is the best authority on the Aramaic languages, says of Onkelos, "the translation in the official or Babylonian Targum is throughout painfully literal, and even if this literal character does not make the frightful impression of Aquila's Greek, this results from the fact that the language of the Targum, on account of its close relation to the Hebrew, could adapt itself more easily to this idiom, and partly because we are so little acquainted with the real usages of the Aramaic language. Æsthetic and grammatical reasons never stand in the way of this literalness, but just as soon as such a rendition would cause offence or could lead to a misunderstanding from the point of religion, it is at once dropped and then the author does not shun wide circumlocutions." He says of the language that it is "a somewhat younger development of the Palestinian Aramaic already known to us in several of the books of the Old Testament" (cf. his *Die Alttestamentliche Literatur*).

The date of Onkelos' Targum is a disputed point. At an early age the version was regarded as a high authority by Jewish writers, having even its own

Massora. The Talmud quotes it as such (cf. Frankel, *Zu dem Targum des Propheten*). The older view had accordingly been that it must be assigned to the first Christian century, a position still defended by so good an authority as Weber, *Die Lehren des Talmuds, Einleitung*. Frankel, chiefly for linguistic reasons, assigns it to the third century, and Luzatto even to post-Talmudic times. A somewhat strange view is that of Bleek-Wellhausen, § 287. In accordance with the idea that the earlier Jewish paraphrasing was the freest in character, which under the influence of the legal school lore was gradually curtailed and hemmed in to conform more and more to the words of the original, the literal character of the Onkelos version is regarded as an argument rather for its late than for its early composition. The present Onkelos is regarded as the outcome of a long development, the result of learned work and research. The writer says, "the Jerusalem Targum is indeed in its present literary form younger than the Babylonian [i. e. Onkelos], but it stands in a closer connection with the old oral interpretation, while the latter grew out of the transforming reformation brought about by the learned men. The former is thus the wild outgrowths from the old roots; the latter is the shoot subjected to the direction of the hands of the gardener."

The text of the Targum has been frequently printed, e. g. in the Rabbinical Bibles of Bomberg and Buxtorf and in the London Polyglott. A critical edition of the text was issued in the first volume of A. Berliner's "Targum Onkelos," 1884. This is the best text and should be used in the study of the version. The literature and also the grammatical and lexical aids for the study of Onkelos and the other Targums are given with comparative fullness in the article on the subject in the *Encyclopædia Britannica*. To the list there given must be added as extremely valuable, particularly for the vowel system and the philological side in general, the *Chrestomathia Targumica* of Merx, 1888. Brown's Aramaic Method will serve as an introductory book. The neglect which the text had suffered from the hands of scholars had prevented the issuing of a comparatively reliable text until recently, and with this had made it impossible to utilize thoroughly and satisfactorily the grammatical data furnished by Onkelos and the other Targums. It was only within the last few years that a satisfactory grammar of Biblical Aramaic could be prepared. The Massoretic edition of the Books of Daniel and Ezra by Baer and Delitzsch, enabled Kautzsch to do this much-needed work. Hence for lexical, grammatical and text-critical purposes these Targums have been rendering but meagre services so far. That they can render more and better service is plain from the writings of Lagarde, and this is illustrated by the excellent use made of the Targum by Cornill in his tentative reconstruction of the Hebrew text of Ezekiel (pp. 110-136), and, with not quite as good success, by Ryssel in his treatise on the text of Micah.

THE TARGUM OF JONATHAN BEN UZZIEL.

Jonathan, the son of Uzziel, is mentioned in the Talmud as the author of a Targum on the *prophetæ priores et posteriores*, i. e. the historical and the prophetic books of the Old Testament. He is said to have been a pupil of Hillel, hence older than Onkelos and the Christian era. These data are discussed in Weber (p. 14). This Targum is not homogeneous in character as is that of Onkelos. Quite a difference can be observed in his treatment of the earlier prophetic books (Joshua, Samuel, Kings) and the later prophets (Isaiah and others). In the former he is more strictly a translator, paraphrasing only in poetic sections, such as the

Song of Deborah; in the prophets proper he is remarkably free with explanations, additions, etc., so that he often falls into the manner of later haggadistic and midrashic writers. For this reason it was supposed that the Targum was the work of two different writers; but since Gesenius this opinion has generally been abandoned. The language is, on the whole, the same as that of Onkelos. Concerning his age there is the same dispute as in regard to the date of Onkelos. A large number of scholars are willing to accept the traditional view of the synagogue and church as based upon the statements of Jewish literatures. Others, among them Jewish scholars like Frankel and Geiger, arguing from such internal evidence as language, etc., merely, claim it for the third or the fourth century, and maintain, as they do for Onkelos, that it is the result of the editorial work of the learned Jewish schools at Babylon, which are known not to have been established until the third century. This, however, is not understood as excluding the use of older documents in such editorial composition. Indeed, this is maintained as a fact. e. g. by Schürer, in his *Lehrbuch* (p. 479), who draws attention to the fact that Chaldee versions are mentioned in the Mishna and claims that some New Testament passages, e. g. Eph. 4:8, show the influence of the Targumic method of interpretation in that era. Observe some interesting details in *Bleek-Wellhausen* (§ 287). A critical edition of the consonant text, based upon the excellent *Codex Reuchlinianus*, was published by Lagarde in 1872.

JERUSALEM TARGUM ON THE PENTATEUCH.

Altogether different in character and in every particular much inferior in value to the new classical Targums already mentioned is a second Targum covering the whole of the Pentateuch, which is sometimes claimed to have been prepared by Jonathan ben Uzziel (Pseudo-Jonathan) but is now generally designated by the better term of Jerusalem Targum. All critics acknowledge it is a Palestinian product, its language, too, being that of the Jerusalem Talmud. It is further agreed, that it cannot possibly be younger than the close of the seventh century. In Num. 24:19 it mentions the sinful city of Constantinople and in v. 24 the land of Lombardy; in Gen. 21:21 it mentions the two wives of Mohammed Chadidja and Fatima. Compare especially the solid article of Volck, in *Herzog. Real Encycl.*, 2d. Ed. Vol. XV. The version can scarcely be called a translation; the text is for the writer only a pretext for introducing all possible midrashic notions. In Deutsch's article already mentioned (to be found also in Smith's *Dictionary of the Bible*) the English reader can find specimen verses in translation not only from this, but also from the older Targums. Pseudo-Jonathan is full of myths and fables, ideas and representations common to late Jewish literature. The language is full of foreign words and barbarisms. But that it contains also portions of older Targums is evident from the contents (cf. especially Nöldeke, l. c.)

FRAGMENTS OF A PENTATEUCH TARGUM.

There is also preserved a Targum, improperly called the Jerusalem Targum, which contains, after the manner of Pseudo-Jonathan, translations and interpretations of a number of verses from the Pentateuch. It is now generally designated as Jerusalem Targum II. Concerning the relations of the two Jerusalem Targums to each other, which is acknowledged on all hands to be very close, there has been considerable discussion and about the same amount of disagreement. These fragments are Palestinian in character and language and are, perhaps, the

remnants of a larger Targum. This, again, is disputed by some. Volck regards it as a "haggadistic supplement to Onkelos," it being clear that Onkelos is used by the author (cf. Schürer and Volck, l. c.).

TARGUMIN ON THE HAGIOGRAPHIA.

All of these are of a late date and their authors are unknown. The Targum on Ps. 108 speaks of Constantinople. We have a Targum on the Psalms, Job and Proverbs. That on Proverbs is comparatively literal. That on Psalms shows dependence on the Peshitto and is slightly haggadistic; that on Job is very much so. The Targums on the five Megilloth (Ruth, Esther, Lamentations, Ecclesiastes and Song of Songs) constitute a class of their own, and were composed after the Talmud. Of the Book of Esther there are several Targums. All these on the Megilloth are expositions more than translations. A Targum on the two Books of Chronicles was published in 1715 by Beck. It is a comparatively late production. The most complete bibliography of the whole Targum literature is in the article of the *Encyclopedia Britannica* by Dr. S. M. Schiller-Szesnesey.

TIELE ON BABYLONIAN-ASSYRIAN CULTURE. III.

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RELIGION.—THE CULTUS AND THE RELATIONS TO THE DEITY.

Since religion occupied such a prominent position in the life of the Assyrians and Babylonians, ruling every thought and act, it is no wonder that Assyrian kings were so solicitous for the public worship of the gods, and that they, no less than the devotees themselves, supported the mighty and learned priesthoods. Inscriptions of Assyrian kings almost always close with accounts of the construction or restoration of some temple. Babylonian treat almost exclusively of such matters, and one of the proudest titles is Finisher or Restorer (Zaninu) of the two chief temples of Babel and Borsippa. Each place possessed at least one temple for its tutelar divinity. Nebuchadnezzar II. names, among the temples which he restored in Babel and Borsippa, ten in the former city and six in the latter, beside the chief sanctuaries. Sargon II., when he built his new city, Dûr-Šarukîn, a place of small extent, erected sanctuaries for Êa, Sin, Ningal, Rammân, Šamaš and Adar. No town was secure which did not well provide for its gods; no king could count on divine protection who did not devote a share of his spoils to the temples; and while many were content simply to restore damage, to beautify or enlarge, those more strict took the greatest pains to uncover the lowest foundation stone and repair every breach.

Among the oldest and most famous temples were those of the Sun in Sippar, Nergal at Kuta, Bêl at Nippur, but especially Sin at Ur. In Assyria the temples of Istar at Nineveh and at Arbail deserve special notice. At the latter there seems to have been a prophetic school. Great uncertainty prevails as to the inner construction of these temples. We can only speak with certainty regarding the

chief temples at Babel and Borsippa. The first, called Ê-sagila, dedicated primarily to Maruduk, was a sort of Acropolis, which comprised several sanctuaries, and perhaps formed part of the royal palace. Within was the shrine of Maruduk, containing his golden chair, and the sacred boat, which was carried in processions; a shrine for his father Êa, for his spouse Zarpanitu, and for his son Nabû, the latter being called, like the entire temple at Borsippa, Ê-zida. Either in Nabû's shrine or Êa's was the Holy of Holies, Parakku, the sacred seat of the gods who determine destiny, where in the first feast of the year the great god of heaven and earth (Êa or Nabû) came down amid the reverently standing gods to decide the destiny of prince and kingdom. In the midst of the temple space rose the terrace-tower, Zikûrat, called the "house of the foundation stone of heaven and earth," or at Borsippa the "house of the seven luminaries or spheres of heaven and earth." Ê-sagila was connected, by Nabopolassar, by a new street with the great thoroughfare Ai-bur-šabu, which crossed the city from one end to the other and opened into the street of Nânâ, the latter probably leading to Borsippa, where was a temple originally dedicated to Maruduk, later to his son Nabû. This temple was in constant communication with the one at Babel, and during the great feast, Zaḫmuku, Nabû was conducted in his ship to visit his father at E-sagila. In E-zida, at Borsippa, were various shrines of Nabû, one of which was called "the great house of life." Here dwelt his spouse Nânâ, and above all rose the Zikûrat, originally forty-two cubits high and raised still higher by Nebuchadnezzar. These were the most celebrated temples in the whole land, and Assyrian kings considered it an added honor to call themselves completers of Ê-sagila, even after subduing an obstinate rebellion in Babylonia. Moreover they did not neglect other Babylonian temples, bestowing no less attention on them than on the sanctuaries of their own land.

The temples were built and adorned in a style of utmost magnificence. The statues of the gods were often overlaid with silver and gold. But we seldom read of new images; age was here synonymous with holiness. These statues, for the most part, had the human form; but often, as with the Egyptians, we find mixed human and animal figures. Bulls and lions with human heads, and eagle heads with human bodies, were common. The highest deities, however, are human in form, and frequently are accompanied by their sacred animals. A symbol of the highest divinity, perhaps borrowed from Egypt, was the winged sun-disk. In this was often placed a figure human above, feathered below, holding a ring or shooting an arrow. Two pairs of wings, and from one to four pairs of horns, as symbols of power, are common in the reliefs. The water-vessel and the pine-cone which they carry are symbols of life and fertility.

No greater misfortune could happen to a city than to lose its images after they had been consecrated and become the incarnation of deity. The bloodiest war would be undertaken to recover them.

Erection, restoration and endowment of temples were acts which secured for one life and health and the favor of the gods. The phrases *in remedium, pro salute animæ*, so common in mediæval religious foundations, find numerous parallels in the oldest Babylonian inscriptions. We often see such dedications as "for my life," "for my life and my fathers" and "the life of my son."

The kings, who bore as well the title *iššaku*, had the right to exercise the priestly function, and like their Egyptian brothers certainly belonged to the learned class. Comparison of cuneiform texts with Greek writers, like Diodorus Siculus, warrants us in distinguishing temple priests, atoning priests, and prophets, though the Assyrian names of these three classes cannot yet with certainty be determined.

We can, however, be certain that the *iššaku*, the highest priestly title, was a temple priest. So were probably the *šangu* and the *Kalû*, the latter a Babylonian title, signifying "the exalted." Of special interest is the term *Maggi*, Magi, whose superior, the *Rabmag*, accompanied Nebuchadnezzar to Jerusalem. Although this title signifies simply "Splendid," we know from many sources that the word had in Babylonia the meaning which we attach to the word Magi.

Beside these functionaries were the "Scribes" whom Sargon II. commissioned along with his plenipotentiaries to teach the fear of God and of the king to the mixed population of his new city. "Recorders" (*dupsarrî*), and perhaps also prophets (*Nabé*), are mentioned. How their functions were apportioned and what was their hierarchal rank we cannot decide. We can only be certain of the duties of the Recorders and the true priests.

The chief duty of the priests was to sacrifice and to pray. Sacrifices consisted of free-will offerings of clean beasts and fruits, of libations of oil and wine, of burnt offerings, which doubtless included incense. Human sacrifice and the sacrifice of chastity were probably not out of vogue, though not mentioned in cuneiform literature.

We are yet in the dark as to the high feasts and processions and also as to that great Mystery, "the grasping the hands of Bêl" of Babel or Deri, in which kings alone participated, and which they considered of the highest importance. We are better instructed in the performance of the ritual acts for private persons. The belief in spirits, powerful wielders of magic, to whose craft and tricks mankind is daily exposed, is plainly evident, the belief was just as profound that through certain incantations and by the help of the higher gods, these evil spirits might be rendered harmless.

But all magic was not looked upon as lawful. Sorcery practiced to gain power for evil or to overthrow enemies, was forbidden. But magic practiced to gain the favor of the gods for healing, long life or eternal blessedness, was encouraged. The multitude of incantatory formulas which are preserved show how highly esteemed the art was.

The fame of the Babylonian priests, under the name of Chaldeans, spread far to the westward. The formulas consist of a prayer often quite beautiful, a litany, and they were employed against the demons of disease, fever, death, insanity and delirium. Eclipses of the moon and the dedication of the royal sceptre called them into play. Ceremonies probably extending over seven days, were required to free one from the effects of a curse (*arrat*). All the gods were summoned, but chiefly the spirits of heaven and earth, the savior, *Maruduk*, and the beneficent *Êa*, as the incantations of their city Eridu were the most famous.

The form of worship compared with that of Egypt or India was extremely simple, designated merely as a lifting or folding of the hands, but religion gave dignity and consecration to the whole life. Holy pictures adorned palace walls, and holy symbols were carried into battle; important contracts and royal charters were headed with such symbols. In common with many ancient nations, the

Assyrians compounded their proper names with those of deities. But it is noteworthy that so many names are in the form of a wish or prayer. Each day was sacred to some god, and daily sacrifices were offered by the king. The seventh, fourteenth, twenty-first and twenty-eighth of each month, and the nineteenth as well, were rest days, *šabattu*, on which one was in danger from the evil eye, and from morn till night neither king nor priest might eat his usual food, go about his usual business or wear his festal robes. Every tenth day seems to have been a day of jubilation, on which no psalm of penitence might be sung. The great days were certainly the feasts of the chief gods, the holiest of these being the *Zakmuku* feast at Babel, occurring about the time of the Jewish Passover.

That religion ruled the whole life is plain also from the firm belief in a divine providence which planned for the requital of good and evil, which called kings even from the mother's womb to rule the nations, and which in the midst of insurrections and foreign wars gave victory to the royal arms and moved to submission the hearts of neighboring princes.

Like all ancient nations, the Babylonians believed it possible to know the future, and the decisions of the gods. But they had reached the point where they no longer looked for direct manifestations of deity. Theophanies belonged to the mythical histories. The highest gods communicated with man through their sons alone, and they only by oracles and dreams, but especially by the aspect of the heavens. Famous oracles existed in the leading cities. Dreams, though occasionally coming to any pious believer, were the special prerogative of seers, the Magi being the authorized interpreters and communicating to the suppliant the purport of the divine utterance. Thus the gods spoke through the mouth of their servants to Sennacherib when he asked concerning the result of a campaign,—"Go, march forth; we will march by thy side; we will help thee in the expedition." Thus *Ištar* encouraged *Ašurbanipal* when he planned an expedition against *Aḫšère* of *Man*,—"I am the destroyer of *Aḫšère* of *Man*." We are told also of written words beheld in a dream upon the altar of *Sin*; of a vision of *Ištar* in full panoply and celestial splendor promising to appear to her votary, the king. The belief in such manifestations was only a limitation of the old faith, not a modern rationalism; the people of antiquity considered them just as real as direct theophanies.

Astrology was diligently studied, and while not the source of mythology, the chief gods were yet associated with stars and constellations, and the various peculiar changes of the heavenly bodies were regarded as warnings sent by the gods which men must heed. Sometimes the portent was interpreted by a species of analogy, if the star of the king of the gods was bright, the earthly king was to be fortunate and powerful. Eclipses were objects of the most diligent study. All this may seem artificial and superstitious, yet it was based upon a firm belief in an immutable order of the world and an uninterrupted series of divine manifestations.

The warm piety of the Semite, the deep religious sense, was not absent from the Babylonians and Assyrians. In purity and exaltation of conception they were but little removed from the Israelitish prophets. In their prayers and hymns they embodied thoughts which charm and attract. This is shown in the inscriptions of Babylonian kings, notably those of *Nebuchadnezzar II.*, as well as in their penitential psalms and lamentations. It is true sin is not always sharply distinguished from its penalty, but it is deeply felt and represented to be a wan-

dering from the right way, impurity, hostility to God, who is entreated to take it away and graciously avert his righteous anger. In spite of their polytheism, the tone and spirit of many passages remind us strongly of the Hebrew Psalms, the god who is addressed being exalted to the very highest heaven. Invariably, however, the intercession of some other god is implored, a mediator was deemed necessary. There is one psalm in which no particular deity is named. The poet, as usual, makes the penitent speak of his god or his goddess, but this probably means nothing more than guardian angel; further, confession of a "known or unknown sin" is made to a "known or unknown god." Though this is not monotheism, it approaches it closely. The god or goddess invoked as the petitioner's own, is none other than his better Self. If he sins, his god or goddess forsakes him, and his first intercession is for the god's return, his first effort for his propitiation.

All this proves that religion in Babylonia reached early a comparatively high development. However much of the external and formal, of the superstitious and magical may have clung to the worship, there was no lack of deep religious feeling and moral earnestness, which expressed itself most powerfully in the penitential psalms.

OLD TESTAMENT NOTES AND NOTICES.

Quite a number of changes have taken place within the last few weeks in the Old Testament professorships of the German universities. At Rostock, in the place of the late Dr. Bachmann, we now find Dr. E. König, late docent at Leipzig, and with this change the last of the anti-analytical men has been succeeded by one who believes in pentateuchal analysis. Professor König is one of the leading opponents of the Wellhausen reconstruction scheme and is a prolific writer. The University of Halle has lost both its Old Testament men, Schlottmann and Riehm. In the place of the former, who was also President of the German Bible Revision Committee, Professor Kautzsch, of Tübingen, has been called. Professor Riehm's place is not to be filled for the present. Professor Kautzsch has secured his enviable reputation for accurate scholarship rather through the quality than the quantity of his literary work. There are few among the men in his department who have written less than he; but his revision of Gesenius' grammar, his Aramaic grammar, and other work is of superior excellence. Professor Cornill, who only two years ago was called as extra ordinarius to Königsberg, has been made an ordinarius. Bertheau, of the philosophical faculty in Göttingen, who died several months ago, has been succeeded by Smend, of Basel. It was the intention of the authorities to call Wellhausen, of Marburg, but he was entirely unacceptable to the Hanoverian churchmen. In this way Smend leaves the theological faculty and enters the philosophical, just as Wellhausen did a few years ago.

The announcement comes from Canada that Mr. Hirschfelder, the lecturer in Hebrew and other oriental languages in the University College, Toronto, retires from active duty. Rev. Dr. McCurdy, already a lecturer in this department in the same college, is to be advanced to the position of professor of oriental languages in Toronto University.

→BOOK NOTICES←

WELLHAUSEN'S HISTORY OF ISRAEL.*

This work has already been noticed in these columns. Attention is called to it again by reason of the fact that Messrs. Macmillan and Company now offer it for sale in this country. The original work has already become standard and this translation, authorized by Wellhausen, is reliable and will doubtless be read by many who are seeking for light upon the problems of Old Testament criticism. It is a book for scholars and thinkers, for such as are well established in the faith. Its learning and acuteness are undoubted; its spirit will not be regarded as commendable.

A CONCORDANCE OF THE SEPTUAGINT.†

A much needed help for students of the Septuagint is afforded in this volume. It is a large octavo of 284 pages, 9½ × 6½ inches, clearly printed and at a moderate price. It is unfortunate that Tischendorf's edition was the best available text of the Septuagint at the time this work was prepared. Swete's edition, when completed, will doubtless supersede all others. This fact will detract somewhat from the value of this concordance; yet it will always be more or less serviceable. Students of the Old Testament in general are coming to realize more clearly the importance of the comparison and indeed of the separate study of the Septuagint version along with the Hebrew original. Let us hope that this concordance will assist in bringing about a consummation so desirable.

A HANDY EDITION OF THE BIBLE.‡

This is a very convenient edition of the two Testaments in the original, details concerning which are given below. It is stated that this volume is the fruit of a suggestion made by one of the professors of Hartford Theological Seminary and the direct outcome of the interest inspired by him in independent biblical research. The idea is commendable and its realization in this neat and handy book is all that could be desired. The type is clear, the paper thin but opaque, the book not too bulky, its general make-up excellent. For class-room use, for frequent reference, for permanent companionship and study, those who procure it will highly prize this tasteful edition.

* PROLEGOMENA TO THE HISTORY OF ISRAEL: WITH A REPRINT OF THE ARTICLE "ISRAEL" FROM THE ENCYCLOPEDIA BRITANNICA. By Julius Wellhausen. Translated under the author's supervision by J. S. Black and A. Menzies: with preface by Prof. W. R. Smith, Edinburgh: A. & C. Black. New York: Macmillan & Co.

† A HANDY CONCORDANCE OF THE SEPTUAGINT, giving various readings from Codices Vat., Alex., Sin., and Ephr.; with an appendix. London: S. Bagster & Sons. New York: John Wiley & Sons.

‡ THE HOLY BIBLE COMPLETE IN THE HEBREW AND GREEK. The Hebrew Bible of Letteris and the Greek New Testament of Westcott and Hort. In one volume 6×4 inches. Price, boards, \$3.50; morocco, \$3.50. Orders may be sent to Elwood G. Tewksbury, Hartford Theol. Seminary, Hartford, Conn.

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◆ NEW ◆ TESTAMENT ◆ SUPPLEMENT ◆

OF

The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William R. Harper, Yale University, New Haven.

STUDY XXV.—THE LAST SUPPER. MARK 14:12-26.

Résumé. 1. The course of events which led to the betrayal of Jesus. 2. The scene at Bethany and the questions connected with it. 3. The character of Judas.

I. The Material Analyzed.

Read carefully Mk. 14:12-26, and be able to give a definite statement concerning each of the following points:

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| 1. The disciples' inquiry (v. 12); | 4. words at the passover-meal (vs. 17-21); |
| 2. the instructions of Jesus (vs. 13-15); | 5. the new institution (vs. 22-25); |
| 3. the instructions carried out (v. 16); | 6. the departure (v. 26). |

II. The Material Compared.

1. With Mk. 14:12-26 cf. Mt. 26:17-30; Lk. 22:7-30; John 13:1,2,21-26; 1 Cor. 11:23-25. The attention of the student is called to the following points:
 - 1) Note the variations in the account (a) of the announcement of the traitor, Mt. 26:25; Lk. 22:21-23; John 13:21-26; (b) of the Lord's Supper.
 - 2) Note and explain the similarity of the accounts of the Supper in 1 Corinthians and Luke as compared with Matthew and Mark.
 - 3) Note and explain the omission in John of the Supper.
 - 4) Note the additional material furnished in John, chs. 13, 14; Lk. 22:24-28.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 12. (a) *First day*; i. e. the 14th Nisan (Ex. 12:18), which had come to be included in the feast. (b) *Unleavened bread*; cf. Lev. 23:5,6.
- 2) Vs. 13,14. Do these directions imply (a) previous arrangement or (b) supernatural knowledge, on the part of Jesus? Cf. Mk. 11:2,3. (c) Why are they necessary? Cf. John 11:49-53.
- 3) V. 14. (a) *Good man*; consider the probability of his being a follower of Jesus. (b) *My guest-chamber*; i. e. (a) "the one I am accustomed to use," or (b) "the one I have engaged."
- 4) V. 18. *He that eateth*; how did this increase the offence? Cf. Ps. 41:9.
- 5) V. 20. *Dippeth with me in the dish*; explain the custom.
- 6) V. 21. (a) *Written*; i. e. in the O. T., cf. Isa. 53, etc. (b) *Woe*, etc.; (1) note the compassionate element in these words. (2) Did Jesus desire to restrain the betrayer? (3) Probability that Judas retired soon after; cf. John 13:27-30; Lk. 22:21.
- 7) V. 22. *Brake*; i. e. (a) either that all might have a part, or (b) with a symbolic reference.
- 8) V. 24. (a) *My blood of the covenant*; (1) cf. Ex. 24:8-9; (2) for the "covenant," cf. Jer. 31:31-34; (3) the special application here. (b) *Many*; i. e. "all." Cf. John 3:16; 1 Tim. 2:6.
- 9) V. 25. (a) *Until that day*, etc.; (1) Is this literal or (2) symbolic? If so, of what? (3) What is the "day" referred to? Cf. Mk. 9:1; Acts 2:2-4; Rev. 21:5.

2. GENERAL TOPICS.

- 1) **The Passover.** (a) Recall the events connected with the origin of the passover (Ex. 12:1-36); (b) the laws relating to its observance (Ex. 12:14-20; Lev. 23:4-8; Num. 28:16-25); (c) endeavor to form a more or less complete idea of the method of observing it in the time of Jesus; (d) the significance of it as a religious observance, (1) a memorial, (2) a sacrifice; (e) the spirit of its observance, (1) as being a family feast, (2) as having a joyous character.
- 2) **The New Institution.** Mk. 14:22-24. (a) Consider the time when Jesus observed the passover, (1) the view of the synoptic gospels (Mk. 14:12,17; Mt. 26:17,20; Lk. 22:7,14); (2) the view of John (John 13:1,29; 18:28; 19:14); (3) the harmony of the two views; (b) seek to determine at what point in the passover feast this institution was introduced, whether (1) in the course of it or (2) at its close (cf. Mk. 14:22; Mt. 26:26); (c) note its close relations to the passover (1) in time and place, (2) in what it omits, (3) in what it retains of the passover ceremonies; (d) observe its parabolic character in harmony with Jesus' methods of teaching.
- 3) **The Significance of the New Institution.** By a careful study of the material seek to ascertain the significance of this institution from the following points of view: (a) as revealing some characteristics of Jesus; (b) as teaching the meaning of his death; (c) as an enduring memorial of himself; (d) as a permanent testimony to his doctrine; (e) as a special channel of divine grace; (f) as a means of Christian fellowship.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) habits and customs; 2) institutions; 3) important teachings; 4) chronological data; 5) Jesus and the O. T.; 6) Jesus as man and more than man; 7) literary data.
2. *Condense the material* into the briefest possible statement, e. g.:
- v. 12. On the day when the passover was sacrificed the disciples ask where they shall prepare it.
- v. 13. He replies, Let two go into the city and then follow a certain man.

- v. 14. And say to the owner of the house into which he goes, Where shall the Master eat the passover?
- v. 15. He will show you the place; there make ready.
- v. 16. They go, find the place and make ready.
- vs. 12-16. WHEN THE RIGHT DAY COMES THE DISCIPLES INQUIRE WHERE TO PREPARE THE PASSOVER, AND ARE DIRECTED TO A ROOM WHERE THEY PREPARE IT.
- v. 17. At even he comes with the twelve.
- v. 18. During the meal Jesus said, One eating here shall betray me.
- v. 19. Each one in grief replies, Is it I?
- v. 20. He said, It is one that dips with me into the dish.
- v. 21. I must go, as the Scripture says, but woe to him that betrays me; he would better not have been born.
- vs. 17-21. AT EVEN, EATING WITH THE TWELVE, HE SAYS, ONE OF YOU SHALL BETRAY ME. ASKED TO NAME HIM, HE SAYS, IT IS ONE OF YOU; BUT THOUGH I MUST DIE, AS PREDICTED, IT WERE GOOD FOR MY BETRAYER NEVER TO HAVE LIVED.
- v. 22. During the meal he took bread, blessed it, broke and gave it to them, saying, Take this my body.
- v. 23. He takes a cup, and after giving thanks, gives it to them and all drink.
- v. 24. He said, This is my covenant-blood, shed for many.
- v. 25. I shall drink no more wine till the Kingdom of God comes.
- vs. 22-25. DURING THE MEAL HE BLESSES AND DIVIDES BREAD AMONG THEM, SAYING, TAKE THIS MY BODY. LIKEWISE A CUP, AND ALL DRINK, WHILE HE SAYS, THIS IS MY COVENANT-BLOOD SHED FOR MANY. I DRINK WINE AGAIN ONLY WHEN THE KINGDOM OF GOD COMES.
- vs. 12-25. When the passover has been prepared as he directs Jesus comes with the twelve, and during the meal declares (while they question) that he shall be betrayed by one of them who would better never have lived. He blesses and divides bread among them, saying, Take this my body; and wine, saying, My covenant-blood, shed for many. I shall drink again only in the Kingdom of God.

V. The Material Applied.

EVIL CHARACTER. Mk. 14:18-21. 1) Consider the possibility of being overcome of evil even in the presence of the highest goodness; 2) note the peculiarly aggravated character of that manifestation of evil (Mt. 26:25); 3) observe how it may be used to accomplish the divine purpose; 4) yet in a way perfectly consistent with human responsibility.

STUDY XXVI.—GETHSEMANE. MARK 14:27-42.

Résumé. 1. Scenes of the Last Supper. 2. Relations of the Passover and the Last Supper. 3. Purpose of Jesus in establishing this new institution.

I. The Material Analyzed.

Read carefully Mk. 14:27-42, and be able to make a definite statement concerning each of the following points:

1. Conversation concerning the disciples' fidelity (vs. 27-31);
2. the experience in Gethsemane (vs. 32-42).

II. The Material Compared.

1. With Mk. 14:27-42 cf. Mt. 26:31-46; Lk. 22:31-34,39-46; John 13:36-38; 18:1.
2. Note 1) varied forms of statement, Mt. 26:39; Lk. 22:42; 2) new materials, Mt. 26:42,44; John 18:1; 3) the special material in Lk. 22:43,44; 4) the place of the event of Lk. 22:33,34; John 18:37,38, as compared with Mk. 14:29-31.
3. The words of John 15,16,17 spoken at this time.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| <p>1) V. 27. (a) <i>Offended</i>; note the margin (R. V.).
(b) <i>Written</i>; (1) where; (2) its original application; (3) its use here?</p> <p>2) V. 28. <i>Go before you</i>; as the shepherd; cf. John 10:4.</p> <p>3) V. 30. Note the nature of this statement and its witness to Jesus' knowledge.</p> <p>4) V. 31. <i>Spake</i>; lit. "kept saying."</p> <p>5) V. 32. <i>Place</i>; cf. Margin (R. V.).</p> <p>6) V. 33. <i>Greatly amazed</i>; cf. 9:15. Does this imply an entrance into a new experience?</p> <p>7) V. 34. <i>Watch</i>; for what purpose?</p> <p>8) V. 35. (a) <i>Prayed</i>, etc.; lit. "kept praying"; (1) a real petition; (2) light on the nature of Jesus.</p> | <p>(b) <i>The hour</i>; i. e. the season of his sufferings and death (cf. v. 41); so "this cup."</p> <p>9) V. 36. (a) <i>Abba</i>; peculiar to Mark; light on the language Jesus spoke.
(b) <i>Father</i>; Jesus' idea of his relation to God?</p> <p>10) V. 41. (a) <i>Cometh</i>; i. e. having previously gone away; cf. Mt. 26:44. Why repeat this prayer three times?
(b) <i>Sleep on</i>; is this ironical?</p> <p>11) V. 42. <i>Arise</i>; cf. v. 41. How explain the change of command?</p> |
|--|--|

2. GENERAL TOPICS.

The Agony. (a) Bring clearly to mind the experiences of Jesus at this time; (b) consider his character and nature as previous "studies" have revealed him; (c) inquire as to the meaning of these strange experiences (Mk. 14:38-41), recognizing the element of mystery involved; e. g. (1) shrinking from foreseen physical suffering and death, or shame and humiliation; (2) undefined fear in view of the dark outlook; (3) sorrow at being compelled to give up his work; (4) grief on account of betrayal; (5) sad consciousness of failure; (6) shrinking from the crowning part of his work, which was to bear the sin and punishment of the people; cf. Heb. 5:7-9; (d) note the view of Jesus which this scene discloses, (1) his humanity, (2) his relation to God.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) places; 2) habits and customs; 3) important events; 4) O. T. quotations; 5) Jesus as man; 6) Jesus as more than man.
2. *Condense the material* according to methods already employed under the general topic of **Sorrowful Anticipations and Preparations.**

V. The Material Applied.

1. **THE PRAYER.** V. 36. 1) Jesus feels the necessity of prayer; 2) the Person to whom the prayer is addressed; 3) the argument on which it is based; 4) the reality and sincerity of the request; 5) the spirit with which the request is made; 6) the outcome in his case; 7) should the same spirit be manifested and the same result be looked for in all prayer? 1 John 5:14; 8) does prayer involve nothing more than this? cf. Mt. 7:7-11, etc.

2. **DEATH.** 1) The natural shrinking from the prospect of death; 2) what makes death terrible? 3) the Christian view of death; 4) the consequent attitude of the Christian toward it; 5) bearing of all this upon modern funeral customs.

STUDY XXVII.—THE ARREST AND CONDEMNATION OF JESUS.
MARK 14:43-72.

Résumé. 1. The journey to Gethsemane and the scene there. 2. An explanation of the feelings and words of Jesus. 3. The disciples as their characters are manifested in these scenes.

I. The Material Analyzed.

Read carefully Mk. 14:43-72, and be able to make a definite statement concerning each of the following points:

- | | |
|---|--|
| 1. The arrest of Jesus (vs. 43-49); | 4. Jesus before the council (vs. 53-65); |
| 2. flight of disciples (v. 50); | 5. Peter's denial (vs. 66-72). |
| 3. a young man's experience (vs. 51, 52); | |

II. The Material Compared.

1. With Mk. 14:43-72 cf. Mt. 26:47-75; Lk. 22:47-65; John 18:2-27.
2. While the comparative study of these passages in detail would be very helpful, there is space here to refer only to the principal points: 1) new material in Mt. 26:50, 52-54, 63, 68, and Lk. 22:48, 51, 61; 2) the section peculiar to Mk., vs. 51, 52.
3. *Read carefully* John 18:2-27, and note the following: 1) the main facts identical with those in the synoptic gospels; 2) the great divergence in language and details.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- | | |
|--|---|
| 1) V. 43. <i>Great multitude</i> ; (a) of what classes of persons did this consist? cf. Lk. 22:52; John 18:3, 12. | 7) V. 53. (a) Observe that a meeting of the Sanhedrin is indicated; (b) an irregular meeting at night. |
| (b) Why are such measures taken? cf. v. 48. | 8) V. 55. On the need of witnesses, cf. Deut. 17:6; 19:15. |
| 2) V. 44. <i>Token</i> ; what would seem to have been the expectation of Judas? | 9) V. 58. Cf. John 2:19. |
| 3) V. 45. <i>Kissed</i> ; cf. margin (R. V.). | 10) V. 61. (a) <i>Answered nothing</i> ; why? (b) <i>Art thou the Christ</i> ; cf. Mt. 26:63; he put Jesus on oath. |
| 4) V. 47. <i>A certain one</i> ; cf. John 18:10. Would we not expect that the name would be given in this narrative? | 11) V. 62. Did Jesus feel compelled to answer? |
| 5) V. 49. <i>The Scriptures</i> ; what particular writings here referred to? cf. Mt. 26:56. | 12) V. 64. <i>Blasphemy</i> ; wherein did Jesus lay himself open to this charge? |
| 6) V. 51. <i>Linen cloth</i> ; i. e. a sleeping robe. | 13) V. 66. Recall the style of oriental dwellings and follow the movements of Peter. |
| | 14) V. 68. Consider the motive for this denial. |

2. GENERAL TOPICS.

- 1) **Jesus, the Christ.** Vs. 61, 62. (a) Observe the unequivocal statement which Jesus makes here; (b) analyze it to discover what he claims to be: (1) the Christ; (2) the Son of God; (3) a son of man; (4) clothed with divine majesty and power; (c) note how the words were understood by his judges, vs. 63, 64 (cf. John 10:33); (d) the significance of this claim in view of the circumstances, his seeming failure and expectation of death.

- 2) **The Author of this Gospel.** Vs. 51,52. (a) Note the conjecture that this "young man" is Mark, the author of this Gospel. (b) Estimate the force of the following points urged in its favor: (1) the reason for calling attention to this incident was the personal interest of the writer; (2) the details narrated show a personal recollection; (3) the mother of Mark had a house in Jerusalem (Acts 12:12); (4) the young man's actions here accord with the character of Mark as elsewhere disclosed; cf. Acts 15:37,38; 13:18; (5) the probability of such a personal reference by the author of this Gospel; cf. personal references in other Gospels, John 13:23; Mt. 9:9; Lk. 24:13. (c) Learn so far as possible the grounds for regarding Mark as the author of this Gospel.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) places; 4) important events; 5) important teachings; 6) Jesus as man and more than man.
2. *Condense* Mk. 14:43-72 according to methods already indicated; e. g.:
 - 1) vs. 43-50.
 - v. 43. At once Judas comes with an armed band.
 - v. 44. He had said, Take the one whom I kiss.
 - v. 45. Now he comes and kisses Jesus, saying Rabbi.
 - v. 46. They take him.
 - v. 47. A friend wounds one of the band.
 - v. 48. Jesus says, You act as though I were a bandit.
 - v. 49. I taught you daily and you took me not; but let the Scripture be fulfilled.
 - v. 50. All his friends flee.
 - v. 51. A young man following lightly clad is seized.
 - v. 52. He escapes naked.

At once Judas comes with an armed band, who take Jesus, Judas having kissed him as a sign to them. After the resistance of a friend and his own protest against so unnecessary violence, though predicted, his friends flee, and one lightly clad following is seized, but escapes naked.

- 2) In a similar way condense vs. 53-65,66-72.

V. The Material Applied.

- JUDAS AND PETER.** 1. Compare the sin of Judas with the sin of Peter, 1) in the motive and occasion of each, 2) in the light of their character and professions, 3) in the effect of each sin upon the heart of Jesus. 2. Do these sins differ to any great extent in their essential elements; cf. Mt. 16:23; John 6:70. 3. Did Jesus deal in any different manner with each of these men? cf. Mt. 26:50; Lk. 22:48,61. 4. The reason for the different fate which fell to each of them as found (a) in the inscrutable wisdom of God, (b) in the fundamental elements of character which each man possessed.

STUDY XXVIII.—JESUS BEFORE PILATE. MARK 15:1-15.

- Résumé.** 1. The occurrences of the night. 2. The behaviour of the disciples. 3. The attitude of Jesus in these experiences. 4. The author of this Gospel.

I. The Material Analyzed.

- Read carefully* Mk. 15:1-15, and be able to make a definite statement concerning each of the following points:

1. The morning consultation (v. 1a);
2. Jesus delivered to Pilate (v. 1b);
3. Jesus before Pilate (vs. 2-5);
4. the governor's custom (v. 6);
5. Barabbas (v. 7);
6. the multitude's desires (vs. 8-14);
7. Pilate's decision (v. 15).

II. The Material Compared.

With Mk. 15:1-15 cf. Mt. 27:1,2,11-26; Lk. 22:66-23:25; John 18:28-19:1.

Note new material concerning 1) the charges against Jesus, Lk. 23:2,5; John 18:30; 2) Jesus before Herod, Lk. 23:7-12; 3) Pilate's opinion of Jesus, Mt. 27:24; Lk. 23:4,13-16,20,22; John 18:38b; 4) Pilate's conversations with the Jews, John 18:29-32; with Jesus, John 18:33-37; 5) other points, Mt. 27:19; John 18:28,40b.

3. Observe 1) how this section in Mark is lacking in his customary minute and picturesque details as compared with the other narratives; 2) difficulties in taking Lk. 22:66-71 as parallel with Mk. 15:1.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 1. (a) *Straightway*; note one of Mark's characteristic words.
(b) *Bound*; significant of his condemnation.
(c) *Pilate*; learn something of his official position and relation to Jews, cf. Lk. 13:1,2.
- 2) V. 2. *Asked*; (a) in a private interview, John 18:33; (b) what suggested the question?
- 3) V. 3. *Accused*; lit. "kept accusing."
- 4) V. 5. *No more answered*; suggest some reason for this.
- 5) V. 9. What was the motive for Pilate's question?
- 6) V. 12. (a) *What then?* etc.; what reason for asking this question?
(b) *Whom ye call*; did Pilate expect them to favor Jesus?
- 7) V. 14. *What evil hath he done?* (a) Consider the attitude of Pilate toward Jesus during these scenes. (b) Inquire the reason for this.
- 8) V. 15. *Scourged*; (a) usually preliminary to crucifixion; (b) perhaps with a hope of satisfying the multitude, cf. John 19:5.

2. GENERAL TOPICS.

- 1) **The Council.** (a) Learn something of the composition, organization and powers of this council, called the "Sanhedrin"; (b) observe that Jesus is twice brought before them (subsequent to John 18:13), cf. Mk. 14:55; 15:1; (c) in view of the actions of these gatherings decide whether they were formal and legal or irregular and informal meetings of the Sanhedrin.
- 2) **The Popular Verdict.** V. 13. (a) Consider the persons composing the "multitude" of v. 11, whether representative of the popular feeling or not; (b) probability that they were seized by a sudden impulse or deceived by false representations; (c) their declaration, Mt. 27:25; (d) the impression made in the Gospel narratives throughout as to the popularity of Jesus; (e) endeavor to decide whether (1) the people as a whole rejected Jesus here or (2) a faction of political leaders stirred up the rabble against him.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) habits and customs; 3) institutions; 4) historical allusions; 5) important events.
2. *Note the following condensation* of Mk. 15:1-15, and work out the details, improving or correcting it wherever desirable:

- v. 1. At morn the assembled council condemns and delivers Jesus bound to Pilate.
 - v. 2. Pilate asks, Art thou King of the Jews? He says, Yea.
 - v. 3. The chief priests make many charges.
 - v. 4. Pilate asks, Will you not reply to these many charges?
 - v. 5. Jesus replies not; while Pilate marvels.
- vs. 1-5. *At morn the council convenes, condemns and takes Jesus to Pilate. Jesus, in reply to Pilate's first question, says that he is King of the Jews, but to the priests' charges replies not, whereupon Pilate questions and marvels.*
- v. 6. At the feast Pilate is used to free a prisoner at their request.
 - v. 7. Barabbas is a prisoner with other rebels and murderers.
 - v. 8. The multitude make the usual request.
 - v. 9. Pilate asks, Do you wish the release of the King of the Jews?
 - v. 10. He sees that from envy the priests have arrested Jesus.
 - v. 11. The priests induce them to ask for Barabbas.
 - v. 12. Pilate asks, What about him you call King of the Jews?
 - v. 13. They cry out, Crucify him.
 - v. 14. Pilate asks, What evil has he done? They roar out, Crucify him.
 - v. 15. Pilate, to satisfy them, frees Barabbas, scourges, and orders Jesus crucified.
- vs. 6-15. *The multitude, asking for the customary release of a prisoner, induced by the priests, refuse Pilate's offer to release Jesus and choose Barabbas, an imprisoned rebel. They keep telling Pilate to crucify Jesus. To satisfy them, he frees Barabbas and condemns Jesus.*
- vs. 1-15. *The council condemn and take Jesus to Pilate, who examines him while they accuse him. To their many charges Jesus is silent, at which Pilate questions and marvels. The customary release of one prisoner is requested by the multitude, who, in reply to Pilate's inquiry, and induced by the priests, choose Barabbas, a rebel, and say of Jesus, Crucify him. Pilate then frees Barabbas and condemns Jesus.*

V. The Material Applied.

- PILATE.** Find illustrations in Pilate and make general applications to the following points: 1. The present influence of past sins. 2. The weakness of a distracted will. 3. Responsibility evaded in form is not avoided in fact. 4. Compare, in Jesus, the power of conscious and tranquil innocence.

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See "Important Announcement" in regard to the OLD and NEW TESTAMENT STUDENT

THE Old Testament STUDENT

Important Announcement!

I. THE EIGHT YEARS OF THE STUDENT.

The material furnished in THE OLD TESTAMENT STUDENT in the eight years (1882-1889) of its history has been repeatedly acknowledged by Bible-students in Europe and America, to be of permanent value. The high standard which it established from the beginning, the constantly increasing importance of its contributions, the unique field which it has covered, have given it a high place among American religious periodicals.

II. A PROPOSED CHANGE.

The success of the journal has amply justified the purpose of its establishment, namely, to supply a medium of information upon Old Testament subjects, and to assist the cause of true Bible-study in general. As this purpose has been carried out, it has opened larger fields and revealed the needs of a wider circle of Bible students. Repeated requests have been made that the scope of the journal be extended. Arrangements have now been consummated whereby this larger work may be undertaken. THE OLD TESTAMENT STUDENT will henceforth (beginning July 1st, 1889) be issued under the name of

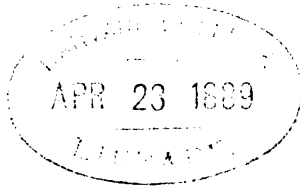
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which, as its name implies, will deal with the whole field of biblical study. In making this important change, it is not intended that the objects which the former journal made prominent shall be lost to sight. By including the Bible as a whole the same results can be accomplished on a larger scale, while the purposes and methods for which the journal stands can be brought to the notice of a much greater body of persons than was possible when its province was limited to the Old Testament only.

III. THE IMPORTANT FEATURES OF THE NEW PERIODICAL.

Some important features of this (practically) new journal may be mentioned.

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◀THE OLD TESTAMENT STUDENT▶

VOL. VIII.

APRIL, 1889.

No. 8.

THE Hebrews received their supreme revelation of God in the desert of Sinai. Did the locality of this revelation influence its form? So some have thought. The conception which the sons of Israel entertained of Jehovah was certainly intensified by the physical aspects of that sombre and bleak region. According to the principle of contrast, the influence of which has been observed in the prophetic writings, we find emphasized by Moses those benevolent and tender attributes of the Lord which the circumstances of the people seemed to require. Over against the great and terrible wilderness stands the majestic figure of "the Lord your God" that "bare thee, as a man doth bear his own son" (Deut. 1:31). While we may not allow that the idea of God entertained by Israel was in any sense developed by this desert life, it is an interesting study to note how the idea itself was portrayed, energized, and made particularly impressive in the midst of the sterile wastes and gloomy heights of Horeb.

IT is gratifying to observe signs which indicate that an interest in Bible-study is continually spreading among all classes of Christians. Some suggestions in a recent editorial note in the *STUDENT* bearing upon the pastor's relation to his people as a teacher of the Bible have called forth some responses which show that not a few among the ministry are awake to their responsibilities and opportunities in this matter. Several pastors have set apart one Sunday monthly upon which they seek to lead their people into united and consecutive study of some book of the Scripture. The latest example of this endeavor is a pamphlet of twenty pages entitled "Popular Studies and Sermons in explanation of eleven chapters of Romans;* being a new

* By Rev. Sidney Strong, Mt. Vernon, Ohio.

method of combining expository preaching with individual Bible study on the part of the Members of the Congregation." Such an ideal is eminently proper and seasonable. To make any Scripture epistle or psalm or prophecy rise from a dead and useless quiescence in the pages of Holy Writ to a lively and fruitful activity in the life of living men is to do an incalculably helpful service. These writings are the words not of man but of God. The pastor who stirs up his people to study for themselves these divine oracles brings human souls into vital relations to eternal and superhuman realities. Who can measure the result? What work has in it more of real spiritual benefit? What work is more in harmony with the purpose and design of the Christian ministry? Is any line of service more needed at the present day as a stimulus of right religious ideas or as a corrective of inadequate views and hurtful errors, than the study of the Bible in the church at large on a true method under the guidance of a wise pastor?

THE suggestion was made in a recent editorial that perhaps the time had come for a reorganization of the American Institute of Hebrew on a broader basis. The suggestion seems to have met with favor in many quarters, if one may judge from the number and character of the letters which it has called forth. And, after all, why not have an *American Institute of Sacred Literature*?

1) An Institute which should aim to furnish instruction, not only in Hebrew and the cognate languages, but also in the Greek of the Septuagint and of the New Testament; instruction, moreover, not only in linguistic and philological lines, but also in Biblical Literature, Biblical History,—in other words, the English Bible.

2) An Institute which should organize certain rigid courses of study in these subjects, raise the standard of Bible-study, which is to-day confessedly so low, and impart a stimulus all along the line of biblical work.

3) An Institute which should give instruction (a) by Summer Schools established particularly for this purpose; (b) by classes organized in connection with other institutions; (c) by private classes organized under specially appointed teachers in various parts of the country; (d) by correspondence, a method coming more and more into use as a most practicable means of teaching.

4) An Institute which should hold examinations not only for those who have studied in the School of the Institute itself, but also for those who have studied privately, or in Sunday-school, or in nor-

mal classes, or in colleges or divinity schools; these examinations to be held (a) in connection with the Summer Schools of the Institute; (b) at various institutions of learning; (c) by special appointment.

5) An Institute, the work of which would in no case interfere with the work of existing institutions; which would rather supplement and strengthen that which is at present being done in so many ways.

6) An Institute which would, in a word, encourage men to systematic and thorough work; show how this kind of work can be done, and, what is of great importance, give some sort of recognition for the work when done.

There is not space, here, for even a meagre outline of such a work. Two questions, however, naturally present themselves: (1) Is it possible for any organization to provide courses of instruction in the English Bible which would be satisfactory to all? If managed judiciously and conservatively,—and to succeed at all, this must be the character of the management,—there is no reason why *all* might not be satisfied. (2) Is not this very work being done by the Sunday-school, the theological seminary, and other agencies already in existence? No. Much is being done, but not enough; *good* work is doubtless being done, but there is a demand for something better. The work proposed would exert a decided influence upon all that is being done. It would be not so much a new work, as an organizing of old work. Biblical work is to-day at loose ends. It needs stirring up, systematizing, elevating.

The plan of an "American Institute of Sacred Literature" has been under consideration for a long time. Some of the most eminent of America's Bible students have given the plan their approbation. It may not be that the time for action has arrived; it is nevertheless true that the question is one which deserves careful consideration. Such an organization is feasible; it may be said that such an organization is a necessity; if so, it will, sooner or later, come.

THE RELIGIOUS IDEAS OF THE BOOK OF AMOS.

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Among the forces that found their consummation in the epoch of Jesus and his apostles, a prominent place must be given to the work of the Hebrew prophets. Amid internal corruption and heathen allurements, in the face of sensualism and idolatry, the Hebrew prophets were the preachers of a pure morality and the conservators of a living faith in the one holy God. The writings of the prophets, important as they are, have been little understood, owing to lack of appreciation of the time and circumstances of their composition. Their mysteriousness has been regarded as a necessary characteristic, and to deprive them of this, in the eyes of many, has brought the historico-critical method into great disfavor. But according to any rational view of inspiration the utterances of the prophets can never be adequately understood until they have received their proper place in the history of the people.

First in order of time among the writings of the Hebrew prophets is the Book of Amos. Amos has been called rightly "the father of written prophecy." The book occupies a unique position in the Scriptures of the ancient Hebrews. If it were only for its lofty poetry, its grand style, its manly vigor of expression, it would be well worthy of special study. But it is our present task to examine the Book of Amos with a view to its religious ideas, to mark its contribution to the development of the faith of Israel. As before said, in order to understand the religious ideas of any biblical writing, we need to give such writing its proper setting in the history of the people. Let us picture to ourselves the historical situation and social condition of the nation at the time when Amos stood forth as a prophet. It was in the reign of Jeroboam II., toward the middle of the eighth century B. C., that Amos left his flocks in the fields of Tekoa in the land of Judah, and went to Bethel and uttered his prophecy against the house of Israel. The reign of Jeroboam II. was one of outward prosperity and brilliancy. His father, Joash, had left him a kingdom greatly strengthened since the days of depression under Jehoahaz. But it remained for Jeroboam still further to extend the limits of the kingdom of Israel. We have few details of his personal character or of the nature of his wars; but the extensive results of his conquests and the splendor of his reign mark him as the greatest of the kings of the northern kingdom. It seemed as if the royal magnificence of David and Solomon had returned. His sway extended from Hamath on the Orontes to the wady of the Arabah, south of the Dead Sea. The districts east of the Jordan, Ammon and Moab, were reconquered and made tributary to Israel. Little is said of the relation of Judah to Israel at this time. Probably it was not included in the kingdom of Jeroboam. While the reign of Jeroboam II. was marked by outward success and splendor, the internal condition of the kingdom was that of corruption and decay. The country was ruined by prosperity. Rich from the spoils of war and the profits of

commerce, the people gave way to luxury and all its vices. The wealthy indulged in the wildest extravagance. They built mansions of ivory, lavishly fitted out with luxurious furnishings. Attached to their palatial residences were costly vineyards. Along with their abandonment to luxury and the excesses of wealth there was a lowering of public and private morality. Social life among high and low had become corrupt. Drunkenness and sensuality spread on every side. Public festivals and private feasts were the scenes of most revolting excesses. There was withal a general passion for money, no matter how it was obtained. False measures and weights were used in the corn market. Corrupt judges were easily bribed. Unjust exactions of wheat were required of the husbandmen. In general the more wealthy classes oppressed the poor with excessive extortions. There was everywhere lying, stealing, murder, until, as Hosea says, "blood touched blood." Even the sacred shrines of Yahweh were not free from the corruption of the times. The religion itself yielded to the prevailing taint. The old simplicity of the religion of Israel had given place to an elaborate and distorted ritual. The calf-worship at Bethel and Dan had gradually merged into gross idolatry. Also at Samaria and Gilgal calf-images were worshiped. Much of their cultus was derived from Canaanitish customs, and although it was presumably Yahweh worship, yet it presented an easy way for the admittance of all the grosser forms of heathenism. Drunkenness and debauchery invaded the hallowed precincts of the sanctuary. Priest and prophet reeled through the influence of strong drink in the very ministrations of their sacred offices. Connected with their religious rites were practices of the most degrading nature. They transgressed at Bethel and multiplied transgression at Gilgal (Amos 4:4). High and low, soldier and citizen, attendant at court and priest at the altar were given over to corruption and vice. Love of virtue and knowledge of God seemed to be banished from the land.

It was in such a state of affairs that Amos uttered his prophecy. It was indeed a remarkable scene when the herdsman of Tekoa confronted the priests of Bethel and the grandees of Israel with his sweeping charges and bitter denunciations. No wonder that his words seemed so distasteful to them (7:16). We do not get the full significance of the work of Amos at this particular point of Israel's history, if we regard him merely as denouncing vice and encouraging a purer form of religion. We must take in the situation and give the prophet his proper position as representing a stage in the growth of Hebrew culture. He was something more than a pure and simple moral teacher or purifier of religious worship. He was a prophet and yet more than a prophet. He represented a phase of the prophetic office which was greatly in advance of what it had been in former times. He seemed to scorn the intimation of Amaziah that he was a prophet (7:14). Evidently the schools of the prophets had fallen in disrepute. He felt that he had a higher mission than that of the technical seer. His task was different even from that of Elijah or Elisha. He did not utter his prophecy against an idolatrous dynasty as such. He did not wish to set up a good king in the place of a bad one. He held a wider view of national affairs. We see in him the prophet as a statesman, as a student of political events. But he represented no party within the state, nor was he spokesman of any alliance with foreign powers. He was a politico-religious philosopher. He looked at the nation both in its internal condition and in its relation to foreign powers from the religious point of view. Although the prophet stood forth as the mouthpiece of God, yet it was a political sagacity, a broader outlook over the nations, a deeper insight into the times, that

put new meaning and influence into the prophetic office. The prophet was a statesman and yet more than a statesman. His view of causes and effects in national affairs was based on moral and religious grounds. Amos saw a necessary connection between the corruption of the nation, the encroachment of foreign powers, and the immediate control of God. Furthermore, we must look to the outward history for some particular occasion that drew Amos from his flocks to utter his prophecy against the house of Israel. With his comprehensive view of the nations the prophet beheld one foreign power which was assuming vast proportions and which threatened the speedy destruction of Israel. It was the power of Assyria that was looming above the horizon as a prospective foe. For a hundred years it had shown its force as a world power upon the surrounding nations, and now Amos saw that it would soon move upon Israel itself. In Assyria he saw the means which God would take to punish Israel for their sins. This is the burden of his prophecy, the overthrow of Israel as the result of their sins. "For, behold, I will raise up against you a nation, O house of Israel, saith Yahweh, the God of hosts; and they shall afflict you from the entering in of Hamath unto the brook of the Arabah" (6:14). It is this one great fact—the impending doom of Israel—that is prominent before the mind of Amos and is the occasion of his coming forward to utter his prophecy.

When we come to examine more particularly the religious ideas of Amos, we must be careful not to superimpose upon the thought of the prophet any preconceived notions of our own. Amos has no formulated creed to present, and is silent upon many articles of faith that we naturally look for in any well regulated system of theology. Much less does he attempt to *teach* any creed or system of religious truth. The prophets are in a true sense religious teachers, but they are not dogmatic teachers of doctrines. They are not designedly didactic. Their aim is to influence life rather than to join together a skeleton of theology. And so in treating of the religious ideas of Amos, it is not necessary to articulate his complete system of theological belief even if we could discover all its parts. We wish simply to mark some of the evidences that we may find in the Book of Amos of an advance in Hebrew faith over that of former times. Although prophetic thought, focussed as it usually is in one burning passion, does not readily admit of any strict analysis, yet in a general way we may divide the religious ideas of Amos into three classes, the ideas in regard to God, in regard to man, and in regard to the relation between God and man.

In the first place, what is Amos' idea of God? What does he have to say as to the existence of a Divine Being? We may say at the outset that he does not discuss the existence of God. It is assumed as a matter of course. But we are interested to know what content he puts into his conception of the being of God. By a mere casual reading we cannot fail to see that Amos' idea of God is more spiritual than the old notion of a Being who could be seen by human eyes, who ate and drank as a man and who wrestled in bodily form. There is a great advance upon this ancient anthropological idea. Nor does Amos conceive of God as confined to any particular place. The old presentations placed God in Sinai. Moses had to go up into the mountain in order to meet him. The ancient theophanies represented him as coming from the south. Later he took up his dwelling in the temple. With Amos Yahweh is no local divinity, but is a practically omnipresent God. Another very significant advance upon the old ideas of God is seen in the fact that Amos does not even consider Yahweh as the God of Israel alone.

Formerly it was thought that as for other nations, they had their own gods, while Yahweh was exclusively the God of Israel. Moab had its Chemosh, Phenicia its Baal, and the idea of Yahweh's control of other nations was foreign to Hebrew thought. Change of country meant a change of gods. On this point we have a noteworthy passage in 1 Sam. 26:19, where David says: "They have driven me out this day that I should not cleave unto the inheritance of Yahweh, saying, Go serve other gods." In the first two chapters of our prophecy Amos puts into the mouth of Yahweh the denunciation of the sins of other nations as well as of those of Israel, in a way that would have seemed strange to a former period. Not only did Yahweh bring the Israelites out of Egypt, but he also brought the Philistines from Caphtor and the Syrians from Kir (9:7). This idea of Yahweh's control of other nations beside Israel, is a great advance in the religious thought of the people. Amos frequently uses the title "God of hosts," in speaking of Yahweh. It is true that the right meaning of the expression is not known decisively, but whatever may be the exact significance of the term, it is evident that Amos had in mind a largeness of conception that was new to the thought of Israel. Further, Amos conceives of God as a *moral* being. He is holy, just and good. According to the old national faith, the most prominent characteristic of God was that of power. He protected his people by his might. He especially came to their aid against their enemies in time of war. If Israel conquered Moab, it was because Yahweh was stronger than Chemosh. It must have sounded strange in the ears of the priests of Bethel when Amos, as the spokesman of Yahweh, said, "You only have I known of all the families of the earth; therefore will I visit upon you all your iniquities" (3:2). He foretold the overthrow of their kingdom because of Yahweh's knowledge of them. It was different probably from anything that they had ever heard before. They had relied on Yahweh's protection. Surely his knowledge of them was sufficient to secure their safety. But Amos stood forth in the name of God and announced that they had abused their privileges. They had misunderstood the nature of God. Yahweh had known them, but they had not known Yahweh. Amos would have them understand that Yahweh was not merely God of favoritism, but the God of justices. Israel must take its stand with other nations and conform to one standard of right. It would be too much to say that Israel had never considered God as a moral being before, but never had the thought been so strongly presented as by Amos.

The consideration of God's righteousness naturally leads us to the idea of man as a moral being or the general subject of sin. What, then, is the idea of Amos in regard to man's sin and transgression? Amos has much to say about the sin and transgression of the people, but he gives no explanation of the nature of sin. He does not attempt to account for its origin in history or to trace its development in the human heart. It was sufficient for his purpose to declare that the transgressions of Israel were an offense to God. It is also to be noticed that the prophet had in mind the solidarity of his people. He did not single out individuals as guilty of punishment. It was the nation as a whole which had committed sin. Amos was deeply sensible of the moral corruption of the times and was bitter in his rebuke of the recreant house of Israel. Yet he is not content to denounce sin in the abstract. He levels his blows against concrete actions. He specifies the particular sins which Israel is committing and which are displeasing to Yahweh. The picture of the low moral condition presented above, in our brief survey of the history of the times, is drawn for the most part from Amos'

own writings. He mentions the individual sins that he may bring them severally under the force of his uncompromising condemnation. It is especially worthy of notice that the prophet seems to pass over the fact of idolatry and impure worship, in order to attack the sins of life and conduct. He is apparently not disturbed about calf-worship and the introduction of a heathen cultus, but he summons the wrath of God against drunkenness and sensuality, against robbery and oppression of the poor. The calamity which he predicts is to come upon Israel, not because of their idolatry, but because they have committed sin. Even when he speaks of the transgressions at Bethel and Gilgal, where heathen forms had been introduced, he does not refer to their idolatry, but denounces the sinful practices which were associated with the worship at these places.

The prophet's idea of religion was that it should open out into right conduct. Yahweh, the holy and just God, requires of his people a well-ordered life. Amos seems almost to lose sight of the worth of proper forms of worship in his insisting upon moral rectitude. The ceremonies and sacrifices of the morally impure are an offense to God. Amos expresses the fierce indignation of Yahweh in the following characteristic passage: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me your burnt offerings and your meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols" (5:21-24). This seems an unaccountable sentiment for a representative of a people whose religious life we are accustomed to associate with sacrifices and feasts, with priestly functions and temple service. But we begin to realize the prophet's attitude of mind as he goes on to say: "But let judgment roll down as waters and righteousness as a mighty stream" (5:24).

The contribution of Amos to the idea of sin is not an addition by way of a clearer definition of terms or refinement of theological distinction. The prophet rather stands forth as the representative of an aroused moral sense. He gives expression to a natural human feeling against sin. He places the sins of Israel on a level with the sins of other nations. He condemns his people because they have broken universal moral laws. He calls the Philistines and Egyptians to bear witness against the transgressions of Israel. There is a marked advance in ethical feeling over the times of the judges, when lying, treachery and murder were resorted to in order to carry out the highest interests of the people. So in the reigns of David and Solomon, the life and conduct of God's anointed servants fall far below the rigorous demands of the herdsman prophet of Tekoa. This call of Amos for a pure morality is also a protest against the degrading practices connected with the *bamoth* or "high places," and the *asherim* or "groves," which had been early introduced and had become firmly fixed as a recognized element in the religious life of the people. Amos marks the growing spirit of reform which afterward manifested itself in the measures adopted by Hezekiah and Josiah to purify the worship of the nation.

In our discussion of the ideas of Amos in regard to God and in regard to man, we have unavoidably anticipated, to some extent, the consideration of the prophet's idea concerning the *relation between God and man*. Amos is so fully occupied with the large aspect of Israel's national disgrace and threatened punishment, that the individual is swallowed up in the promiscuous downfall of the nation. So we need not expect to find any definite statement in regard to regen-

eration, conversion or the mystical union of the soul with God. Amos, however, does speak of a union of man with God; and although, at times, he seems to make a personal appeal to the individual, still he refers to the nation as a whole. This union is to be brought about on the part of the nation by seeking God, by returning to him. To seek God is to seek the good, to do that which is right. The conversion of the nation is to manifest itself in outward acts of righteousness. The impending overthrow of the nation which is ever present before the mind of the prophet is the means by which on the part of God Israel is to be brought into proper relations with Him. In the fourth chapter Amos enumerates a number of disciplinary measures that God has taken to bring the nation into a proper attitude to himself. The burden of the passage several times repeated is as follows: "Yet ye have not returned unto me, saith Yahweh." In this way we may understand the meaning of that familiar expression "Prepare to meet thy God." When it is taken out of its connection and used, as it often is, as a text for a personal appeal for a self-examination in view of the final judgment, the immediate application is apt to be lost sight of. Amos opens the chapter with a declaration of the sweeping punishment that God is to bring upon the nation. This is the one final measure that he is to adopt, since less summary judgments have been unavailing. And then the prophet goes on to review some of the unsuccessful ways in which God has undertaken to turn the obdurate heart of the nation, with the repeated burden referred to above. And then in verse 12, speaking for Yahweh, Amos says: "Therefore,"—because my minor chastisements have not availed, "thus will I do unto thee, O Israel"—as threatened in verses 2 and 3, referring to the captivity; "and because I will do this unto thee, prepare to meet thy God, O Israel"—that is, be ready to recognize in this threatened overthrow of the nation the punitive judgment of God.

In regard to the advance in the thought of Amos over that of former times concerning the union between God and man, we may refer in a general way to what has been said already concerning Amos' ideas of the nature of God and of man and the evidences of growth in these directions. In a more special sense the idea of a union between God and man suggests the question of the *covenant* between Yahweh and Israel. And here again we see that Amos has a much more advanced notion of the covenant relation of Israel than that of former times. The elective character of the covenant, together with the inheritance of the promises, receives strange treatment at the hands of this prophet of Yahweh. The downfall of the nation, as an act of God, would seem to an ordinary Hebrew as a breach of the covenant, but according to Amos it is an act of Yahweh to bring the nation into truer covenant relations with their God. When Amos, speaking to the nation in behalf of Yahweh, declares, "You only have I known of all the nations of the earth," apparently we have a strong expression of the favoritism of God in the arbitrary choice of Israel, and we are hardly prepared for the turn in thought as the prophet adds, "therefore, I will visit upon you all your iniquities." Further, Amos does not lay much stress on the institutional character of the covenant. Ceremonial rites have very little value in his eyes unless there is a moral life behind them. God demands not burnt offerings or meal offerings, but the "sacrifices of righteousness."

In our consideration of the advance in Hebrew thought and growth of religious ideas we must bear in mind that this advance was in truth a *growth* and not a progress marked by the external addition of absolutely new and foreign elements.

As Christianity grew out of Judaism, so the larger thought of the prophets grew out of the ideas that, in the germ, were the possession of the people from the very beginning of their history. As in regard to the covenant, so in regard to the whole range of ideas concerning God and man. We have it all in the old germinant thought, "Ye shall be holy, for I am holy" (Lev. 11:44). It may be said that a growth has taken place along the line of a change in the idea of holiness. Thus we have seen that Amos represents a stage in the progress of the religious thought of Israel. Yet we are still under the Old Covenant. Although Amos denounces his nation and exposes their wickedness, he is nevertheless a Jew. Or, rather, strictly speaking, we cannot, except by anticipation, call Amos even a "Jew." The nation has further growth before it in the matter of thought and life, and Judaism proper did not take its rise until after the exile. However, Amos is consciously one of God's chosen people. In this character he confidently asserts himself before the close of his prophecy. He believes that God has something good in store for the nation. So that the severe, harsh tone of the book is lighted up with a hopeful view of the future. Although Yahweh is the Lord and Judge of all the nations of the earth, yet he has special dealings with his own chosen people, and so Amos closes his prophecy with a bright vision of the future ideal state. It is to be founded on moral principles. The nation will be truly united to Yahweh. The people will reflect the moral and spiritual qualities of their God.

Yet the position of Amos is one of more than national import. Although as the herdsman of Tekoa he denounces the priests of Bethel and the grandees of Samaria, yet he speaks for all time. Although he warns his country against the specific incursion of a foreign power, yet there is a spirit of universality and absoluteness in his utterances. Above all the proper prerogatives of a Hebrew prophet, above all national considerations and local applications, above all lessons to be learned from the immediate issue of events, Amos stands forth as the embodiment of a robust faith in the complete sway of ethical principles and the final triumph of good over evil. To sum up, religion according to Amos consists not so much in belief or worship as in conduct, in a well regulated moral life. This life of rigorous moral virtue is demanded by the majesty and justice of God. For the purpose of bringing Israel to the enjoyment of such a life, God is to visit upon the nation its overthrow and captivity. Amos lays down, for the first time, the principles of a pure *ethical monotheism*.

TITLE ON BABYLONIAN-ASSYRIAN CULTURE. IV.

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LITERATURE AND SCIENCE.

A striking proof that the Babylonians attained a high degree of civilization at a very early period is the fact that the invention of writing lay in the remote past. The oldest inscriptions, dating back forty centuries before our era, are written in a character which, in imitation of the terminology of Egyptologists, has been called hieratic. This was derived from an older hieroglyphic writing, and while in

Egypt both styles were in use, in Babylonia the original Hieroglyph is rarely traceable. The lines and angles of the original picture were still further conventionalized through the use of a three-cornered stylus on the soft surface of clay tablets. Hence arose the so-called cuneiform writing, the successor to the hieratic, which remained in use up to the time of the Seleucidæ. From the ninth century B. C. there are indications of the knowledge and use of the Aramaic character, which was far better suited to the peculiarities of a Semitic speech.

At first, as is shown by the inscriptions found at Telloh the writing was not in continuous lines from left to right, but from right to left in horizontal columns, which were divided into an unequal number of smaller perpendicular columns, each of which contained the signs of a word or word-group, arranged perpendicularly. This is the original and natural direction; for according to it the signs for "man" and "statue" stand upright, while that for "fish" is recumbent. The later conventional style reverses this. Here we see the relationship to the Chinese, which is still written in perpendicular columns, and to the Egyptian, which was written sometimes in one way, sometimes in the other. The Babylonians early abandoned the perpendicular style, while in Assyria no trace of it whatever remains. The change may have been due to Semitic ideas and Semitic supremacy. The archaistic cuneiform style must have arisen in Babylonia before the foundation of the Assyrian Empire. The Assyrian inscriptions of Rammânîrâr I. differ little from the old Babylonian of Hammurabi. But each from a common starting point developed in a way peculiar to itself.

We can but touch on the origin of the Babylonian hieroglyphic writing which developed into the cuneiform. It seems certain to the writer that it was not invented by a Semitic people; for the phonetic values of the signs do not correspond to known Semitic names of the objects represented, neither do they suit well the oral expression of a Semitic speech. But it is not an ascertained fact that the Sumerians and Akkadians were the originators of the system, though this is the general view. The suspicion is forced upon one that this style of writing was borrowed by the old Chaldeans themselves from a sea-coast people of higher civilization. But it can be asserted with certainty that neither Chinese nor Egyptians transmitted it to the Babylonians, or borrowed it from them. In all probability these three peoples derived their system of written characters from a common source and then developed it independently. The direction of the writing, the rule that the front of the figures was turned toward the reader, with other peculiarities, show that the Egyptian and old Babylonian systems at least found their root in the same ground idea, and this, of course, was by no means the only possible one; nor was there any compulsion upon the human mind to proceed in one line of development rather than in another. But though the system of written characters of the Babylonians and Assyrians may have been an inheritance, it became in a true sense their own creation, for they elaborated it by their own genius and fitted it to their own ideas.

The cuneiform writing had a real literary utility; stories, legends and poems were engraved, in characters exceedingly minute, on clay tablets, which were often numbered, like the pages of a book, the title of the whole being frequently, as in Hebrew, the opening word, the first word of the next tablet being also indicated upon each. Though we possess but a fragment of all the literature of Babylonia, nevertheless we are able even now to take a bird's-eye view of the whole and to convince ourselves of its varied character.

Mythic and half-mythic stories, historical passages, hymns to the gods and other devotional songs take the first place in the literature which has been preserved. There are also prophecies, oracles, collections of proverbs and fables of various animals. The cosmogonies, or better, theogonies, date from a very early period. Pure myths are the tales of Maruduk or Rammân in the contest with the dragon Tiamat, the story of the descent of Ištar to Hades, and the anthropomorphic account of the rebellion of the storm-bird Zu. Histories in mythic dress are the tales of the birth and childhood of Sargon, of the terrible deeds of Dibbara, the god of pestilence. Of priceless value is the so-called Nimrod-Epos, the name of whose hero is commonly read Izdubar or Gistubar. The sixth and eleventh tablets of the original twelve are the only ones which have been preserved with any degree of completeness; of the tenth we possess a considerable fragment; but the rest are hopelessly mutilated. There can be no doubt, however, that the tablets contained a continuous history of a warrior who is customarily identified with Nimrod, and at the same time held to be a sun-hero, a sort of Hercules, whose labors corresponded to the twelve months. Though much of this must remain for the present conjectural, we cannot ignore the points of similarity with the Greek hero. The one is the object of the hatred of Hêra, the other, of that of Ištar, though on different grounds; the one conquers monsters and tyrants, the other overthrows the Elamitic despot Humbaba and the bull sent against him by Anu and Ištar; both, though with different purposes, undertake a journey to the west. Yet with all this, the differences are too great to identify the heroes. The ancient Uruk was the scene of the events of the Epos. The hero was a mythical, not an historic personage, though he appears as a prince's son, frees the land from foreign tyranny, and reigns in Uruk. Extremely remarkable is the quarrel with Ištar, who is represented as queen of Uruk. The visit to the Babylonian Noah, whom Berossos calls Xisuthros, gives the poet opportunity to insert the story of the flood, which is acknowledged to have many points of similarity with the biblical account and to be composed of two or more differing legends. The noteworthy fact in all this is that out of the myths and traditions of a pre-historic age the Babylonians constructed an epic whose origin cannot be later than the period of the highest development of the kingdom of Ur. But we have no reason to believe that they were written in any other language than the vernacular of the Semitic inhabitants, though old Chaldaic models may have been before the minds of the poets.

The Assyrian Lyrics likewise deserve mention. They are quite numerous, consisting of incantatory formulas; the penitential psalms already mentioned; and the hymns to the gods, of which we possess many, and which, while used in religious ceremonies, were perhaps not expressly composed for them, but were the voice of the holy enthusiasm of the poets. The terms poet and seer being in antiquity synonymous, a magical power was ascribed to a beautiful hymn. These hymns are dedicated to the great gods of the pantheon. One praises Anu's weapon, the lightning; others are addressed to no particular god, while others are prayers for the welfare of land and king. Here belongs the so-called Royal Psalm, which hardly deserves this title, being a simple prayer for the blessing and happiness of the king. As to form there are traces of parallelism of verse members, while in some there appears an alliterative rhyme. In five hymns at least certain successive lines begin, if not with the same syllable, at least with the same sound.

The question, when did the Babylonian literature originate and what is the relative age of its productions, cannot yet be answered. Independent Assyrian literature is easily reviewed, but the Babylonian empire and literature was centuries old. The limits on the one side are the reigns of the Sargonids, Senacherib and Ašurbanipal (700 B. C.), and on the other Sargon I., before whose time (3800 B. C) no Semitic Babylonian literature can be thought of. Formerly it was held that all the Babylonian texts were composed in the Akkadian or Sumerian, and were translated by the Semite. The date of the original composition was assumed to be the seventeenth century before our era, after which time it has been said the old Chaldaic became a dead language. Neither assumption is correct. It is an open question whether the old Chaldaic were not a living language down to the time of Šamaš-šumukîn. Even if this were not so, it was certainly always a sacred and learned language like the Latin of the Middle Ages. Consequently texts written in this language might still belong to the Semitic period. It is nearly certain that the Semitic text of the penitential psalms is the original and older and the other a translation. It is inconceivable that a gifted people like the Babylonians should have done nothing for centuries but transcribe and translate the remains of a foreign speech. Their historical inscriptions prove them masters of their language and show them able to take a lofty flight in the utterance of religious thought. They stood for a long period at the head of civilization and taught their conquerors, the Assyrians. It must not be denied, however, that the South was the theatre of most of the Sagas and legends. Not Ur or Nippur, not Babel or Agané, were the scene of the Deluge-story and of the exploits of Gistubar, but Surippak, which in historical times was unimportant, and Uruk, which once the capital of a mighty kingdom, yielded later to the overlordship of Ur. The representation of Ištar as a princess who chose from time to time a new spouse points to a time when the matriarchate prevailed. But the days of Surippak and Uruk lay in the gray and misty past; the acting heroes are but mythic forms, and poems regarding them could no more have arisen in that early period than the Homeric songs in the time of the Trojan war. The conjecture seems justified that the story of Gistubar's victory over Humbaba belonged to a time when the Elamites under Kudurnanḫundi carried away the sacred statue of Nanâ from Uruk, and when later Kudurmabuk founded a dynasty in Larsa and Ur, and that the intention was to stir the national consciousness by the remembrance of a glorious past.

It is difficult to pronounce judgment on the literary value of the stories and poems left by the Babylonians. On the one hand they have been exalted to a place beside the literary monuments of classic antiquity; on the other hand they have been characterized as a "depressing waste of Ninevitic gentleman-farmer poetry." Neither judgment is just. If the tablets of the Chaldean Genesis are parts of a greater work, they contain a theogony and cosmogony of essential value for our knowledge of the development of religious ideas and for the history of comparative religion. But they cannot be mentioned in the same breath with Hesiod, neither can the epic tales bear a literary comparison with the heroic poems of Greece and Rome, nor with the Hebrew stories of the deeds of their forefather which are so elevated and so full of genuine touches of nature. It is the Lyric alone which approaches the like productions of other ancient peoples.

Two things must be remembered; first, the mutilated condition of our records, and secondly, our imperfect understanding of even these fragmentary artistic productions.

To speak of those which are fairly complete and in the main understood, the incantations, astrological and omen tablets have very slight literary value. A lofty strain characterizes some of the hymns, and the penitential psalms often exhibit a deep religious feeling. But the Babylonians had a notable talent for story-telling. The description of the contest between Ištar and Gistubar is animated. The goddess flatters him, and seeks to bind him to her as her spouse. He rebuffs her, pointing to the multitudes she has ruined by her fornications. She flees, insulted, to her father Anu, and they send against the hero a monster, which he slays. The story of her journey to the lower world is striking and graphic, the description of the place itself picturesque and "the house of darkness, the seat of the fearful Irkalla, the house which, if one enters, he never leaves, for the path leads back no more—the place where dust is their food and mire their meat, where they see no light but abide in darkness, where like birds they are wrapped in feathers, and dust covers bars and doors." The conversation with the porter, who strips the goddess of garments and ornaments, has an epic breadth and dignity. In the Deluge-legends, there are good descriptions, though the author has failed to picture the horror of the catastrophe, but a certain dry humor pervades the account of the council of the gods. Bêl is in disgrace for his unreasoning act of indiscriminate destruction; he finally is calmed, and behaves himself politely, even leading forth the rescued family. The picture is graphic where the gods rush to Anu's heaven before the rising waters and cower down before the lattice like dogs in their kennels, and again where they breathe in the sweet savor of the sacrifice, and gather like flies around the altar. These are not sublime pictures, but the naive wit shows the genuine story-teller.

We risk nothing in such a judgment as this: In contents and form the Babylonian literature is far behind the classic, the Indian, the Arabic, the Persian, and the old Hebrew. It surpasses, in several respects, the Egyptian, and stands far above the Old-Éranic Avesta. In no sense, however, can it be called monotonous, judging from the variety of our scanty remains alone.

The Assyrians seem to have done little else than copy the productions of the Babylonians, yet we are not warranted in denying them all originality. There are traces of Assyrian poesy, and we must not forget the numerous historical texts which, while generally monotonous and dry, have religious introductions in a more ornate style and of greater dignity of speech. From the time of Sargon II., progress in the art of historical composition is noticeable. The description of the battle of Halulê and of the naval expedition to the Elamitic coast, in the military records of Sennacherib, deserve special mention. Under Ašurbanipal we reach the point of highest literary development, and the accounts of the appearance of Ištar to that monarch, of the conquest of Babel and of the march to Arabia, are vivid and animated.

The Assyrians stood in much the same literary relation to the Babylonians as the Romans to the Greeks. Warlike and practical, they sought to found a mighty state. History was to them of more importance than the creations of fancy. Even the literary spirit that awoke later, may have had its origin rather in an interest for the old religious and national traditions than in a fondness for poesy.

The Assyrians seem to have been more inclined to what might then be called science, though here, too, they learned from the Babylonians. The reputation of the latter in antiquity as patrons of science is well known. Kallisthenes sent Aristotle, from Babel, a list of observations reaching, by the most moderate estimate, to 2234 B. C. The number of eclipses mentioned on tablets carry us back much farther. The Zikûrat, in Assyria at least, were used as observatories. It has been conjectured that the Babylonians possessed a sort of telescope, but this is improbable. They named the signs of the Zodiac, and knew five of the planets, they observed the comets, the motions of Venus, the position of the Pole star and perhaps also sun-spots. Their explanation of many phenomena was often of course quite artless. Their system of time division was complete, the solar hour and the clepsydra being their inventions. Their lunar year of twelve months was rectified by intercalary months, most commonly by the second Adaru (arĥu maĥru ŝa âdaru, or araĥ addaru arkû); there was beside a second Nisannu and Ulûlu. They had made considerable progress in mathematics, using a sexagesimal and sometimes a centesimal system. Yet we cannot dignify these studies by the name of true science. Their main purpose was to learn the future and the will of the gods. Mathematics was the handmaid of magic. Astronomy was subordinate, astrology supreme. Every celestial phenomenon was connected with simultaneous events on earth, which were to be expected again with the same aspect of the heavens. It must be observed, however, that among the sea-coast people, the needs of navigation may have necessitated an exact observation of the heavenly bodies. But it is difficult to determine what share the old Chaldeans may have had in the origin of primitive science. It is certain that all the technical expressions of mathematics are in a non-Semitic language; yet, admitting that the Semites borrowed, they unquestionably worked over and augmented their acquisition.

Their medical science was little better than a system of magic, charms and spells, it was inferior to the art as practiced in Egypt and Vedic India.

It is not without some exaggeration that one speaks of writings on natural history, geography and grammar. We possess lists of words, synonyms and names of the most varied objects, composed for the most part in different languages or dialects, having the apparent purpose of aiding in the understanding of old texts or in the learning of various languages. It has been thought that we possess examples of regular grammatical analyses.

Many of these texts may have been composed for the use and assistance of the administrators of the widely extended empire. There are two classes of texts, however, which have a decidedly scientific character. The first consist of lists of natural objects, like plants and animals, arranged according to species in such a way as to evince no mean powers of observation. Higher still stand the grammatical tables which in their classification of declensions and conjugations, in their arrangement of words according to roots, shows an insight into the spirit of language which no other ancient nation, not even the Egyptians, possessed, and proves them the forerunners in a field into which Greeks, Indians, and Arabians much later entered.

All these literary and scientific treasures were early written upon clay tablets, and in Babylonia laid away in temples under the auspices of priestly schools, kings and private persons as well deeming it a pious duty to endow and enrich these collections. In Assyria, kings alone founded and maintained libraries. There are reasons for believing that each Babylonian library had a literary char-

acter peculiar to itself. The copies in the immense collections of the Assyrian kings are gathered from various libraries. The so-called Epos, and perhaps Ištar's Descent to Hades, from Uruk; the creation legend from Kuta; the mathematical tables from Larsa; the astronomical tables from Agané. We possess nothing, however, from the libraries of the other important Babylonian cities. The Assyrian libraries were later and of a more miscellaneous character. The oldest was at Assur. This has been almost entirely destroyed. From Ašurnaširpal to Sargon II., the one at Kalah was the object of the royal care. Sennacherib transferred this to Nineveh, where it was in later times greatly enriched by Ašurbanipal, under whom Assyrian literature seemed about to come forth from its long-time obscurity, and to unfold into an independent life; but the fall of the empire was at hand, and this fruitful promise was unfulfilled.

OLD TESTAMENT WORD-STUDIES: 8. IDOLS AND IMAGES.

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The idolatries practiced by the nations that surrounded Israel proved, as we know, an irresistible temptation to the abandonment of the pure and spiritual worship of Jehovah. His service was continually invaded and superseded by sensuous and debasing idolatries. The popular tendency to sensuousness exhibited itself in the use of images even for Jehovah himself. Such representations were distinctly forbidden in the Mosaic law, were utterly repugnant to the spirit of Jehovah's worship, and were most earnestly denounced by the prophets as equally detestable with the idols set up in honor of strange divinities. In the following group of words it will be convenient to consider not merely the terms by which idolatrous images were characterized, but to some extent also the gods whom they represented, and for whom Israel forsook its own religion.

'āven vanity, iniquity.

Isaiah (66:3) says, "He that burneth frankincense is as he that blesseth an 'āven." Hosea (4:7; 5:8; 10:5) having in mind the golden calf that Jeroboam set up at Beth-el, "house of God," 1 Kgs. 12:29, regards the place as no longer worthy of this exalted name, and transforms it into Beth-aven, "house of the idol." These are the only instances wherein this word, commonly denoting vanity, iniquity (see OLD TESTAMENT STUDENT, Dec. 1888, p. 144), designates the idol itself. The transition from the thought of abstract evil considered as vanity, emptiness, to idols—evil in its most concrete manifestations—was easy and natural, since those who trusted in them were deceived and disappointed.

'eymah horror.

This word is commonly used in the sense of fear, dread, horror, Gen. 15:12, Ex. 15:16, Ps. 55:4(5). But Jeremiah employs it in a single instance, 50:38, of idols. Propheying the destruction of the pride and glory of Babylon, he says, "It is a land full of graven images, and they [the inhabitants thereof] are mad upon

their horrors, 'ēymîm." Their unbounded trust in their idols, objects of unspeakable horror to a pious Israelite, supported them in an attitude of insane arrogance toward Jehovah and his captive people.

*lil idol, nothingness.

'lil occurs twenty times and is rendered "idol" by the A. V. in all but three places. In two of the latter places we have a clear intimation of the notion that led to the use of the word in this connection. Job (13:14) exclaims to his friends, "Ye are all forgers of lies, ye are all physicians of no value, 'lil." Of the false prophets it is said, Jer. 14:14, "they prophesy unto you a lying vision, and divination, and a thing of nought, 'lil." An idol is therefore conceived of as an 'lil because it represents only falsehood and nothingness. A striking use of the word occurs in Zech. 11:17, "Woe unto the idol shepherd," which is not a misprint for "idle," as generally supposed, but refers to a blind and impotent image set up for the protection of the people, but who, in contrast with Jehovah, failed in all the duties of a shepherd.

'ēphôd ephod.

In the earliest occurrence of this word outside of the legislation of Exodus-Numbers, it appears at first sight to denote an image set up for private worship. After the defeat of the Midianites, the people proposed to make Gideon king of Israel. He requested, instead, that the golden earrings gathered from the spoil might be given him, and from these he made an 'ēphôd, "and put it in his own city, even in Ophrah," Jud. 8:27. Interpreters who regard the Israelitish religion as a slow and natural development, instead of an original divine revelation, assume that Gideon's 'ēphôd was an image of Jehovah, probably a golden calf, and that the Jehovah-worship of that early day was at best only a semi-heathenish cult. A variety of considerations show that this assumption is unwarranted, (see König's *Relig. Hist. of Israel*, pp. 111-115). Most probably the word signifies here, as elsewhere, a characteristic priestly garment, such as that which was made for Aaron, Exod. 28:6, and which constituted one of the distinctive appurtenances of the high priest. Later custom extended the wearing of simple linen ephods to common priests, 1 Sam. 18:28; 22:18, and even to persons outside of the priestly order who might be engaged in solemn religious services, 2 Sam. 6:14. Gideon's 'ēphôd seems to have been a priestly garment of extraordinary richness. He sinned in that he invaded the functions of the Aaronic priesthood, and set up a worship of Jehovah in his own house, thereby drawing Israel away from the legitimate sanctuary. That it was really a service rendered to Jehovah is clear from Israel's immediate apostasy to Baal after Gideon's death, Jud. 8:33. The association of the 'ēphôd with teraphim and graven images, Jud. 17:5; 18:14,17,20; Hos. 3:4, indicates that it was a priestly garment that played an important part even in the debased Jehovah-worship of the northern kingdom, (Mühlau and Volck's *Gesen. Lex.*).

*shērāh Asherah, *grove*; 'ashtōrēth Ashtoreth.

The former of these words occurs forty times. The R. V. does not undertake to translate it but simply transliterates the Hebrew term into "Asherah," or the plural form "Asherim," "Asheroth." The A. V., on the contrary, influenced by the LXX. ἄλσος, and the Vulg., *lucus, nemus*, renders it in every instance

“grove” or “groves.” Considerable obscurity still surrounds the meaning. That it does not mean “grove,” in the sense of a living tree or a number of trees dedicated to a particular divinity, seems clear from such passages as 2 Kgs. 21:7, where among Manasseh’s evil doings is mentioned the fact that “he set a graven image of the ’shērāh that he had made in the house” of Jehovah, and 2 Kgs. 23:6, where it is said that Josiah “brought out the ’shērāh from the house of Jehovah, . . . and burned it at the brook Kidron, and stamped it to small powder.” The word probably denoted the wooden images or symbols of Asherah, or Ashtoreth, the leading female divinity of the Phœnicians, corresponding to Ishtar of the Babylonians, to Aphrodite of the Greeks and Cyprians, to Artemis or Diana of the Ephesians, and to Venus of the Romans. She was the goddess of love and fruitfulness, and as such may originally have been represented by a fruitful tree. But as the living tree could not (according to Dillmann’s suggestion, Deut. 16:21) be magically produced wherever it chanced to be needed, it followed that makeshifts sprang into use. Trees were hewn down, and with their branches were removed to the sacred places. In course of time the trees were trimmed into more or less artistic pillars, or were carved into statues. At length the name ’shērāh became the designation of not only the statue of the goddess, but of the place where she was worshiped, including the altar and other appurtenances. We read accordingly that in the days of Jeroboam and of Ahaz, on every high hill and under every green tree, 1 Kgs. 14:23; 2 Kgs. 17:10, the people set up these abominations to ’shērāh, 1 Kgs. 15:13. That the term was also, though incorrectly, used for the goddess herself appears from such statements as that Elijah sent for “the prophets of the Baal . . . and the prophets of the ’shērāh,” 1 Kgs. 18:19, and that Manasseh set up a graven image of the ’shērāh in the temple, 2 Kgs. 21:7. Ashtoreth, beside representing the principle of fecundity, was also the moon-goddess, a trace of which remains, e. g., in the proper name Ashtaroth-karnaim, the horned Ashtaroth, Gen. 14:5, she being worshiped “under the image of a horned bull’s head,” (Delitzsch *in loc.*) The plural form ’sh-tārôth, Jud. 2:13, 1 Sam. 3:4, etc., refers, like ’sh-êrôth, Jud. 3:7, to the images of the goddess.

Bă’al Baal; mătstsēbhāh pillar, obelisk.

As we have just noted, and as we might naturally expect, the term ’shērāh is not unfrequently associated with Bă’al, the chief divinity of the Phœnicians, who represented the masculine reproductive principle of nature, and to whose worship the Israelites were prone to apostatize. The word meant originally master, Judg. 19:22, or husband, 2 Sam. 11:26, hence lord or ruler, Isa. 16:18. The Babylonian origin of the Phœnician cultus is seen in the correspondence of Baal with Bel, as of Ashtoreth with Ishtar. The frequent mention of mătstsēbhôth, pillars, obelisks, with ’sh-êrôth, Ex. 34:7; Deut. 7:5; 12:3; 16:21; 1 Kgs. 14:23; 2 Kgs. 17:10; 18:4; 23:14; 2 Chron. 14:3(2); 31:1; Mic. 5:14(13), indicates that Baal and Ashtoreth were commonly worshiped together, the mătstsēbhôth probably being phallic emblems of Baal and the ’sh-êrôth of Ashtoreth. These words suggest the nature of the rites by which these divinities were served, and the depth of the abominations into which the Israelites fell when they abandoned the worship of Jehovah. A further identification of Baal with the sun and of Ashtoreth with the moon is suggested in 2 Kgs. 23:4, where it is said that Josiah ordered the destruction of all the utensils employed at Jerusalem for the

service of "Baal, and for the Asherah, and for all the host of heaven." The plural, Baalim, manifestly refers to the numerous statues of Baal that appeared wherever his worship extended.

Gāllūlīm *clods, lumps.*

This is a frequent and scornful designation of idols, especially characteristic of Ezekiel, he employing it thirty-nine times out of the fifty-one in which it occurs. Its frequent connection with 'līlīm, denoting the nothingness and worthlessness of idols, and with shYqquṭsim, denoting their detestable and abominable nature, suggests the loathing with which these idols were regarded. This is seen still farther in the meaning of the word itself, clods, dung, from galal, to be round, hence galal, excrementum, as of sheep, camels. The interpretation "dung-gods," proposed in the margin of the A. V. of Deut. 29:17, Vulg. *sordes*, is supported by Rabbinical authorities, and by the general thought in Ezek. 36:25, "And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, gYllūlīm, I will cleanse you." The use of such an expression shows the contempt which a worshiper of Jehovah felt for idols as unclean and defiling things.

Ĥammānīm *sun-image.*

Josiah, as we are told in 2 Chron. 34:8, "brake down the altars of the Baalim that were in his presence, and the sun-images, ĥāmmānīm, that were above them he hewed down." From the association of these images with Baal, the sun-god, we infer that they were representations of Baal himself. Phœnician inscriptions moreover speak of Bā'āl ĥāmmān, lord of the sun, showing that Hamman, a poetic name for the sun, Job 30:28; Isa. 30:26, was a synonym of Baal. The plural, ĥāmmānīm, as in the case of Baalim and Asherim, probably denoted carved pillars or other recognized symbols employed in connection with Phœnician heliolatry.

Māsēkāh, nēsēk *molten image.*

The former word, from nāsāk, to pour, is used in every instance but one, Isa. 30:1, of an idol made by pouring the molten metal into a mould, as when Aaron made the golden calf, Ex. 32:3,4. When it is said that he first fashioned the gold with a graving tool, the exact process of manufacture becomes somewhat uncertain. It appears at any rate that the golden ear-rings must have been fused together either into a solid image, or into plates with which to overlay a wooden model.

Nēsēk, from nāsāk, which also means to pour out, is generally used of the drink-offering which was poured out as a libation to Jehovah, but in a few instances, Isa. 41:29; 48:5; Jer. 10:14; 51:17, is used in the same sense as māssēkāh, viz., of an idolatrous image formed by casting in a mould.

Mīphlētšēth *idol, abominable image.*

The A. V. in 1 Kgs. 15:13 narrates that Asa removed "Maacah his mother from being queen, because she had made an idol in a grove; and Asa destroyed her idol." The R. V. reads, "because she had made an abominable image for an Asherah; and Asa cut down her image." The word mīphlētšēth, translated in the former case "idol," and in the latter "abominable image," occurs nowhere

else except in the parallel narrative in 2 Chron. 15:16. The LXX. had apparently a different Hebrew text in the former place, since it reads, "because she had made an assembly in her grove." In the latter place it reads that Asa removed his mother "from being priestess to Astarte." The Vulg. has in the one place, *ne esset princeps Priapi*, and that Asa *confregit simulacrum turpissimum*; and in the other, *eo quod fecisset in luco simulacrum Priapi*. These renderings indicate that Maacah's image was a phallus. The word itself is derived from the verb *pālāts*, which occurs only once, Job 9:10, in the sense of trembling or shaking from fear. There is only one other derivative, *tīphlētšēth*, and this is used but once, Jer. 49:16, meaning terribleness. *Mīphlētšēth*, then, would denote some object of dread or horror, such as a phallus with its obscene ritual would be to the pious mind of Asa. This perhaps accounts for the application of this peculiar term to this single object.

Semēl image.

We meet this word only in Deut. 4:16; 2 Chron. 33:7,15; Ezek. 8:3,5. It is derived from an unused stem, *sml*, probably related to the Arabic *samala*, to sketch, delineate, and in 2 Chron. 33:7 seems to denote an idol hewn from stone.

Pēsēl graven image.

Pēsēl, from *pāsāl*, to hew or cut a rough stone into a desired shape, as the two tables for the decalogue, Ex. 34:1; Deut. 10:1, or the foundation stones for Solomon's temple, 1 Kgs. 5:18(32), may denote an image or statue hewn from stone. Micah's *pēsēl* was cast of solid silver, Jud. 17:3,4, the roughnesses being subsequently cut away by a file or chisel. Images made of solid gold or silver being too costly, the word came to denote a piece of timber hewn into the form of an idol and overlaid with gold or other metal, Isa. 40:10-15.

'ātsābh figure, idol.

This term, derived from the verb *'ātsābh*, to cut out, shape, fashion, is applied to idols in the sense of things fashioned or made into figures. As *'ātsēbh* denotes a laborer, it is probable that the notion of toil, laborious effort, is also to be included in the shaping of the idol. This is suggested in Hosea 13:2, "they have made them...idols, *'tsābhīm*, according to their own understanding, all of them the work of the craftsman."

Shīqqūts abomination.

Religious abhorrence of idols as representations of heathen divinities found expression in this word. We read in 1 Kgs. 11:5,7, that Solomon went after Milcom the *shīqqūts* of the Ammonites, and that he built a high place for Chemosh the *shīqqūts* of Moab, and for Molech the *shīqqūts* of the children of Ammon. In 2 Kgs. 23:13 it is told that Josiah defiled the mount of corruption that Solomon had built for Ashtoreth the *shīqqūts* of the Zidonians. Nahum (3:6) declares that Jehovah will cast abominable filth, *shīqqūtsīm*, upon the bloody and corrupted city of Nineveh. Zechariah (9:7) uses the word in a sense that indicates that he means by it meats offered to idols. In all other places it refers to idolatrous images.

T[̄]raphim[̂] *teraphim, images.*

A word of exceedingly obscure and consequently disputed origin (see Smith's Bib. Dict. "Magic," Vol. II., pp. 1743-4, Del. Genesis 31:19). The *teraphim* seem to have been images in human form and of various sizes, which were not worshiped as idols (Laban recognized Jehovah, Gen. 24:49-53), but employed as household protectors, dispensers of comfort and good fortune, *penates*. By appropriating them Rachel hoped to secure for her own family the prosperity of Laban's house. They were also employed for the purpose on obtaining oracular answers.

OLD TESTAMENT NOTES AND NOTICES.

The Pharaoh and Date of the Exodus.—In a recent issue (March, 1889) of *The Theological Monthly*, Mr. J. Schwartz, librarian of the Apprentices' Library, New York City, claims to prove that the ordinary view as to the Pharaoh of the Exodus and the date of that event are wrong. It was Tutmes III., on April 20, 1438 B. C., more than 100 years before the time commonly supposed, who permitted the children of Israel to go forth from Egypt. The writer also declares that in a forthcoming article he will offer a further argument on this point which will leave no possible room for doubt. The evidence will be awaited with interest.

Hebrew Parchments containing parts of the Old Testament.—The undersigned has in his possession the following collection of Hebrew parchments, which have been lately sent to this country from one of the Armenian monasteries: 1. An Esther Roll, unpointed Hebrew text, 12 columns, size 5 feet 8 $\frac{1}{4}$ inches by 12 $\frac{1}{4}$ inches. Evidently over a century old and in excellent preservation. Value \$20. 2. The Schema,—Deut. 6:4 and onward. Two copies. Value \$1 each. 3. Two Phylacteries, with text the same as the Schema in good condition. Value \$3 each. 4. Another Esther Roll, 7 feet 3 inches long and 8 inches wide, undated, but with unpointed Hebrew Text, and evidently about 200 years old. Value \$15.

JULIUS H. WARD, *Herald Ed. Rooms, Boston.*

Biblical Instruction at Haverford College.—From its very beginning as Haverford School, in 1833, to its present vigorous life, the managers of Haverford College have held closely to their desire "to inculcate the simple truths of the Christian religion." And while making advances in material prosperity and in methods and results of instruction, the old motto of the school: "*Non doctior sed meliore doctrina imbutus*," has been closely followed by the college. Not only to make scholars, but to educate Christian men, has been the aim, and the result of this earnest and sincere endeavor is seen in the alumni, whose position in church and state is the best evidence of the wisdom of their training. As this was the purpose of the school and afterward of the college, there resulted, naturally, the determination to teach the Bible; and from the very beginning until now there have not only been daily religious services with the reading of the Scriptures, but there has been compulsory class instruction in the Book of Books. As college after college has been adding to its course instruction in the English Bible, the faculty of Haverford College has been strengthened in its confidence in the wisdom of the course pursued during half a century and has been not a little encouraged by the knowledge that this movement had been anticipated here in every essential particular. But though the biblical instruction has always been present, it has experienced change and improvement, gaining by the increase in teaching staff, and by superior material accommodations. It is a reasonably good course, but it has also its outlook toward the future, and will doubtless be greatly improved and strengthened. The course as now arranged may be divided into (a) required, (b)

elective. (a) Every student during his entire college course of four years is required to attend one hour a week on biblical instruction. The course has been lately graded so that the work begun in the freshman year is carried on systematically to the end of the senior year. In the freshman year all students, both in arts and science have a "general outline of the history and literature of the Bible," the aim being to teach those simple facts which every intelligent man ought to know before he comes to college—but does not. The entire history is covered during the year, by lectures, with occasional use of a text-book and references for study in the library. In the sophomore year the classical students study Luke's Gospel in Greek, learning from it by harmonistic comparisons with the other gospels the facts of Christ's life. The scientific students, on the other hand, have the history of Israel,—a review of the first year's work, somewhat more in detail, and Luke's Gospel in English. During the junior and senior years the classical students are united in one class, pursuing during alternate years the Life and Epistles of Paul, and Old Testament History and Archæology; while the scientific classes united in the same way make a careful study of the Life and Teachings of Christ, and in alternate years the Life and Epistles of Paul. With the instruction there is, moreover, some exercise in that useful but sadly neglected art of memorizing select portions of Scripture.

It will be seen from this brief summary that the whole period of Bible-history is covered by every student. The instruction is careful and reverent; and in the hands of men who themselves believe in the Book, it may be expected not only to add knowledge of facts but to quicken faith in the divine realities of Christianity. (b) Beside this required course, there are several elective courses open to all who are prepared to profit by them. During the junior and senior years, Professor J. Rendel Harris gives courses in New Testament Greek, in N. T. Textual Criticism and in the Doctrines and usages of the Early Christian Church. And upon the field of Old Testament study there is a first course in Elementary Hebrew Grammar throughout the year, and a second course in Hebrew with critical interpretation of selected books or passages, accompanied by lectures on O. T. Archæology, and inductive study of Syntax.

Prof. ROBERT W. ROGERS.

Old Testament Study in the Universities of Germany and Switzerland during the Present Winter.—A perusal of the announcements of lectures on Old Testament topics by the universities of Germany and Switzerland and the tabulation of these announcements enables us to get a bird's-eye view of what is being done in this department during this present Winter Semester. The following statements comprise the twenty-two German universities (with the exception of Rostock, from which there is no definite report from the theological faculty) and the six Swiss institutions. Of the twenty-seven universities referred to, in *seven*, lectures on GENESIS are given, viz., by Kleinert in Berlin, Scholz (C.)* in Breslau, Koehler in Erlangen, Stade in Giessen, Schultz in Goettingen, Koenig in Leipzig, and Perrochet in Neuchatel. In *ten* the PSALMS are expounded, viz., by Strack in Berlin, Kamphausen in Bonn, Bredenkamp in Greifswald, Rothstein in Halle, Kneucker in Heidelberg, Sommer in Koenigsberg, Franz Delitzsch in Leipzig, v. Baudissin in Marburg, Oettli in Berne, and Steiner in Zurich. In *fifteen*, ISAIAH, viz., by Dillmann and Strack in Berlin, Budde in Bonn, Weiss in

* C. = Catholic.

Braunsberg, Raebiger in Breslau, Duhm in Goettingen, Giessbrecht in Greifswald, Kautzsch in Halle, Cornill in Koenigsberg, Guthe in Leipzig, Schoenfelder in Munich, Tell in Muenster, Nowack in Strassburg, Himpel (C.) in Tuebingen, Montet in Geneva, Vuilleumier in Lausanne. *Twenty-three* professors are reading on OLD TESTAMENT INTRODUCTION in *twenty* universities, viz., Dillmann in Berlin, Kamphausen and Kaulen (C.) in Bonn, Kittel in Breslau, Koehler in Erlangen, Koenig in Freiburg, Duhm in Goettingen, Bredenkamp in Greifswald, Merx in Heidelberg, Hilgenfeld in Jena, Sommer in Koenigsberg, Ryssel in Leipzig, v. Baudissin in Marburg, Tell in Muenster, Nowack in Strassburg, Grill and Himpel (C.) in Tuebingen, Kihn in Wuerzburg, Orelli in Basel, Oettli and Herzog (C.) in Berne, Vuilleumier in Lausanne, and Perrochet in Neuchatel. The term OLD TESTAMENT INTRODUCTION covers an indefinite theme. Some put it at the head of a course of lectures covering the whole of the Old Testament. Others confine themselves principally to certain questions, as the Pentateuchal Question; others to certain books, as the Historical and Prophetical Books. In only one university is the HISTORY OF THE OLD TESTAMENT TEXT treated as a special topic outside of Old Testament Introduction, viz., by Dillmann, of Berlin. In *three* universities the Aramaic portions of DANIEL, EZRA and NEHEMIAH are lectured upon in connection with the Aramaic dialect, viz., by Schrader in Berlin, Delitzsch in Leipzig, and Marti in Basel (Biblical Aramaic by Pretorius in Breslau). MESSIANIC PROPHECY IN OLD TESTAMENT is treated as a separate topic in *seven* universities, viz., by Reusch (C.) in Bonn, Meinhold in Greifswald, Kautzsch in Halle, Franz Delitzsch and Guthe in Leipzig, Smend in Basel, and Heidenheim in Zurich. (Philippi, of the Philosoph. Faculty of Rostock on Messianic Prophecy in Hosea, Joel, Jonah, Nahum, Habakkuk.) OLD TESTAMENT HISTORY or HISTORY OF ISRAEL is taught in *seven* universities, by Scholz (C.) in Breslau, Siegfried in Jena, Cornill in Koenigsberg, Guthe in Leipzig, Smend in Basel, Montet in Geneva, and Ladame in Neuchatel. The THEOLOGY OF THE OLD TESTAMENT is taught in *four* universities, by Kautzsch in Halle, Stade in Giessen, Ryssel in Leipzig (on Immortality in Old Testament), and Oswald in Braunsberg (Theology of Genesis). *Four* are working on the BOOK OF JOB, Baethgen in Halle, Siegfried in Jena, Klostermann in Kiel, Orelli in Basel, and Oettli in Berne. ARCHAEOLOGY in *seven*, viz., by Koenig in Freiburg, Baethgen in Halle, Siegfried in Jena, v. Baudissin in Marburg, Grimm in Wuerzburg, Smend in Basel. EXODUS, LEVITICUS, NUMBERS, JUDGES, 1 AND 2 SAMUEL, JEREMIAH, and EZEKIEL, as distinct courses, have each the attention of a single university. In *four* universities lectures are given on the MINOR PROPHETS, viz., by Kittel in Breslau, Merx in Heidelberg, Klostermann in Kiel, and Baur in Leipzig. HEBREW GRAMMAR is announced at *seventeen* universities, and *fifteen* have what is known as OLD TESTAMENT SEMINAR in which the professor meets the students for personal drill in exegesis or in some important branch of Old Testament study. Two professors, viz., Franz Delitzsch, of Leipzig, and Strack, of Berlin, announce the INSTITUTUM JUDAICUM as a part of university work, its aim being to inform theological students on all questions pertaining to the Jews and to interest them in Jewish Christian Missions. Kaulen (C.) in Bonn is lecturing on Biblical Hermeneutics, and Sommer in Königsberg on the Topography of Jerusalem.

The following books are under review in current German periodicals: In the *Studien und Kritiken*, 2 Heft., 1889, Kautzsch, of Tuebingen, reviews the

work of DR. FRANZ DELITZSCH, *Neuer Commentar über die Genesis*. Leipzig, 1887. DRIVER, PROF. CANON S. R., D. D.: *Isaiah, his Life and Times and the Writings which bear his Name*. London, 1888. 2s. 6d. This book is reviewed in the *Theologische Literatur Zeitung*, December 29, 1888, by Prof. Budde, of Bonn. MEINHOLD, DR. LIC. J. (Prof. Ext. in Greifswald), *Beiträge zur Erklärung des Buchs Daniel*. 1 Heft. Daniel 2-8. Leipzig, 1888. This work is also reviewed by Prof. Budde in the same periodical. EMIL WIEFZKE: *Der Biblische Simson der Aegyptische Horus Ra. Eine neue Erklärung zu Judg. 13-16*. Wittenberg, 1888. M.1.40. We translate the opening and closing sentences of Prof. A. Wiedmann's review of this book in the *Theologische Literatur Zeitung*, Dec. 15, 1888 :

"The idea, contained in the title, of explaining the biblical Samson as a sun-divinity has for a long time found many representatives. Nevertheless the efforts then as now to prove that the character of the Jewish hero was a trace of the sun myth have yielded few satisfactory results. A new attempt of this sort has been presented by the author of the work before us. Proceeding not from the Egyptian texts, but solely upon the frequently very bold constructions of Teichmüller of the deeper contents of the Egyptian religion, the rehearsal of which naturally does not belong here, he tries to identify Samson with an Egyptian sun-divinity and so to explain the single episode in chapters 14-16 of the Book of Judges. The first two chapters, according to him, represent, in the garments of common, popular poetry, the relation of the sun-god to the three Egyptian Palestinian periods, the third (16th) the career of the divinity in the underworld. . . . The author, who comes out very confidently and considers that the Samson question has been solved through his inquiries, declares himself finally prepared against the obstinacy of dogmatic prejudice, but consoles himself with St. Augustine and St. Jerome. But dogmatic prejudice will not be alone in declaring itself against the author's favorite method of inquiry and against his interpretation of the text. And also the number of those will not be great who agree in the personal judgment of the author (p. 51), 'What light diffuses itself anew, through these researches upon the mythology and theology of all antiquity!'"

These important books on the history of Israel are reviewed at length by Kamphausen in the first number of the *Studien und Kritiken* of 1889: 1. DR. BERNHARD STADE (Professor in Giessen). *Geschichte des Volkes Israel. Mit Illustrationen und Karten*. Vol. I. Berlin, 1887. 2. ERNEST RENAN (Professor in the College of France). *Histoire du Peuple d'Israel*. Vol. I. Paris, 1887. 3. R. KITTEL (formerly of Stuttgart, recently called to Breslau). *Geschichte der Hebräer*. 1 Halbband. Quellenkunde und Geschichte der Zeit bis zum Tode Josuas. Gotha, 1888. We translate only the concluding words of the reviewer :

"I close these pages with the sentiment of Heinrich von Sybel, worth laying to heart, and the devout wish of de Wette. Sybel once said: 'In conscientious study of the recent past where we feel ourselves oppressed by the superabundance of the materials and then again must feel the fragmentariness of our knowledge, the consciousness becomes in us doubly strong, how incredibly few sure results are to be achieved by the most thorough investigation of antiquity.' But the honorable de Wette prefaced his Introduction to the Old Testament, when he sent out the last edition, with the words, 'Let the spirit of truth, love and unity tune the over-zealous minds to mildness and conciliation.'"

BERLIN, Jan. 5, 1889.

REV. N. I. RUBINKAM.

SYNOPSIS OF IMPORTANT ARTICLES.

Classic and Semitic Ethics.*—I. Between the two, there is a fundamental difference. At Greece and Rome, individual acts derived their character solely from their relation to the supreme good. But in the Semitic system of morality, acts are judged by their intrinsic and inherent nature. Rightness or wrongness is an attribute of the act in itself considered. *Righteous* and *Righteousness* are employed, never in a utilitarian, very frequently in an expressly anti-utilitarian sense. The same idea runs through the New Testament. The Kingdom of God and the rightness which He requires are to be sought first and chief of all. II. The superiority of Semitic Ethics. 1. Hebrew Ethics. 1) Complete on its own plane; 2) in advance of all that comes to us from other than Christian sources. 2. Christian Ethics. 1) As to the outward life, it covers the whole ground of the Decalogue with more minuteness of detail. 2) For the inner man, it is a complete "manual and directory;" 3) the law of Christ is also a law of example.

Objection: The morality of the Gospel is not new. Many, at least of the precepts of the New Testament, are to be found in other and older writings. Answer: The peculiarity of the moral system of the Gospel is its perfectness, not its originality.
A. M. W.

1. The terms, "Semitic Ethics" is not used with exactness. By it, the writer means only Hebrew and Christian ethics; but the term is applicable to the moral system of the Assyrians as well as to that of the Hebrews.

2. The forensic use, by Paul, of *righteous* and *righteousness* cannot, by a mere stroke of the pen, be set aside.

Assyrian and Hebrew Chronology.†—A serious discrepancy exists between the Assyrian reckoning of dates and the ordinarily received system of biblical chronology. Agreeing in placing the fall of Samaria at 722 B. C., the two systems diverge both before and after this event until in the reigns of Jehu and Ahab we have a difference of forty years and Sennacherib's campaign, in B. C. 714 according to the Bible, is assigned by the monuments to B. C. 701. The Assyrian dates must be allowed to be in general trustworthy. Are the biblical numbers to be rejected? So say Wellhausen and his school. They regard these numbers as a fanciful scheme, a purely artificial product of post-exilic scribes, foisted on to the history. This theory is too ingenious and imaginative, too rigid, too far away from the facts, to be acceptable. We stand on the general fidelity of the biblical numbers except where error can be actually proved. The question then comes, Can the two chronologies be harmonized? We believe they can. Two preliminary points are made: (1) The *internal* difficulty of the Hebrew Chronology—namely that while the regnal years of the kings of Israel from Jehu to the fall of Samaria amount to 143 years—the Judean reigns for the same period amount to 165 years.

* By Andrew P. Peabody, D. D., LL. D., in *The Andover Review*, Dec., 1888, pp. 561-576.

† By James Orr, D. D., in *Presbyterian Review*, Jan., 1889, pp. 14-64.

Casting aside the theory of two interregna which may be supposed to fill up the gap, the most probable conclusion is that Uzziah reigned together with his father Amaziah, and Jotham likewise with Uzziah, for a time. The time which is thus taken up by these joint reigns in Judah corresponds to the Israelite line when Pekah's reign—the one proved error in the Bible numbers—is shortened to six or seven years. (2) The Hebrew mode of reckoning regnal years is probably not the Assyrian method of post-dating the accession of a king, but that of regarding the first and last years in which a king reigned as each a year in his reign. The biblical chronology of this period is carefully reviewed on this basis; and as a result of the consistent carrying out of this view it is claimed that while on a few minor points a conjectural element must be admitted, this theory solves, without straining or resort to arbitrary assumption, all the main chronological difficulties which arise from comparison of the Bible with the monuments.

The Civilization and Religion of Central America and Peru.*—The researches of M. Raville have revealed to us that in ancient Mexico there existed a civilization characterized by much which is supposed to be modern. But the extraordinary fact is that with this refined civilization flourished a religion, barbarous and sanguinary, the chief element of which was human sacrifice. This religion was "naturism"—the worship of the forces and phenomena of nature, especially of the sun, developing into a complicated polytheism. The bloody nature of the religion is explained by the ferocious character of the warrior-race, the Aztecs, who overran Mexico and conquered the primitive people who had reached this high civilized state. They worshiped a mild deity, a sun-god, whom they supposed to have departed when the Aztecs came, but who would return. When Cortez invaded the land he was thought to be the returning deity. Hence his easy victory. In Mexico, as in Phœnicia and Syria, we see the coincidence of a high civilization with depraved religious practices. In Peru is found the same sun-worship characteristic of all American peoples. The state was a theocracy. Morality was high. The Peruvian daily salutation was, "Thou shalt not steal," and the response, "Thou shalt not lie." Catholicism has not benefited these peoples. What will Protestantism do?

A popular statement of the results of modern investigations into the life of these interesting but neglected peoples. This is one of the many lines of research which are contributing to our knowledge of the subject of comparative religions.

* By Caroline A. Sawyer in *The Universalist Quarterly*, Oct., 1888, pp. 479-490.

→BOOK † NOTICES.←

SCRIPTURES HEBREW AND CHRISTIAN.*

The first volume of this excellent work has already been noticed in this journal (*OLD TESTAMENT STUDENT*, Sept., 1886). The present volume contains selections from Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ruth, 1 Samuel, 1 Kings, 2 Kings, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Daniel, Micah, Zephaniah, Haggai, Zechariah, Malachi. While the same principles which ruled in the preparation of the former volume are manifest in the present one, it is to be noted that the restrictive phrase "for young readers" is omitted from the title page,—the editors very wisely recognizing that not only is the material adapted for readers of all ages, but some who would otherwise be attracted and benefited, might be repelled by the phrase seeming to restrict the design of the work to the instruction of the young. The Old Testament portion of the work seems to be completed in these two volumes. The translation differs somewhat from both the old and the new versions and will thus serve as an excellent commentary to be used in connection with them. The arrangement of the material will not be satisfactory to all; but it cannot be doubted that those who read these volumes, whether young or old, will gain a more vivid and, on the whole, more truthful idea of the Old Testament Scriptures than from the Scriptures in their traditional arrangement or from the study of commentaries. The appearance of the book is excellent and it is published at a reasonable price.

THE HALLOWING OF CRITICISM.†

The title of this book is a condensed argument for the position which its author adopts. He tells us in his preface that "the Scriptures must in future, as many think, be expounded by preachers and teachers with some reference to the results of criticism; and the questions become an urgent one how this can be done so as not to injure, but, if possible even to promote, the higher or religious life." These sermons are written to illustrate the possibility of accepting the results of criticism in relation to Elijah and his times, and yet of using the material thus sifted for the purpose of impressive and elevating religious teaching. It

* *SCRIPTURES HEBREW AND CHRISTIAN*. Arranged and edited as an introduction to the study of the Bible, by Edward T. Bartlett, D. D., Dean of the Protestant Episcopal Divinity School in Philadelphia and John P. Peters, Ph. D., Professor of the Old Testament Languages and Literature in the Protestant Episcopal Divinity School, Philadelphia, and Professor of Hebrew in the University of Pennsylvania. Vol. II. Hebrew Literature. New York and London; *G. P. Putnam's Sons*. 1889. Price \$1.50.

† *THE HALLOWING OF CRITICISM*: Nine Sermons preached in Rochester Cathedral, with an Essay read at the Church Congress, Manchester, Oct. 2, 1888. By the Rev. T. K. Cheyne, D. D. London: *Hodder and Stoughton*, 1888.

is a common suspicion to-day that the higher criticism if permitted to exercise itself upon the Bible would undermine all the foundations of the preacher's power. Prof. Cheyne endeavors to show practically that this is not true. Recognizing much in these wonderful stories concerning the ancient prophet which is merely the poetic dress of fact he nevertheless always holds fast to the essential realities lying beneath the form. The sermons are not powerful in laying hold on the moral convictions, but they abound in passages of real spiritual beauty and are shot through with profound faith in the verities of the religious life. If any preacher is troubled for fear that the new movements in biblical criticism are only destructive let him buy and study these sermons. The subject of the essay read at the Church Congress is, To what extent shall results of historical and scientific criticism, especially of the Old Testament, be recognized in sermons and teaching? and, bold as are its positions, it closes with words like these, "I should insist on the doctrine of the Holy Spirit's continual presence being made ever more and more a reality. No essential truth which He has once revealed can be impaired by any fresh discovery of facts. Faith in the supernatural cannot pass away; but our modes of conceiving the supernatural may be largely modified through the revelations of science and of criticism. Spiritual truths cannot become antiquated, but if the successes of criticism have the value which I have ascribed to them, they must lead to fuller insight into divine truth. All truth, in fact, is divine; all truths are connected and therefore ultimately reconcilable." From so reverent and so careful an investigator, biblical study has nothing to lose and everything to gain.

FUTURE PROBATION EXAMINED.*

This book comes within the scope of this journal only so far as the Old Testament is used in its argument. It is believed that a helpful service can be done in calling attention to the use of the O. T., and in guarding it carefully from perversion and misapplication, on the part of those who engage in the defense of this or that side of some important doctrine. As for the present volume, it makes comparatively little use of O. T. passages and is, in general, quite accurate. Some doubtful texts are used as proof. Isa. 9:6 is adduced in behalf of the eternity of God. It is somewhat forced to urge (p. 103) Eccl. 9:10 as against a future probation. If used as a proof-text it proves too much. The words of Hosea 13:9, quoted from the A. V. on p. 159, lose their force in the writer's argument when the R. V. is followed. Indeed it is an unaccountable oversight in this book that the texts are not always cited from the Revised Version. The method of gathering passages from all parts of the Bible without apparent reference to their connection or to their position in the history of revelation is not one to be commended. That it is followed by the author of this volume is a serious blemish upon what is otherwise a strong and fair argument against the hypothesis of future probation.

* **FUTURE PROBATION EXAMINED.** By William DeLoss Love, pastor at South Hadley, Mass New York: *Funk & Wagnalls*, 1888. Pp. 323.

THE PSALMS IN VERSE.*

Dr. Coles, the author of this version of the Psalms, is already well known as a skilled translator of hymns in foreign tongues. His versions of the *Dies Irae* have received high praise. To translate successfully the Praise-songs of Israel into prose is no light task. Still more difficult must it be to put them into the metrical forms of English poetry. Dr. Coles is the first to confess that he has not reached the ideal. He has done well. Many of his renderings are both faithful and musical at the same time. His aim is expressed by himself "to be literal, but not so literal as to convert rich prose into poor verse; to be a faithful but not too punctual an interpreter; to get as close to the Hebrew original as possible, and present as far as the two idioms would allow the precise form and color of the Hebrew thought; to transfer wherever he could the exact phraseology, hallowed and familiar, of the Received or Revised version; and to use no more words than sufficed to express the meaning of the text." As a sample of the work done a selection from Psalm 24, verses 7-10, is subjoined:

Lift up your heads, ye ancient gates!
 Ye everlasting doors, give way!
 For lo! the King of Glory waits,
 And means to enter in to-day.
 "Who is this King of Glory? Who?"
 Jehovah, mighty to subdue.

Lift up your heads, ye ancient gates!
 Ye everlasting doors, give way!
 For lo! the King of Glory waits,
 And means to enter in to-day.
 "Who is this King of Glory, then?"
 The Lord of angels and of men.

* A NEW RENDERING OF THE HEBREW PSALMS INTO ENGLISH VERSE, with Notes, critical, etc., and an historical sketch of the French, English and Scotch metrical versions. By Abraham Coles, M. D., LL. D. New York: D. Appleton & Co., 1898. Pp. lxviii, 296.

CORRESPONDENCE SCHOOL OF HEBREW.

The attention of the members of the Correspondence School is especially called to the advertisement of the Summer Schools for 1889 which appears in this number. The same number of schools as in previous years will be held and in the same places, except that the New England School, which has met for the last three years at Newton Centre, Mass., returns this year to New Haven, where it was held in 1886.

It is hoped that a larger proportion of Correspondence School students will attend the Summer Schools this year than ever before. The Correspondence and Summer Schools aim at the same results, though by different methods, and are supplementary to each other. Students in the former by becoming members of a Summer School have their enthusiasm redoubled by personal contact with instructors and fellow-students and gain an impetus by a few weeks' interrupted work which is of great benefit to them in subsequent Correspondence work. No other class is so well fitted to make good use of the advantages which a Summer School affords. On the other hand, those who have secured large results by rapid and concentrated work for a few weeks need the careful and painstaking work of the Correspondence School to fix those results and make them perfectly available.

The reports this month include the three months ending March 15th. The new members are as follows: Mr. H. U. Alexander, Chicago, Ill.; Mr. R. W. Almon, Texas, Ga.; Rev. G. A. Beckwith, Windham, Vt.; Mr. W. T. Brown, New Bedford, Mass.; Rev. J. A. Cahill, Economy, N. S.; Rev. J. G. Campbell, Clark, Dak.; Rev. W. A. Chaplin, Boston, Mass.; Mr. J. L. Clark, New York City; Mr. L. F. Cockroft, San Francisco, Cal.; Rev. W. Craig, Clinton, Ont.; Rev. C. H. Curtis, Lysander, N. Y.; Rev. Wm. Dahlke, Reserve, N. Y.; Rev. P. S. Davies, Missouri Valley, Iowa; Rev. R. H. Davis, North Conway, N. H.; Rev. H. B. Dohner, Lancaster, Pa.; Rev. G. S. Duncan, Mooredale, Pa.; Rev. J. F. Eaton, Ripon, Wis.; Mr. E. W. Fitzsimons, Dublin, Ireland; Rev. Anthony Hall, Manchester, England; Rev. G. Hearn, Coeyman's, N. Y.; Rev. A. J. Herries, El Paso, Ill.; Rev. R. Hewton, Maple Grove, Quebec; Rev. Adam Holm, Blairstown, Iowa; Rev. Isaac Jewell, Rising Sun, Md.; Mr. Edmund Kershaw, Islip, N. Y.; Rev. E. G. Lund, Greensburg, Pa.; Rev. W. N. Mebane, Pulaski City, Va.; Rev. O. A. Merchant, Chester, N. Y.; Mary B. Moody, M. D., New Haven, Conn.; Rev. M. M. Norton, Portland, Ore.; Rev. J. P. O'Brien, Olena, O.; Rev. Andrew Robertson, New Glasgow, N. S.; Rev. S. V. Robinson, Tottenville, N. Y.; Mr. W. S. Ross, Great Falls, N. H.; Rev. James Rowe, Genoa Bluff, Iowa; Rev. W. A. Schruft, Chilli-

cothe, O.; Rev. W. R. Scott, Belmont, O.; Rev. G. G. Smeade, Pulaski City, Va.; Rev. Wm. Smith, Hollowayville, Ill.; Rev. Chr. Staebler, Crediton, Ont.; Rev. C. G. Sterling, Pine Ridge Agency, Dak.; Rev. P. F. Stevens, Charleston, S. C.; Mr. T. J. Van Horn, Welton, Iowa; Rev. Alex. Watt, Forestville, N. Y.; Rev. W. M. Warden, South Meriden, Conn.; Rev. D. B. Whimster, Hays City, Kan.; Miss M. C. Welles, Newington, Conn.; Rev. G. R. White, Yarmouth, N. S. To these may be added a lady in England who desired that her name should not be published.

The graduates for the quarter are: Rev. W. D. Akers, Maryville, Tenn.; Rev. Robert Barbour, New York City; Miss Frances Blackburn, Oxford, England; Miss L. R. Corwin, Cleveland, O.; Rev. J. W. Ferner, Storm Lake, Iowa; Rev. L. M. Gates, Georgetown, N. Y.; Rev. A. P. Greenleaf, Battle Creek, Mich.; Miss E. E. Howard, Charlottesville, Va.; Rev. S. E. Jones, Wheeling, W. Va.; Mr. T. W. Kretschmann, Philadelphia, Pa.; Mr. S. D. Lathrop, Richmond, Mich.; Rev. A. A. Mainwaring, Philadelphia, Pa.; Rev. J. F. Morgan, Coeyman's Junction, N. Y.; Rev. J. W. Presby, Mystic, Conn.; Rev. A. W. Reinhard, Forreston, Ill.; Rev. Alfred Roebuok, Bradford, England; Rev. J. F. Steele, Anand, India; Mrs. H. M. Sydenstricker, Hamilton, Mo.; Rev. J. G. Tanner, Houston, Tex. It will be observed that four of the above nineteen are ladies, which indicates that the ladies are doing a much larger proportion of the work than their numbers bear to the whole number of students.

The quality of the work done continues to improve, the number of perfect papers received during the quarter being unusually large. Eleven have been received from Mr. S. D. Lathrop, Richmond, Mich.; five from Mr. W. M. Junkin, Christiansburgh, Va.; three from Rev. R. D. Bambrick, Sydney Mines, N. S.; Mr. S. S. Conger, Summit, N. J., and Rev. Wm. Smith, Hollowayville, Ill.; two from Rev. W. D. Akers, Maryville, Tenn.; Mr. C. V. R. Hodge, Burlington, N. J.; Prof. Abby Leach, Vassar College, Poughkeepsie, N. Y.; Mr. W. S. Ross, Great Falls, N. H.; Miss E. R. Sterling, Bridgeport, Conn., and Rev. Alex. Watt, Forestville, N. Y. The following are credited with one each: Mr. W. F. Bacher, Philadelphia, Pa.; Rev. J. Chapple, Ramsbottom, England; Rev. P. K. Dayfoot, Strathroy, Ont.; Rev. I. M. Haldeman, New York City; Mr. J. A. Ingham, Hackettstown, N. J.; Rev. E. M. Kirby, Potsdam, N. Y.; Mr. T. W. Kretschmann, Philadelphia, Pa.; Rev. J. P. O'Brien, Olena, O.; Rev. David Price, Grafton, N. S.; Rev. W. E. Renshaw, Richmond, Utah; Rev. J. G. Tanner, Houston, Tex.

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- The Sabbath. What—why—how—day—reasons—mode.* By C. M. Briggs, D. D. New York: Hunt and Eaton.....\$0.60.
- John the Baptist, the Forerunner of our Lord: his Life and Work.* By Ross C. Houghton, D. D. New York: Hunt and Eaton.....\$1.25.
- Inter Notiones dei sancti in Testamenti veteris et patris fidelium in novis libris usitas quas sit ratio.* Dissertatio theologica by R. Theel. Königsberg, '89.....M.1.
- Les Psaumes de Maaloth. Essai d'explication.* Par Felix Bovet. Paris: Libr. Fischbacher, '89.....fr.3.50.
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- ARTICLES AND REVIEWS.**
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- Who Wrote the Book of Esther?* By Dr. M. Jastrow in *The Jewish Exponent*, March 15, '89.
- The Sabbath.* By Rabbi Davidson in *The American Israelite*, March 14, '89.
- The Epistle to the Hebrews; 7. Christ and Moses.* By Rev. Prof. A. B. Bruce, D. D., in *The Expositor*, March, '89.
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- The Prophets.* By Canon Farrar in the *Homiletic Monthly*, March, '89.
- The Mosaic Doctrines of Death and after-Death.* By Prof. R. V. Foster, D. D., in *Cumberland Pres. Rev.*, Jan., '89.
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- The Valleys and Waters of Jerusalem.* By W. F. Birch in *Pal. Expl. Fund.*, Jan., 1889.

◆ NEW ◆ TESTAMENT ◆ SUPPLEMENT ◆

OF

The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William B. Harper, Yale University, New Haven.

STUDY XXIX.—THE CRUCIFIXION. MARK 15:16-41.

Résumé of Studies XXV.-XXVIII. 1. Name the chief events covered in these "Studies." 2. The trials of Jesus, their number and character. 3. The significance of the last supper. 4. Lessons from the life and doings of Pilate.

I. The Material Analyzed.

Read carefully Mk. 15:16-41, and be able to make a definite statement concerning each of the following points:

1. Jesus and the soldiers (vs. 16-20a);
2. on the way to the cross (vs. 20b-22);
3. Jesus crucified (vs. 23-27);
4. revilings (vs. 29-32);
5. the last agonies and death (vs. 33-38);
6. the centurion's testimony (v. 39);
7. the spectators (vs. 40,41).

II. The Material Compared.

1. With Mk. 15:16-41 compare Mt. 27:27-56; Lk. 23:26-49; John 19:2-37.
2. Notice 1) that Mark's narrative resembles Matthew's much more closely than Luke's or John's; 2) the somewhat fuller, perhaps different, order of events in John 19:1-16; 3) the verbal disagreement, with the substantial identity, of the four reports of the superscription; Mk. 15:26; Mt. 27:37; Lk. 23:38; John 19:19.
3. The student would find it interesting and helpful to draw up from the four accounts a complete list of the circumstances and events gathering about the crucifixion.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 16. (a) *Prætorium*; a Latin word, adopted in Greek, signifying the "headquarters" of the governor. (b) *The whole band*; if taken exactly (but see same word in John 18:3), the number would be about six hundred.
- 2) V. 18. *Began to salute*; i. e., "went to saluting."

- 3) V. 19. *Smote*; lit. "kept smiting;" so "did spit," "worshipped;" signifying continued actions.
- 4) Vs. 16-19. (a) Compare with Mk. 14:65 (Lk. 22:63-65) in (1) the persons; (2) their purpose and spirit; (3) their guilt. (b) Note that (1) this could only have been done with Pilate's permission, and (2) his purpose in permitting it is to arouse sympathy in the people. Cf. John 19:4,5.
- 5) V. 21. *Father of A. and R.*; (a) a phrase peculiar to Mark; (b) probable that these were Christians when this was written; (c) cf. Rom. 16:18; (d) then did Simon become a Christian after his sons?
- 6) V. 22. (a) *Bring him*; i. e. Jesus had to be supported. (b) *Place of a skull*; (1) Latin "Calvaria" = "Calvary"; (2) two views about the meaning of this phrase; (3) the views as to the location?
- 7) V. 23. (a) *Offered*; for what purpose? (b) *Received it not*; why?
- 8) V. 24. *Crucify*; let the student make real to himself the method of crucifying and the suffering of the crucified.
- 9) V. 25. *Third hour*; i. e. nine o'clock. Cf. John 19:14 and seek to explain the difference.
- 10) V. 31. *He saved*; i. e. "helped," "healed." What is the point of the sarcasm?
- 11) V. 32. *Reproached*; lit. "kept reproaching"; so "railed" (v. 29), "said" (v. 31).
- 12) V. 33. (a) *Darkness*; how explained (1) as supernatural, yet (2) connected with the not uncommon darkness that precedes an earthquake (cf. Mt. 27:51)? (3) Its purpose? (b) *The whole land*; (1) that region, or (2) half the world?
- 13) V. 34. *Eloi, etc.*; (a) What language? (b) Quoted from Ps. 22:1; (c) its meaning for Jesus?
- 14) V. 35. Was this (a) a misunderstanding, or (b) a mocking jest?
- 15) V. 37. *Loud voice*; for what he said, cf. Lk. 23:46.
- 16) V. 38. *Veil...rent*; (a) how? (1) physical basis, Mt. 27:51; (2) a supernatural purpose; (b) its significance, (1) abandonment of the temple by God; (2) unhindered access of man to God; (3) all this in view of the death of Jesus.

2. GENERAL TOPICS.

- 1) **The Woman-Friends of Jesus.** Vs. 40,41. (a) Observe the frequent allusions in the Gospels to the presence of women among the hearers of Jesus; (1) those who came into some temporary relations to him, cf. John 4:7 sq.; 8:3 sq.; 11:1 sq.; Mk. 1:30; 5:26; 7:26; 14:3; Lk. 7:11-17,36-50; 10:38-42; 13:11 sq.; 18:15; 23:27; Mt. 20:20; (2) those who became permanent disciples, cf. Lk. 8:2,3; (b) of the latter note the references to (1) Mary Magdalene, her home, whether identical with the woman of Lk. 7:37; her character, John 20:11-17; (2) Salome, her probable relation to Jesus, cf. Mt. 27:56; John 19:25; (3) Mary, his mother, her relations to Jesus; (c) the Jewish idea as to the position of women and Jesus' attitude toward it, cf. John 4:27; (d) woman in the early church, Acts 1:14; 9:36; 12:12, etc.
- 2) **The Meaning of the Death of Jesus.** (a) Recall Jesus' prophecies of his death, Mk. 8:31; 9:31; 10:33,34; (b) note his hints as to its purpose and meaning, Mk. 10:45; 14:22-24; John 6:51; 12:32,33, etc.; (c) examine the apostolic teaching, cf. 1 Pet. 1:19; Tit. 2:14; 1 Tim. 2:6; 2 Cor. 5:15; Gal. 3:13; 1 John 1:7; (d) grasp firmly the *fact* of the "vicarious" death (atonement) of Jesus and then observe the theories which seek to explain it, (1) the moral influence exerted by his death; (2) in Jesus' death God illustrated his character as a moral governor by giving his Son to be punished for sinners; (3) in Jesus' death for sinners God vindicated his righteous character and became reconciled to man, when his Son suffered the penalty of law.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) places; 3) important events; 4) habits and customs; 5) important teachings; 6) literary data; 7) miracles.
2. *Condense the material*, Mk. 15:16-41, into the briefest possible statement, under the general topic of *The Death of a King*.

V. The Material Applied.

THE DEATH OF JESUS. The most fitting application of this material will be found in the thoughtful contemplation of the biblical narrative. The fol-

lowing points are suggested: 1. Dwell on the following characteristics of Jesus as illustrated here, 1) heroism; 2) forgivingness, Lk. 23:34; 3) patience; 4) pity; 5) human feelings of anguish; 6) love, John 19:26,27. 2. Observe that this suffering and death is foreseen and endured with a consciousness of its being a sacrifice made on behalf of others. 3. Thoughtfully inquire into the obligation which this self-sacrifice of Jesus on our behalf lays upon us.

STUDY XXX.—BURIAL AND RESURRECTION OF JESUS. MARK 15:42-16:8.

Résumé. 1. Give as complete as possible an account of the events attending the crucifixion of Jesus. 2. The significance of the conduct and words of Jesus in this event.

I. The Material Analyzed.

Read carefully Mk. 15:42-16:8, and be able to make a definite statement concerning each of the following points:

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|--------------------------------------|-----------------------------------|
| 1. The request of Joseph (15:42,43); | 6. visitors to the tomb (16:2-4); |
| 2. Pilate's reply (15:44,45); | 7. the young man within (16:5); |
| 3. the burial (15:46); | 8. his word (16:6,7); |
| 4. the spectators (15:47); | 9. the result (16:8). |
| 5. the women's purchase (16:1); | |

II. The Material Compared.

- With Mk. 15:42-16:8 compare Mt. 27:57-28:15; Lk. 23:50-24:12; John 19:38-20:10, and make lists of the events in each account.
- Take the passages in each which are parallel with those in Mark, i. e. with Mk. 15:42-47, Mt. 27:57-61; Lk. 23:50-56; John 19:38-42—with Mk. 16:1-8, Mt. 28:1-8; Lk. 24:1-11; John 20:1,2.
- Now observe the additional events given in Mt. 27:62-66; 28:8-10,11-15; Lk. 24:12; John 20:8-10.
- Note two methods of dealing with these accounts of the resurrection: 1) to attempt to harmonize them, or 2) to regard them as independent and fragmentary and as such incapable of being harmonized; while 3) all bear clear witness to the *fact* of the resurrection.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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|---|---|
| 1) V. 42. <i>Even</i> ; before the coming of the Sabbath, however. | 5) 16:1. <i>Sabbath was past</i> ; i. e. at sunset of Saturday. |
| 2) V. 43. <i>Councillor</i> ; i. e. a member of the sanhedrim.
<i>That is, the day, etc.</i> ; peculiar to Mark and characteristic.
<i>Of-honorable-estate</i> ; lit. "of good form;" i. e. "influential."
<i>Looking for the Kingdom, etc.</i> ; not meaning necessarily a disciple of Jesus, but cf. John 19:38.
<i>Boldly went in</i> ; better, "grew-bold and went-in," in contrast with previous timidity. | 6) V. 3. <i>Said</i> ; lit. "were-saying."
7) V. 4. <i>For it was, etc.</i> ; the reason (a) for the question of v. 3, or (b) that the stone had to be rolled rather than lifted or otherwise moved, or (c) that they could not fail to see. |
| 3) V. 46. Learn something of Jewish burial customs; cf. also Mk. 16:1. | 8) V. 5. (a) Notice the details peculiar to Mark. (b) <i>Young man</i> ; cf. Mt. 28:5. |
| 4) V. 47. <i>Beheld</i> ; lit. "were-beholding," i. e. were looking on while the burial was taking place. | 9) V. 7. (a) <i>And Peter</i> ; (1) how characteristic of Mark? (2) Why thus emphasize his name?
(b) <i>There shall ye see him</i> ; cf. 1 Cor. 15:6; Mt. 28:16.
(c) <i>As he said</i> ; cf. Mk. 14:28. |
| | 10) V. 8. <i>Said nothing</i> ; i. e. on their way to the disciples. |

2. GENERAL TOPICS.

- 1) **The Resurrection.** (a) Investigate and develop the following considerations in their bearing upon the reality of the resurrection: (1) the death and burial of Jesus; (2) the empty tomb on the first day of the week; (3) the collapse of the disciples after the death of Jesus, their temporary disbelief and the contrast presented in their courage, faith and energy after being persuaded of his resurrection; (4) the testimony of St. Paul, 1 Cor. 15:1-8; (5) the testimony of the early church; (6) the spirit of the early church; (b) apply the above considerations to (1) the "deception" theory; (2) the "delusion" theory; (3) the "inward vision" theory; (c) the significance of the resurrection of Jesus, in relation to (1) the gospel history; (2) the apostles; (3) Jesus himself.
- 2) **The Chronology.** Mk. 16:1,2,9. (a) Note the common testimony of the Gospels (as well as of tradition) that Jesus rose on the first day of the week (Sunday), cf. Mt. 28:1; Lk. 24:1; John 20:1; (b) from this point trace back the events of (1) Saturday, Mk. 16:1; 15:42 (Lk. 24:1); (2) Friday, Mk. 15:42; 15:33; 15:1; (3) Thursday, Mk. 14:30; 14:17; 14:12; (4) Wednesday, Mk. 14:1,2; (5) Tuesday, Mk. 11:20; (6) Monday, Mk. 11:12; (7) Sunday, Mk. 11:11; (c) endeavor to determine on which day the Passover fell (cf. "Study" XXV., III., 2, 2) whether (1) Thursday-Friday or (2) Friday-Saturday.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) important events; 2) important teachings; 3) historical allusions; 4) Jesus as more than man; 5) literary data; 6) chronological data.
2. *Condense the material* into the briefest possible statement, e. g.:
 15:42. At even, since it was the Preparation.
 v. 43. Joseph of Arimathea, a rich counsellor, a believer, asks Pilate for Jesus' body.
 v. 44. Pilate wonders and asks if Jesus is dead.
 v. 45. Learning it, he grants the body to Joseph.
 v. 46. He embalms it and secures it in a rock-tomb.
 v. 47. The two Marys see the place.
 vs. 42-47. *Because it was Preparation evening, Joseph, an influential believer, obtains Jesus' body from Pilate, who is assured of his death, embalms and entombs it in sight of the two Marys.*
 16:1. After the Sabbath three women buy spices to anoint him.
 v. 2. They seek the tomb at sunrise.
 v. 3. Asking who would remove the stone.
 v. 4. They see it, though great, rolled away.
 v. 5. They enter and are amazed to see on the right a youth clad in white.
 v. 6. He says, You seek the crucified Jesus; he is gone, risen from this place.
 v. 7. Go, tell the disciples to find him in Galilee, as he said.
 v. 8. They flee in confusion, silence and fear.
 vs. 1-8. *Three women having bought spices, at sunrise after the Sabbath come to the tomb to anoint him. Unexpectedly they see the stone removed from the door and in the tomb a youth clad in white, who says, Jesus is risen; tell his disciples to meet him in Galilee. They flee in silent fear.*
 16:42-16:8. *An influential believer, Joseph, obtains Jesus' body, and entombs it. The morning after the Sabbath women coming to anoint him learn from a youth in the tomb that Jesus is risen, and will meet the disciples in Galilee. They flee in silent fear.*

V. The Material Applied.

THE GOSPEL OF THE RESURRECTION. 1. The resurrection of Jesus in its bearing upon the personal life of the believer; 1) the assurance of acceptance with God, Rom. 4:24,25; 8:34; 2) the incentive to a new life and the power

of attaining it, 2 Cor. 5:14,15; Rom. 5:10; 6:4,5; Col. 3:1-4; Phil. 3:10, etc.; 3) the certainty of personal resurrection of the whole man, 1 Cor. 15:20; John 6:39,40; 1 Thes. 4:14. 2. The resurrection of Jesus in its bearing upon the relations and conditions of the resurrection life and society; 1) "we shall know each other there;" 2) a perfected fellowship with the divine-human Jesus Christ, Phil. 1:23.

STUDY XXXI.—THE LAST INSTRUCTIONS. MARK 16:9-20.

Resumé. 1. An account of the burial and resurrection of Jesus. 2. An estimate of the character and relation of the accounts of the resurrection. 3. The importance of the resurrection as a fact in the Christian history.

I. The Material Analyzed.

Read carefully Mk. 16:9-20, and be able to make a definite statement concerning each of the following points, e. g.:

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|---|---|
| 1. His first appearance and its sequel (vs. 9-11); | 4. his instructions and promises (vs. 15-18); |
| 2. another appearance and its sequel (vs. 12,13); | 5. his subsequent departure (v. 19); |
| 3. his appearance and rebuke to the eleven (v. 14); | 6. their apostolic activity (v. 20). |

II. The Material Compared.

- With Mk. 16:9-11 of. John 20:11-18.
- With Mk. 16:12,13 of. Lk. 24:13-35.
- With Mk. 16:14-18 of. Mt. 28:16-20; Lk. 24:36-49; John 20:19-23.
- With Mk. 16:19,20 of. Lk. 24:50-53; Acts 1:6-14.
- Observe 1) the apparent discrepancy in Mk. 16:14 and Mt. 28:16 as to place; 2) the form of Mk. 16:9-20, (a) a summary of events detailed in the other narratives, (b) lacking the vivid detail of Mark.
- In connection with Mk. 16:1-20 and parallels the student would find it profitable to make a list of the events and circumstances gathering about the resurrection and ascension.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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|---|--|
| 1) V. 9. (a) <i>Appeared</i> ; the word may be used (1) of visions in dreams, etc. (Mt. 1:20), or (2) of actual bodily sight (Lk. 9:8). Note the same word, vs. 12,14. (b) <i>From whom he had cast out</i> , etc.; (1) cf. Lk. 8:2; (2) why mentioned here rather than in 15:40? | 7) V. 16. <i>Believeeth and is baptized</i> ; (a) both required; (b) significance in order? |
| 2) V. 11. <i>When</i> ; better "though." | 8) V. 17. <i>Them that believe</i> ; (a) does this signify (1) the whole body of believers? or (2) certain individuals among them? (b) how may this be said to be fulfilled? Cf. Acts 8:7; 2:4; 28:5; 28:8, etc. |
| 3) V. 12. <i>In another form</i> ; cf. Lk. 24:16, i. e. changed somehow so that they did not recognize the old familiar form. | 9) V. 19. (a) <i>Lord Jesus</i> ; significance of the title (1) as regards belief of the writer, (2) as bearing upon the authorship of these verses. (b) <i>Sat down</i> , etc.; (1) cf. Ps. 110:1; (2) it was the same Jesus. |
| 4) V. 13. <i>Neither believed they</i> ; so vs. 11,14; why so emphasize this? | 10) V. 20. (a) <i>Everywhere</i> ; learn something of the extent of the apostolic preaching of the Gospel. (b) Note the two-fold activity of the ascended Lord. |
| 5) V. 14. <i>Upbraided</i> ; same word as in 15:23. | |
| 6) V. 15. (a) <i>He said</i> ; either (1) on the same occasion as v. 14, or (2) as in Mt. 28:16. (b) <i>Whole creation</i> ; i. e. only limited by capacity to receive. | |

2. GENERAL TOPICS.

- 1) **The Last Twelve Verses of Mark. Vs. 9-20.** (a) Note the difference of opinion in regard to the relation of this section to the rest of the Gospel; (b) the view that these verses were not originally a part of the Gospel; grounds for it, (1) the manuscripts; (2) the difference in literary style, peculiar expressions, want of vivid detail, etc.; (3) tradition; (c) the argument for its being an original part of the Gospel, (1) manuscripts; (2) early testimony and usage; (3) abrupt ending of v. 8; (d) the view that Mark added it at a later time; (e) the authority which it carries, if not by Mark.
- 2) **The Risen Jesus.** (a) Study the Scripture statements as to the life and person of Jesus during this period; cf. Mk. 16:9,12,14; Mt. 28:9,17; Lk. 24:15,16, 30,31,36,37,39,43; John 20:15,17,19,27; 21:4,18,15; Acts 1:3; (b) observe that from Acts 1:3 this period is called "the great forty days"; (c) decide, if possible, from the above passages between the following views: (1) Jesus rose with his perfected "resurrection body," in which he manifests himself to the disciples; (2) Jesus rose with his earthly body, which at the time of his ascension was transformed into the "resurrection body"; (3) he rose with his earthly body, which was, during this period, gradually being transformed, etc.; (4) he adopted an earthly body for these appearances, the glorified body with which he rose being suited only for the heavenly life; (d) suggest some reasons why Jesus appeared so seldom and to the disciples only; (e) note some results of this forty days' period, (1) certainty of the resurrection; (2) restoration of Peter, John 21:15-17; (3) instruction as to the future, cf. Acts 1:3-8; (4) organization of the new community, Mt. 28:18-20.
- 3) **The Ascension.** (a) Study the Scripture statements, Mk. 16:19; Lk. 24:51; Acts 1:9; (b) compare also Lk. 9:51; John 14:2,12; 16:5,28; 17:11; 20:17; Eph. 4:10; (c) note the relation between the resurrection and the ascension; (d) the bearing of these statements and considerations in (a) (b) (c) upon the objective reality of the ascension; (e) some reasons why no direct statements are given in Matthew and John; (f) significance of the ascension, (1) its naturalness in the life of Jesus; (2) as the means to his exaltation; (3) its bearing on the locality of heaven; (4) in the life of the church and the individual believer, Mk. 16:20; John 16:7.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons; 2) important events; 3) habits and customs; 4) Jesus as man and as more than man; 5) literary data; 6) miracles.
2. *Condense the material* into the briefest possible statement, e. g.:
- v. 9. He appears after his resurrection first to Mary Magdalene, a healed demoniac.
- v. 10. She tells his mourning disciples.
- v. 11. They disbelieve her story.
- vs. 9-11. *Mary Magdalene is the first to see the risen Jesus and tells his disciples, but they disbelieve her.*
- v. 12. Later, two, on a country walk, see him in another form.
- v. 13. They tell of it, but are not believed.
- vs. 12,13. *Two who see him as they walk tell of it, but are not believed.*
- v. 14. The eleven, while at meat, see him: he chides them for not believing those who saw him.
- v. 15. He says to them, "Go, preach everywhere to everybody."
- v. 16. "He who believes and is baptized shall be saved; he who believes not, condemned."
- v. 17. "Believers shall, as signs, cast out devils in my name and speak new tongues."
- v. 18. "They shall handle serpents and drink poison without harm; shall heal the sick."
- v. 19. Thereon the Lord Jesus goes into heaven and sits at God's right hand.
- v. 20. They preach everywhere, the Lord helping and giving signs. Amen.

- vs. 14-20. *He appears to the eleven, chides them for their unbelief, bids them preach everywhere, saying, "Baptized believers shall be saved, unbelievers condemned; believers shall work signs of power and mercy." Then he ascends to God's right hand; they preach everywhere, attended by his effectual help.*
- vs. 9-20. *When the disciples disbelieved the story of Mary, who first saw him risen, and the two, who saw him as they walked, he appears to them, chides them, bids them preach everywhere, promising salvation and miraculous power to believers. He ascends to God; they with his effectual help preach everywhere.*

V. The Material Applied.

THE MISSION OF DISCIPLES. Mk. 16:15,16. 1. These commands of Jesus in their bearing upon disciples in every age; 1) by reason of their common Christian life; 2) so far as in previous ages disciples have failed to obey them. 2. The unlimited obligation conditioned on the promise, Mt. 28:20. 3. Possibility of accomplishing in the present age the work commanded. 4. Preaching considered as the great work, involving 1) proclamation, 2) persuasion to obedience, Mt. 28:19, 3) instruction, Mt. 28:20. 5. Its result, 1) faith leading to baptism and securing salvation or 2) unbelief, incurring condemnation. 6. How am I related to the last instructions of Jesus the Christ?

STUDY XXXII.—REVIEW OF THE LATER PERIOD. MARK 10:1-16:20.

Introductory. 1. In bringing to a close these studies upon Mark's Gospel and before taking up the remaining eight "studies" (a topical view of the Life and Times of Jesus the Christ), it will be found helpful (1) to review Studies XVIII.-XXXI. somewhat carefully, and (2) to obtain a more or less complete view of the whole Gospel. 2. The purpose will be to gather up the results which the separate "studies" have produced. Hence the student's work will be directed to obtaining general views; the material will be taken up as a whole; the directions given and help furnished will be suggestive. 3. Do not underrate the importance of this review. It is the most valuable part of the whole work. What has been done before is incomplete without this. It will serve to organize and fix in the mind the results of previous studies. 4. In connection with this "study" one of the smaller lives of Jesus might profitably be read. Stalker's "Life of Jesus Christ" or Vallings' "Jesus Christ the Divine Man,"* are recommended. 5. The spirit in which to enter upon this "study" is important to consider. So comprehensive, so valuable a work, one, too, which involves some drudgery and patient thought and perseverance, will require an earnest determination to be faithful to the end.

I. The Events of the Later Period.†

1. Read over again as a whole Mk. 10:1-16:20 and organize the material about the following divisions: 1) the later active ministry, 10:1-52; 2) the last week, 11:1-15:47; 3) the consummation, 16:1-20.
2. Insert in their proper places among the events of each division the chief additional facts furnished in the other gospels.
3. Study and combine the chronological statements to learn something about the duration of the later ministry.
4. Make as a final result a condensed statement covering the life and work of Jesus during this period.

* JESUS CHRIST, THE DIVINE MAN; HIS LIFE AND TIMES. By J. F. Vallings, M. A. In the series of "Men of the Bible." New York: A. D. F. Randolph & Co. Price \$1.00. An excellent work dealing with the spiritual and universal elements in the life of Jesus.

† In the study of this section the student will find serviceable the materials gathered in his note book, as also in the course of the topics to follow.

II. Characteristics of the Later Period.

From a study of the narratives and a consultation of the material already gathered, let the student be able to make a more or less full and definite statement upon the following topics :*

1. The chief characteristics of the ministry in Perea.
2. The omission in Mark of details about this ministry.
3. The chief characteristics in the history of the last week.
4. The miracles of the later period, their number and character.
5. The addresses of the later period, their number and character.
6. The character of Jesus as revealed in the last week.
7. The attitude of the people during the last week.
8. The spirit and bearing of the disciples from the time of Jesus' arrest to his ascension.
9. The Resurrection—its reality and effects.

III. A Comparative Study of the Later Period.

1. Having already noted the events of this period, compare them with those of the Galilean Ministry, Mk. 1:14-9:50, gathering the conclusions under the following heads: 1) the people and their relation to Jesus; 2) his disciples and their relation to him; 3) his miraculous works, their number and character.
2. Make a similar comparison of the teachings of Jesus in these periods: 1) as to the form and manner of his teaching; e. g. the parables; 2) as to the material of his teaching; statements concerning his own death, Mk. 8:31; 9:31; 10:33,34; 14:22-25.
3. Compare the revelation of the character and person of Jesus in these periods: 1) similar qualities and characteristics; 2) new and higher traits of character.

IV. The Ministry of Jesus as a Whole.

Consider thoughtfully the following topics and endeavor to form a simple and definite idea about each of them :†

1. Jesus as his works reveal him.
2. Jesus as his words reveal him.
3. Jesus as an historical character.
4. The claims of Jesus and their establishment.
5. Jesus as the Divine Man and the Universal Saviour.

* No more profitable work could be done than to write out more or less fully a statement covering each of these topics.

† Where more than one engage in this study some of these topics may be assigned to individuals and thus the labor be divided and progress facilitated.

AND INSTRUCTORS.

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7. W. R. Harper.	W. R. Harper.	W. R. Harper.	W. R. Harper.	W. R. Harper.
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18. R. J. Gottheil.	J. G. Lansing.	W. R. Harper.	_____	_____*
19. _____	J. G. Lansing.	_____	W. R. Harper.	_____*
20. C. R. Brown.	_____	R. F. Weidner.	_____	M. S. Terry.
21. R. J. Gottheil.	_____	_____	R. F. Weidner.	_____
22. R. J. Gottheil.	M. K. Jastrow, Jr.	_____	_____	_____

* Professor Harper will conduct either Course 18, or Course 19 *instead of* Course 17, if it is so desired.

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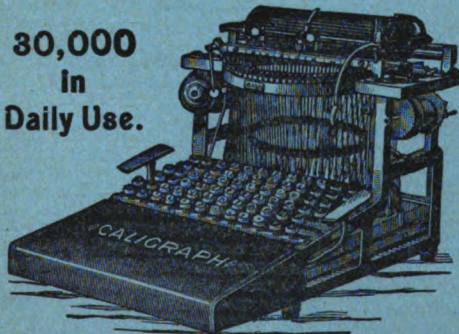
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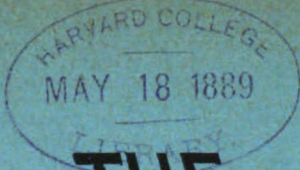
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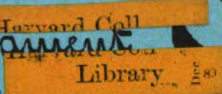
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Editor: **WILLIAM R. HARPER, Ph. D.,**

PROFESSOR IN YALE UNIVERSITY; PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW.

(The Editor is not responsible for the views expressed by contributors.)

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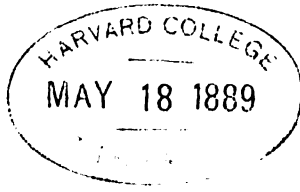
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◆THE◆OLD◆TESTAMENT◆STUDENT◆

VOL. VIII.

MAY, 1889.

No. 9.

CAN one recall too frequently the grandeur of the theme and the magnitude of the field which is presented in the study of the Scriptures? The Old Testament—the record of divine manifestations and divine activities among men from the beginning until the coming of the Son of Man; the New Testament—portraying larger and grander possibilities and realities for man in communion with the Most High; the Bible—sweeping through the centuries from Eden to the City of God in its history of Jehovah's redemption on behalf of humanity, picturing immortal glories, arousing infinite aspirations which its truth alone can satisfy, encouraging eternal hopes whose fulfilling it is ever working among men to accomplish; God's Book, Man's Book. Should not the consciousness of all that is involved in such a study be kept in living recollection? May it stimulate to unwearied application in apprehending the meaning and spirit of the word of God.

THE April number of THE OLD TESTAMENT STUDENT contained information of a somewhat important change in the business management and general purposes of the journal. It is hoped that subscribers generally have regarded favorably what cannot but be a marked advance in the line of the ideas which have controlled the work of THE STUDENT in the past. Beginning as *The Hebrew Student* with the design of encouraging the study of the Hebrew of the Old Testament, it enlarged its field so as to cover the interests of the Old Testament as a whole and became THE OLD TESTAMENT STUDENT. Now again, by influences almost beyond its own control, it

has been constrained to take another forward step. This advance movement has been steadily resisted by the conductors of this journal. They have felt unwilling even to consider so serious a matter as entering the New Testament field. They have avoided and deferred it. But it has constantly presented itself and steadily demanded consideration. With great hesitation was it determined to admit the second series of "Inductive Studies on the Life and Times of the Christ." But these Studies have been favorably received. They have not interfered with, rather they have assisted, the purposes which the journal represents. They have been the occasion of many requests to continue in larger measure the admission of New Testament material into THE STUDENT. With an opening for more extended business facilities and the removal of the journal to New York City, the opportunity seems to have arrived. It is earnestly desired that the decision may have the approval of all the subscribers when the announcement is made that (1) a practically new journal, yet with the aims and high standard of the older one, (2) enlarged to sixty-four pages in each number, (3) issued twelve times a year, instead of ten, as heretofore, (4) will publish its first number July, 1889, (5) under the name of THE OLD AND NEW TESTAMENT STUDENT.

A detailed account of the new features of the new enterprise has been given in the prospectus already referred to. It may not be amiss, however, to refer again to some of the more important ones. (1) *A department of expository preaching.* It is a cause of complaint on the part of some that THE STUDENT is too critical in its tone and not as helpful as it might be to the minister in his study, especially in his direct work of preparation for the pulpit. This objection has not been unforeseen but has been deliberately disregarded. It has been thought that the indirect influence of the high standard maintained by this journal in biblical investigation, in its resolute condemnation of false methods of Bible study and interpretation, and the admission of only that material which was scholarly and thoroughly scientific, has had its effect upon the ministry in leading them to a more earnest study and a more careful use of the Scriptures in their private and public work. It has now been decided to devote a department of the new journal to the advocacy of *expository preaching*. Material will be furnished of a character to be used by ministers in their homiletic studies and pulpit work. Methods will be suggested, outlines of expository sermons given, and everything which will help to a revival and an extension of this kind of preaching will be considered. (2) Excellent portraits of some of our leading biblical scholars, with bio-

graphical sketches by competent hands, will be given. It is hoped that the portrait of Prof. Wm. Henry Green will appear in the July number. (3) Help will be offered to those who are teaching the Bible in the suggestion of methods, the best literature and practical examples of work on the part of experienced teachers.

In fact, it is proposed in *THE OLD AND NEW TESTAMENT STUDENT* to conserve and improve all the best elements of the old and add better and broader features which the new opportunities afford. May it not be asked of the subscribers who believe in this work, who favor this extension of it, and are to receive the benefit of the new movement, (1) that they will continue the interest and help which they have so freely given to the journal in the past, and (2) that, in every way possible, by a renewed and enlarged practical assistance, they will make more widely known and more effective the work which this journal is doing. The enlargement of its field ought to double its subscription list. Whether this result shall come, depends in no small measure on those who are at present numbered among its subscribers.

THE ninth season of the Summer Schools of the American Institute of Hebrew is announced. Five Schools will be held (1) at Yale Divinity School, New Haven, Conn., May 21-June 11; (2) at P. E. Divinity School, Philadelphia, June 13-July 3; (3) at Chautauqua, N. Y., a first session, July 6-26; (4) at Chautauqua, a second session, July 27-Aug. 15; (5) at Chicago, Garrett Biblical Institute, Evanston, Aug. 15-Sept. 4. The courses of study offered to students are various enough to meet the wants of beginners in Hebrew or of advanced students of Arabic and Assyrian. There is no doubt about the practical benefits wrought by these Schools. There has been no time in which these benefits are recognized more clearly by students and ministers than at the present. Not a few among the subscribers to *THE STUDENT* have attended one or more sessions of them. The hope may be expressed that this year will see a larger number present than ever before. The Principal expects to be in attendance at all the Schools, and judging from the corps of instructors engaged, such as Profs. Brown, Burnham, Gottheil, Jastrow, McClenahan, Terry, Weidner, and others, and from the experience of the past, the opportunities offered are superior and the results to be gained by those who attend will be satisfying and permanent. Let all who are thinking favorably of the matter begin to make their plans to spend a part of the vacation in study at one of the Hebrew Summer Schools.

A NECESSARY delay in the issuing of *Hebraica* for January has occasioned the publication of that number in connection with the number for April, making a double issue of over one hundred pages. The interest of most readers will centre in the elaborate reply of Prof. Wm. Henry Green to the views of Pentateuch Analysis held by the critics, as presented in the October number by Prof. Harper. It will be clearly seen (1) that the traditional view is not by any means without able defenders and strong defences, (2) that the critical view is open to trenchant attack from more than one stand-point and in more than one of its presumably unassailable positions, and (3) that, most important of all, in these two articles, Bible students of America have an opportunity given for the first time of studying for themselves the fundamental elements of this Pentateuch Question. It is certainly desirable that as many as possible among our ministry take such a time and opportunity as is afforded them here to test the critical hypothesis and determine for themselves the solution of this matter.

INVESTIGATIONS into the Scriptures, as into any department of knowledge, are subject to the law of *perspective*. One line of study both modifies and is modified by other lines which make up the whole. How often this is forgotten! In theology it is not seldom the case that doctrines of minor importance have been exalted by some to a chief place. Others, having a passion for dogma, are impatient with those who, by careful study of the form and contents of the Bible, bring forth facts not harmonious with their formulas. May not those who confine their studies to biblical literary criticism sometimes fail to remember that the results of such work must be correlated with the larger, more spiritual and vital results of profounder investigations? How much trouble comes from neglecting this law of perspective! What controversy would be avoided, what personal difficulty and doubt leading on, alas, sometimes to spiritual shipwreck, would be escaped,—if students would take care to estimate what seems to be true and established in their special line of work according to the tests afforded by other methods and results attained in other lines of the same great field.

PROPORTION AND METHOD IN OLD TESTAMENT STUDY.

BY PROF. J. F. McCURDY, PH. D.,

University of Toronto.

Among those who study the Old Testament earnestly and at the same time agree as to the value of its contents, it is natural that there should be considerable difference of opinion as to the relative practical importance of its several parts. When it is considered that the Hebrew Scriptures were primarily intended for a race which in its history and providential training has had no modern parallel, and for conditions of society and civilization which do not repeat themselves; when it is further taken into account that this literature is extremely various in its subject matter, in form, in immediate purpose, and in historical occasion; and when finally it is remembered that the books themselves contain no direct practical application of their spiritual and moral teachings to times and races beyond those immediately in view, it is easy to understand the difficulty of securing a fixed standard for adjudging to each book on each main division its true permanent place in the whole great educational system of the Old Covenant.

Under such conditions it might seem as though the readiest and most obvious principle of selection were the best, namely, that each votary of the Old Testament should regard that portion as the most valuable which serves him best for moral nurture and practical helpfulness. And this must ultimately be the right principle of estimation, since from the very nature of the whole collection it can only be tested by its moral and spiritual effects. If these tests, however, are to be uniform and final, it is necessary that those who study and meditate upon the sacred records should have a competent knowledge of the objective facts with a right conception of their primary scope and purpose. Otherwise, it is not only possible but inevitable that large portions of Scripture will be misinterpreted or slighted, and while reverent souls are anxious to use the whole Word of God for devotional ends or at least in some practical way, such a use is often likely to be factitious and unstable. This danger is, perhaps, universally recognized, or would, at least, be generally admitted, and yet it seems to be little considered; the guides of the people may, to be sure, point out to their hearers or pupils the pre-eminent importance of certain passages in the Old Testament, for practical or doctrinal purposes, but they seldom attempt to give them a fixed criterion by which they may judge for themselves of the applicability of the different kinds of composition to the purposes of religious and moral culture. This failure has been, no doubt, largely due to the unfortunate circumstance that the requisite preliminary studies have been supposed to be proper work only for technically trained students, but this error is only a symptom of a deeper evil. The main cause is the same as that which has occasioned the prevalent neglect of real *study* of the Old Testament, and indifference to everything in it which is not a matter of easy edification. It is an indolent acquiescence in the current conventional view that all parts of the Bible are equally "good." The truth of such a statement is granted

without much opposition, since it seems to be an obvious corollary from the proposition that the whole Bible is of divine origin; and no trouble has been taken by the mass of Bible teachers and readers to show in what different senses the term "good" may be understood. The practical result of this whole tendency has been that the Old Testament is popularly studied in but two ways: texts are sought out for the establishment of doctrines, and single passages are worked up more or less homiletically for purposes of direct edification.

A variety of courses now promises to make Old Testament study in influential quarters more discriminating, more real, and more solid. Three of these may be mentioned. There is, in the first place, the critical tendency of the times which, whatever may be its excesses and mistakes, is mainly due to the desire for more light and greater certitude. It has helped largely to clear up obscurities in the text and to bring out clearly the historical setting of much of the Old Testament teaching. Again, there is coming into vogue a much surer system of hermeneutics than in the old days when it was felt necessary to allegorize or spiritualize at will large portions of the Hebrew literature, which were merely the record of facts in the history of the chosen people or expressions of their intellectual and moral development. Lastly a more systematic and thorough method of study is gradually coming to be employed in conformity with the improved educational principles that prevail in all spheres of inquiry. For example, more attention is being paid to books or separate compositions, as individual wholes, and in their relations to one another, and to the greater whole of the one historical revelation, while the treatment of single passages is more determined, than it has hitherto been by its coherence with its surroundings. The theological stand-point is not neglected; but ethical, literary, and historical canons receive more of their due. There is also some ground for the hope that what is now being done in these directions by scholars and a few leading Bible teachers among the clergy and laity will become more readily and directly available for the people at large.

This much needed reform I have ventured to call "proportion" in Old Testament study. By this I mean paying due attention to each kind and section of the Hebrew records according as they severally contain appropriate material for instruction and practical help. From what has been already said it is manifestly impossible for any individual or any body of men to divide up the Bible minutely into sections for the use or guidance of readers generally, and thereby indicate the relative degree of importance that is to be attached to each. All that can be done is to give general hints as to some main considerations that should have weight with any one seeking to frame some sort of working canon for himself. A few such suggestions I would diffidently offer here, putting them in the form of leading propositions with brief accompanying remarks.

1. In all proper study the teaching of the Old Testament must be learned at first hand.

It is involved in the nature of the material of study and of its practical use that its appropriation and utilization depend upon moral judgments. To be welcome to a man for his practical guidance it must commend itself to him as worthy, righteous, and wholesome. Here the authority of any of our fellows is of no permanent value to us: we must put the matter to the test of personal experience. While this is universally admitted, it does not seem to be as generally or heartily granted that the formation of our opinions as to the exact meaning or drift of any portion of our moral and spiritual text-book must also be an independent process

if it is to have any essential value. In other words what we are to learn from the Old Testament is of little practical significance to us unless we find it or verify it for ourselves. Otherwise we do not learn it from the Old Testament at all, but from books or people that affirm it to be the teaching of the Old Testament. Unfortunately it is just in this latter way that most of the popular impressions of Old Testament teaching are acquired. We indolently acquiesce in second-hand or perhaps fiftieth-hand interpretations or current applications of passages more or less familiar, and as a rule we do not trouble ourselves to test these impressions, which have the force of convictions, by the immediate or larger context of such passages. One of the evil results is that we are apt to find a good doctrine or a saving precept where it is not taught. The chances are that it may be presented elsewhere in the Old Testament, though this is not always the case, nor would it justify the error if it were. A memorable instance of such unquestioning acceptance of incompetent authority is the ancient belief and still popular persuasion that the Old Testament contains explicit statements about the future life. A minor example taken at random is the application usually given to the words in Jer. 29:11, "to give you hope in your latter end," as our version renders the phrase. Moreover, even when the current interpretation is right the reader or hearer who accepts it without question and without verification is still grossly at fault and at serious disadvantage since he does not make the thing his own as a biblical fact or truth. Obviously such a reader or hearer is in very unfavorable circumstances for securing proportion in Old Testament study.

2. The teaching of the Old Testament does not all lie upon the surface, but most of it at various depths below the surface.

The amount of study—research, attention, reflection—that needs to be expended on the Old Testament for personal religious culture is very different in different parts. Let us look for a moment at the character of the material and its general teaching. According to the admirable arrangement of our modern versions we have three grand divisions of the contents: history, national and individual; personal experience and reflections based thereon; and prophecy—instruction in the stricter sense, in form as well as in matter, the interpretation (cf. Isa. 43:27) of the ways of God with men. On the other hand, what the Scriptures have to tell men for their moral and spiritual guidance may be summed up under two heads: their teaching as to the nature of God revealed in his dealings with man, and their teaching as to what men's belief and conduct should be in view of such a revelation. Now a very little consideration will suggest to us how various in point of plainness the different forms and parts of this diverse teaching are. With respect to the nature and ways of God, how, for example, the clear and precise terms of the revelation from Sinai and the grand, broad intuitions of many of the Psalms differ in apprehensibility from the slowly evolved and only half-expressed lessons of Job and Ecclesiastes, or the great final interpretation of the long drawn out and complex drama of history and prophecy! And with regard to the life and duties of men, how much more direct and easily learned by heart are the explicit commands of the Decalogue and the clear-cut maxims of Proverbs than the implicit lessons of the vast array of individual and national experiences that have been set for our learning in the chronicles of the theocracy and the biographies of patriarchs, kings and prophets!

These matters again may seem to be, as they in fact largely are, common-places of biblical study. But are they usually taken to heart by Bible readers as

if they suggested anything for right methods of working with the Bible? Is it not true that we are apt to read or, as we say, "study" the whole Bible pretty much in one unvarying fashion, and that we as a general rule refuse to the portions which contain the less explicit teaching, the research, attention, and reflection which they demand? Is there not here further to be recorded a failure to observe proportion in study? Is there not often to be observed what amounts to a shirking of the duty of searching for hid treasures under the tacit assumption that anything in the Bible whose meaning is obvious must necessarily be of more practical importance than anything whose meaning has to be slowly and systematically ("scientifically") studied out?

3. An indispensable prerequisite to due proportion in Old Testament study is a correct notion of the development of the Israelitish literature.

Probably no single collection of books ever written stands in so much need of sifting, comparison, and systematization in order to secure a proper idea of the scope of the whole, the relation of the parts, and the progress of the leading thoughts, as does the Old Testament. Unlike the New Testament, which was composed within half a century, the composition of the Old extended over ten centuries. Viewed from the human side alone, it was the outgrowth of a unique history and an unexampled moral and religious experience. It furnishes within itself no ready-made theory of its growth or of the range of its many sided teaching—and so biblical theology, logically the first as it is the most fundamental of the sacred sciences, is historically the last, and has not yet become popularized. Some of the most important of the books as we have them are composite, notably the Pentateuch, the Psalms, Proverbs and Isaiah, and it is only to a comparatively small portion of the whole that a date has been affixed by the authors so that the relative stages of development on which much of it stands are a matter of inference. The terms in which the great leading ideas are expressed—such as sin, wickedness, guilt, folly, wisdom, judgment, righteousness—had a history which to us is somewhat obscured through the lack of definite early associations, and no glossary has been transmitted to us along with the text.

But it is manifest to any one who gives any earnest thought to the matter that the Old Testament must be utilized through the overcoming of such difficulties. There must be guiding threads in the checkered story of objective revelation just as there was a purpose in the directing Providence and a genuine history of rational moral experience in the human minds and hearts that furnished the basis and conditioned the processes of the subjective revelation. It is necessary to emphasize the true circumstances of the case, because it is so natural and so common to think that while there are puzzling things in matters of detail the main outline of Old Testament revelation is obvious and distinct. The facts point the other way: it is a rare thing to find any one who has a consistent, intelligent idea of the progress of teaching in the Old Testament or of the development of the literature, just because matters of detail are not sufficiently studied and understood and gathered up into consistent wholes; because little effort is made to bridge over in the imagination the vast historical and psychological interval between our times, our mental ways and habits, and those represented in the work we profess to study and expound; because we do not try in sympathetic appreciation to think through the problems and the experiences that make the warp and woof of the Hebrew records. But it is idle to speak of study of the Old Testament in any real, profound sense unless these things are done. Only those who have endeav-

ored in some measure to do the work can have any idea of the difference in results as well as in methods between this only right system and the easy-going habit of taking current generalities on faith.

Now there is one great guiding principle for our method of studying the Old Testament, namely, the inner necessity of taking the work and words of the prophets as the central and determining element. So important is this principle that probably the best division that has been made of Old Testament teaching or "theology" is that which marks it off into the three stages of pre-prophetic, prophetic, and post-prophetic. It was the call and the ministry of the literary prophets, Hosea, Amos, Isaiah, Micah, and their successors which, more than anything else, contributed to awaken God's people to a deeper sense of the true character of individual as well as national sin, of the certainty and desert of its punishment; of the claims of the righteous Jehovah to obedience and trust; of the need of a positive, inward righteousness which alone, apart from outward rites, could be acceptable to the righteous God; of the sure coming of a moral and spiritual redemption which should be larger and more precious than political or social prosperity and should include not the Hebrews alone but all the nations of the earth of whom Jehovah was also Father and King; of the mission of the righteous servant who was to bring in this glad redemption and "educate infallibly the right order of things" (Isa. 42:3), for Israel and the world. With the literary productions of this creative, regenerative era must be classed also most of the Psalms and much of the so-called "wisdom" literature, with its debates and conclusions on the deepest problems of life and duty and its maxims for the practical guidance of human life.

It is evident and undeniable that here we have the core and quintessence of the Old Testament teaching. The first principles of the method of study accordingly suggest themselves at once. It is the best method to make this great division of the Old Testament the centre and starting point of our investigations.

4. For practical ends those portions of the Old Testament should be most assiduously studied which contain the records of personal experience.

Reverting for a moment to the familiar division of the contents of Scripture into the two great heads of the revelation of God's nature and ways, and their teaching as to what man's conduct and belief should be under such a revelation, it is to be observed that while in the Old Testament much is given us in both classes of teaching in the way of direct statement and of positive, explicit command, a great deal more is conveyed indirectly in the form of a record of the gradual unfolding of human conceptions of God and duty through personal trial and conflict, through long schooling and slow learning. Thus the receptiveness of the human spirit was the outcome of centuries of disciplinary training. Not otherwise has it always been and is now; only the ancient Hebrews had a special revelation and a special training. We have the same lessons to learn as they. The heart is still deceitful above all things. It is still as easy and natural as ever to lie, to cheat, to covet, to forget and disobey God. The spoiling of a family and the corruption of a state are occurrences as familiar now as in the days of David or Jeremiah. We can learn by seeing how the old God-instructed Hebrews were taught. There is nothing that can take the place of this Old Testament teaching. There the story was told once for all with a prodigality of illustration so various and profuse that it did not need to be told again under direct divine superintendence. The New Testament does not need to repeat

the story; its mission is to supply the motive to take the story to heart. The world will never outgrow the depth and reach of the teaching as long as evil is done or forgiveness sought.

But the matter to be chiefly emphasized is that while we can best learn the divine law and character and the laws of human duty through concrete examples of the working of the divine Spirit upon human souls and the conduct of men like ourselves under this special schooling of Providence, there is one great department of Old Testament literature in which these conditions are presented in a way to make the study most highly interesting and profitable. I refer, of course, to the prophetic literature supplemented by the later histories. In it all the elements of history teaching by example, are at their fullest and best. Moreover, it not only tells the story, but it points the moral—a moral which in the region of practical life and spiritual worship it is so difficult for us to draw for ourselves. It is the first and last text-book of ethics, and the best moral guide for men of affairs, for statesmen and lawyers and merchants for whom it solves in advance the problem of business and political aims and principles. It is above and beneath all the great source for theology, in the strict sense of that word. In it God not only announces but proves himself to be, by the witness of his people which He invokes, not only the righteous Ruler and Judge, but the faithful unforgetting promise-keeping God, the Father and Shepherd of his people; and makes the further claim to be the God and Saviour of mankind—a claim to whose justice the present and the coming age are the best witnesses.

With reference to the special plea made for the prophetic literature in its widest sense that it is our best authority for practical religion and moral life, for conduct and duty, it is necessary to add, for the sake of proportion in study, that it fulfills these conditions in a different way from that exhibited in the pre-prophetic writings. In it the ethical, the right, the just, the holy in character and conduct, are exalted to the highest plane; they form its theme, its burden, its motive. With the preaching prophets and their more meditative contemporaries, the Hebrew poets, who were just as truly the seers of the nation and the world, it was a matter wider and deeper and more immediate than personal or even national life or death that the righteousness of Jehovah should be vindicated, and that the consequential moral compulsion of obedience and faith should be recognized by his people. Hence we find in their utterances the ethical everywhere and paramount. From them we have what we may call the great governing motives of the Old Testament: seriousness, earnestness, reverence, faith, truth. Compared with the extra prophetic literature, which has its own indispensable place in the progress of Old Testament teaching, we find a decisive advance with corresponding greater practical utility. One thing at least may here be indicated. In the prophetic handling of sin, its *personal* relations are emphasized. It is shown even where national sins are spoken of, to be self-destruction, ingratitude, disobedience, wrong, with personal consequences in the undoing of the offender or the nation as a punishment based upon moral laws. If we now take the earlier literature we shall find that, as a rule, specific cases of transgression are treated of in their relations to the divinely instituted community or state rather than in their relations to personal character. Only on this supposition can we, for example, explain the punishment meted out to Uzzah and the men of Bethshemesh for their respective offenses with regard to the ark, or that no moral judgment is passed upon the sins of the then great patriarchs, a thing which would

strike us as strange in the prophetic writings and the biographical notices contained in them. David, again, was "a man after God's mind" (not "heart") mainly because he was the founder of the dynasty and the strong rule that was to secure the perpetuation of the chosen people as the vehicle of revelation; not because he was a pattern to his subjects of a correct life or an ideal religious monarch.

Most of the practical conclusions that may be drawn from the above facts easily suggest themselves. I shall conclude with a few brief remarks.

In the first place, great harm is being done by pressing beyond their legitimate biblical range of application, many of the events recorded in the earlier history of the Old Testament. It is temerity and presumption as well as an injury to the cause of the Bible itself to undertake the allegorizing of incidents of entirely neutral moral significance such as one finds in the admirable "Peep of Day" series for the young and in much Sunday-school teaching and religious literature everywhere. Taking the Pentateuch, Joshua and Judges as a whole, I fear that such comments as I have indicated form the staple of the popular explanation of their contents. Meanwhile as to the prophetic literature with all its inexhaustible perennial wealth of instruction and practical help, with its contents more level to our apprehension and in accord with our experience, and with its interpretation much more under our control, what one most frequently hears about it, besides the citation of single texts, is one elaborate attempt after another to explain obscure predictions or to justify symbolizing theories and the like enterprises of secondary importance. Indeed, it is questionable whether it is not still the popular impression that prophecy means primarily and properly prediction.

It may be observed further, that there is no danger lest the view I have advocated of the paramount importance of the prophetic writings as a whole should tend to rob the Pentateuch of its due influence. That section of the Bible which contains the moral code of Sinai and the discourses of Deuteronomy can never be shorn of its glory or its power, either through the indifference of friends or the cavillings of foes. But taking the Pentateuch as a whole, it cannot be denied that there is very much in it that was of temporary and restricted significance, and much again that is beyond the plane of our ordinary experience and not amenable to the canons of judgment which may be readily applied to other portions of the Bible. It is a question of proportion in study, of method, of utility.

Finally, we have in the prophetic literature a theodicy and an ethics that are sublime and just, immediately and universally available, the permanent and immovable foundation of all moral systems that acknowledge the fear of God to be the beginning of wisdom. Moreover, the student who gives it due weight and prominence in his reading and thinking, must set his seal to the testimony that it is the same God who "of old time spoke to the fathers through the prophets by divers portions and in divers manners," and who "in the end of these days hath spoken unto us through a Son."

THE FIGURATIVE ELEMENT IN JOB. I.

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In this discussion of the figurative element in the book of Job we cannot hope to do more than point out the general characteristics of the figurative style. In connection with this element there arise many questions which belong to other and special departments of the criticism of the book, such as its origin, authorship and place of writing; but with these we have nothing to do. The line which we follow in this investigation is only one of many in which this element may be studied with profitable results; and in a book where figure, poetry and description abound, as here, we can in a single study cover but a limited field. We undertake to consider the figurative element only as it appears in the work of the different characters of the book and as it gives a key to their individual genius and temper. With regard, then, to this personal use of language, we raise the question, Is there discoverable in the speeches of the book a tendency of the individual speakers toward a certain continuous style of figurative language? Do we find them adapting their language to their individual views of the problems of the book, and do we observe that their differences in stand-point and motive correspond with differences in the source and use of figurative illustration?

With this purpose in mind we apply these questions to the speeches of Eliphaz, the first of Job's three friends, and if we understand his position correctly, his figures and language are what we might expect from such a position. Eliphaz represents the theological dignity and learning of his time. He stands for that explanation of the human life and the universe and God's dealings with these that had been up to his time sufficient to answer all questions. Here is the first recorded dissatisfaction with orthodoxy, which is called to explain itself, and throughout this book we cannot but be impressed with the fact that no bias of the author has put anything in the way of each speaker's saying the best that could be said for his own proposition. The figures of Eliphaz are the traditional figures of his time, country and creed. His speeches are a careful collection of the best metaphors and comparisons of the old faith. He selects the most striking of the old similes, forms of speech into which had been condensed the doctrines of the years, but there is nothing new or spontaneous in them. The advice to Job is that of the preacher and not the friend. His language is cold, his figures clear cut and beautiful, but they never come down to Job's individual case.

One particular trait appears especially prominent in his figures, that of *impersonality*. His speech is all general. He is treating not of Job's case but of the case of mankind. He is always didactic and brings no help to Job in his weariness. Even later in the book where, having tired of this indirect strain, he falls to recounting Job's particular sins, he is still general; the sins are the sins Job *ought* to have committed; they are the old offenses of landlords: "the taking of

pledges for nought, stripping the naked, withholding water and bread and turning the widows away."* His points are the old points, his illustrations the old illustrations, always expressed in the most perfect form but bringing nothing to the solution of this particular man's life problem.

One main idea seems to follow itself out in his speech, the idea of wickedness working out its own destruction according to law. To him everything accords with a law which works itself out as regularly as his own rhetorical arrangement of it.

Eliphaz's wicked man is no man whom he or Job ever saw. He is the wicked man he has heard of, the sinner as he *should* be, one who "plows iniquity, sows trouble and reaps the same"† according to his favorite simile. The wicked man's destruction is not that of any man to whom he could point, but is like "the extinction of the lions; his children are far from safety, he finds the sword, blight, famine and desolation," premature death and obliterated memory, but all this means nothing by which the hearer can profit. His description of man's low estate in God's sight is theoretical; "his foundation is in the dust, he is crushed like a moth, goes down like the houses of clay, or like a loosened tent cord is his hold on life."‡ His rewards and punishments and the figures by which he represents them are all temporal, all sins are carnal, all goodness is goodness of action and all prosperity visible.

God is the traditional giver of rain, friend of mourners, deliverer from famine and the sword. His conception of God brings out no new beneficence and no new poetical figure. His "Good Man" is always visibly good and his reward is the good reputation, the peaceful tent, the thrifty farm, the good old age and the blessing of unnumbered offspring. His account of the "vision in the night when deep sleep falleth upon man,"§ though it contributes little to doctrine, contributes much to form and is the most delicate and skillful of his descriptions, and perhaps it is not too much to say of it that it is not surpassed by any of the apparitions of literature.

Throughout we find that Eliphaz's figures and arrangement of thought are harmonious and complete, and in passing to the figures of Bildad we pass to the consideration of a totally different purpose, plan and atmosphere. Eliphaz was a man of argument, Bildad of description. The purpose of the former is to convert; of the latter to overawe. From reason we pass to imagination. Eliphaz gives us one grand picture absorbing all its details, Bildad a rapid and vivid panorama. One depends for effect on *completeness*, the other on *single impressions*; one is universal, the other local. The most striking change is the change of place. Bildad's scenes are from the home of tradition, Arabia. To his mind mere description of the truth is enough and so he does not argue but puts into his description the accumulated poetry and fervor of Arabic tradition. Where Eliphaz was calm and considerate of Job, Bildad is ungoverned and ruthless. His literary temper he declares at once "How long wilt thou declare these things?"|| He hates long introductions and wordy subtleties.

The first point about which his figures cluster is the supremacy of God's law and his remoteness from man's uncleanness. His figures are few, but almost his first one gives us the clue to his idea of the punishment of sin. It is the same as that of Eliphaz. Job's children are "given into the hands of their transgres-

* Ch. 22:6,7,9a.

† Ch. 4:8.

‡ Ch. 4:19,21.

§ Ch. 4:18 sqq.

|| Ch. 8:2.

sion."* Punishment comes from one's own wickedness unaided by anything from without. The second figure developing his view of the "law of sin and death" is that of the fowler. The wicked man's "own counsel shall cast him headlong. For he is cast into a net by his own feet and he walketh upon the toils. A gin shall take him by the heel and a snare shall lay hold on him; a noose is hid for him in the ground."† It is a vivid picture of the wicked man caught at last by his own transgression.

From his idea of punishment we turn to look at his method of describing man, for this is a central idea with Bildad. He has no respect for the individual life or personality. The only testimony that he trusts comes from men in the mass. One man's testimony out of agreement with the testimony of tradition counts for nothing. "We are but of yesterday and know nothing."‡ When Job pleads the possibility of a mistake in the old conception of life, he is met with the withering oriental sarcasm: "Shall the earth be forsaken for thee or shall the rock be removed out of its place?"§ A new departure in his figures describing man is his comparison of him with the moon and stars in ch. 25, which is a change from Eliphaz's use of the angels, indicating an oriental tendency to identify stars with spirits. But it is in Bildad's description of the "Wicked Man's Fate" that he finds the broadest field for his rhetoric. Eliphaz gave us a catalogue of the wicked man's dangers but Bildad paints each one. The "darkness" which surrounds Eliphaz's sinner becomes the "darkened tent;" the "snares" become the visible "fowler's traps." Like the luxuriant flag and the rush when water is withdrawn, perishes the evil-doer.¶ Unstable as the "spider's house"|| is his trust and to this day the proverb remains in the land. Like some "shady, well-rooted tree,"** suddenly withered, his life influence fails. He sends forth the Arab's cry "Fate has put out my lamp." We see the "darkened tent, the forsaken hearth, the straightened steps"†† and then in solemn and brilliant figures his final destruction. The "first born of death," a terribly impressive figure for Job's own disease, lays hold upon him, secures him and makes him ready for the "king of terrors." Then comes the last horror of the Shemitic mind, the worst that this representative of tradition could find, namely, the desolate and accursed home and the forgotten name. The end of the 18th chapter embraces all these figures heaped up in a relentless sequence; brimstone marks the curse of his habitation and loathsome creatures bear witness to the eternal unfruitfulness of his domain.

In the speeches of Zophar we find the search for figures directed not by a desire to argue or to describe but by a desire for a more *personal* encounter. With Zophar every figure is a sharp thrust not at Job's *theory* but at Job *himself*. Through Zophar the debate becomes hateful and bitter. Zophar brings out some new figures but no new and distinct source of figures. His style is as difficult to characterize in a single word as is his personality. He gives us five main descriptions. His panegyric on the Divine Wisdom, "High as heaven, deeper than sheol"‡‡ gives us his idea of man's position in relation to God. To his mind servile obedience to arbitrary rule is all we have a right to think of.

Every speaker in turn describes Job's future prosperity if he will repent, but strangely out of keeping with his general temper the picture of Zophar seems the best. It is the most restful of the promises of the friends, and his idea of the

* Ch. 8:4.
† Ch. 8:14.

‡ Ch. 18:7b-10a.
** Ch. 8:16-18.

‡ Ch. 8:9a.
†† Ch. 18:5-7.

§ Ch. 18:4b,c.
‡‡ Ch. 11:3.

¶ Ch. 8:11-13.

reward of virtue is of a higher type than that of the others, higher than Eliphaz's "peaceful farm"† or Bildad's "shouting lips:"‡ "Thou shalt forget thy misery; thou shalt remember it as waters that have passed away: and thy life shall be clearer than the noonday; though there be darkness, it shall be as the morning."§ . . . Holiness rather than temporal restoration seems to be the inducement to a change of life. The old conception of sin working out its own punishment, common to all three, is dressed up again in the figure of an epicure "in whose mouth wickedness is sweet"|| and who is compelled by his own gluttony to disgorge what he has swallowed. Each of the friends has some favorite point on which he particularly lavishes his figures. In Bildad's speeches it is the terrible *procession* of the wicked man's terrors, in Zophar's it is merciless *storm* of disaster that falls upon him, with sudden and utter bewilderment. In Zophar's hand "Justice becomes a stiletto, not a sword." In the brilliance of the other friends' figures we forget Job in our wonder at the wicked man's doom; but Zophar would turn our attention to the sinner himself with contempt and loathing.

[To be continued.]

TIELE ON BABYLONIAN-ASSYRIAN CULTURE. V.

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ART.

Art occupies so prominent a position in the life of Babylonia and Assyria, and presents so many striking and peculiar features, that even the merest sketch of their culture would be incomplete without a discussion of at least some of its phases. Yet in such a discussion one must proceed with caution; for in the determination of the proper sequence of undated monuments, so much depends upon subjective estimation, that one is not safe from mistakes without long and intelligent study of the history of art. The view one takes of the development of Babylonian-Assyrian art depends necessarily upon his estimate of the period of such works; and his judgment of the character and proper value of this artistic growth must be influenced largely by his æsthetic perception. In this sketch it will not be possible to discuss technicalities, but we shall limit ourselves to the chief features which belong to the history of the people and found our conclusions upon them.

In the art of Babylonia and Assyria, we find still further proof of the unity of the two nations; all leading characteristics being of the same national school, and the points of difference shown in mere details, works found in Telloh, Babel and Nineveh presenting the same general features. This is well illustrated by the materials used in building; there being no stone found in Babylonia, these were chiefly dried and burnt bricks; stone was used only for foundations, or, like the nobler metals, for adornment, in statues, or bas-reliefs.

In Assyria, where they had not only stone in abundance, but skill to use it, the inhabitants showed themselves more willing to construct and restore frail structures of brick, than to deviate from the architectural customs handed down from their ancestors, and build of more lasting material.

† Ch. 5:24 sqq.

‡ Ch. 8:21.

§ Ch. 11:16,17.

|| Ch. 20:12-16.

There has been some question as to whether the art of these two nations had its origin in that of Egypt. Assyria undoubtedly felt its influence. All ivory articles hitherto found are imitations of the Egyptian, and the lotos ornament is used frequently in temple architecture; but there are indications that such influences were introduced by Aramaic artists, and they cannot be assumed as direct proof of Egyptian origin. To determine that we must examine the oldest Babylonian monuments. The opinion once prevailed that an Egyptian origin was indicated by the resemblance to Egyptian work shown in the monuments discovered at Telloh, which displayed the same simplicity and calm, the same smooth shorn heads and faces. But critics now think differently; the similarity indeed is great, but close observation shows the independence of Babylonian art. There are the same forcible striking characteristics which were later so exaggerated by the Assyrians, and which are altogether wanting in the Egyptian figures. And further, though there is also a similarity between the oldest pyramids and the Babylonian Zikûrat, the Pyramids had an entirely distinct significance, and the temple architecture in general was widely different. Yet the points of similarity justify us in presupposing, as in the case of the writing, a parent stem from which both are branches developing independently.

The discoveries of De Sarzec, at Telloh, have thrown some light on that Old Chaldæan art in which the Babylonian-Assyrian is rooted. These probably non-Semitic productions belong to a civilization which antedates the known Semitic empire in Babylonia. A temple was found there 53 x 31 meters square, similar in outline to the later Chaldæan architecture, built of burnt and dried bricks, its corners, (not sides as in Egypt), exactly oriented, a Zikûrat in the middle, and all of the period of the priest-king Gudêa.

In this older art, three steps of development can be traced. To the first, the reliefs belong which are very rough and primitive, representing the childhood of art. To the second are reckoned the eight statues of Gudêa and those of Urba'u, chiseled, with great skill and fine artistic perception, out of hard stone, probably diorite. The powerful, which is such an element in later art, appears here, but without the exaggeration which is afterward so apparent. The hands and feet of these statues are made with special care; their heads are entirely different from the bearded heads of Assyrian and Babylonian statues, being for the most part quite smooth, some, however, being adorned with an ornamental hair-covering as in Egypt. There is here also an attempt at representing the folds of drapery which we do not see again till the Persian and Greek period. In the third, which is designated the classical period, are placed works which show a decided progress, and pictures in which the beard and hair are elaborately portrayed.

It would be exaggerated skepticism to deny that these artistic productions exceed in age everything yet found in Babylonia. The only exception would be the fine cylinder attributed, perhaps somewhat hastily, to Sargon I. 3800 B. C.

Art never again reached so high a development as in these early specimens, and here we are confronted with a phenomenon similar to that in Egypt, where the sculptures of the fourth dynasty far excel all later work. The fact is the more striking since the succeeding periods are not characterized in either land by any decadence in literature, science or state-craft. There is a strong probability that the workers of the earlier time in both countries were of different race from their later imitators. The artists who chiseled King Shafra were no more Semitic than the sculptors who perpetuated King Gudêa seem to have been. As the

Egyptians intermingled with foreign elements, their skill in art declined. So it was with the old Chaldæan art, and the Semites of Babel and Assur were merely copyists, never producing anything of genuine originality. The Semitic races were gifted, but they were not independently able to produce anything of a high grade. It was not until they handed over their inheritance to the Persians and Greeks that the plastic art entered upon a higher development; for, though the Babylonians and Assyrians surpass other Semites as artists, they owe this pre-eminence to the old Chaldæans.

The character of the massive buildings of Babylonia and Assyria is chiefly the same in all periods. The architect, more than any other artist, is dependent upon the materials at his hand, and these in Babylonia were, as has been already stated, almost exclusively bricks, sun-dried or burnt, which were usually laid in bitumen. In Assyria they were often used in a moist condition and the weight of the superincumbent structure was expected to compress them into one compact mass. The walls were covered with burnt bricks, and exposed places with glazed tiles; stone was sparingly used for this purpose in Assyria. In only one particular did the Assyrians make a noticeable advance on Babylonian models. In the shrines of the gods the Babylonians used pillars of wood overlaid with metal; but the Assyrians built columns of stone, and showed some originality in the adornment of capital and base. It is still a question whether the buildings had more than one story, certain reliefs representing two-story structures.

This brick architecture suffered necessarily from uniformity. There was a great disproportion between length and breadth, the width of the long halls depending on the length of the roof timbers, as no intermediate pillars were used. To obviate the effect caused by absence of windows, coloring and wood-work were employed, together with projecting pilasters, which were quite rude in Chaldæa, but richly adorned in Assyria. The copings of the outer walls were overlaid with tin. Both the inner and outer walls were covered to a certain height with stone, and above that there was a variegated stucco work. Ivory and bronze were extensively used in decoration. The massive and clumsy elements of their buildings, together with their childish and petty form of ornamentation are, however, always the prominent features of the Babylonian-Assyrian architecture. The almost exclusive use of brick necessitated the frequent employment of arched and vaulted construction, which, though the Chaldæan architects may not have discovered, they nevertheless employed with great skill.

It is noticeable that, while the monumental buildings of Egypt were sepulchres and temples, those of Babel and Assur were principally palaces. The temples, though built with care and cost, were smaller than the palaces, and often appendages of the latter. Tombs were carefully built; but the care for the dead was never carried to such a degree of perfection as in Egypt. All skill was employed to make the dwellings of kings and deities as magnificent as possible, and the size of these was continually increasing. The palace at Telloh was 53x31 meters; the so-called Wuswas at Warka, 200x150 meters; the palace of Sargon II. at Dûr-Sarukîn contained thirty open court-rooms and more than two hundred chambers, while in that of Sennacherib there was one hall nearly as long as the entire palace at Telloh.

Little is known of temple architecture. On a relief of Sargon we have a picture which seems the prototype of the oldest Grecian temples. A long gable rests

upon six pilasters, which are crossed by horizontal bars; the door, which was probably crowned with a gable-shaped ornament, stands between the two middle pilasters; on both sides of the door are two columns terminating in a lance-pointed capital, and two statues facing one another; a colossal figure of some beast stands behind one of the statues. In front of the temple on bases are two vessels for purification. It is probable that this was the general plan of most Assyrian sanctuaries.

The Zikûrat was not the true sanctuary. Though a city might have many temples, it had but one Zikûrat; this formed the most striking feature of the chief sanctuary and was carried up to a height of several stories, access to which was gained by an outside stairway, either winding or double, i. e., on each side of the tower. The ground plan was rectangular, with a massive foundation, and it was probably surmounted by a small shrine.

One is not justified in concluding that the Babylonians and Assyrians were less pious than the Egyptians because their temples were smaller. The costly ornaments and statues which they dedicated to their temples show their piety. In truth the entire palace was a holy house where the gods and their earthly representatives dwelt side by side.

The Assyrians as well as the Babylonians were noted workers in bronze. The threshold of a temple at Borsippa, 1½ meters long, abundantly proves this, as well as the bronze doors of Balawat, which are masterpieces dating back to the ninth century B. C.

Painting was employed for both exterior and interior decoration, and to judge from the remains we possess, attained quite a degree of excellence; the conventional element so prominent in sculpture is lacking here, the hair and beard being depicted in natural waves and not in the stiff crimps of the statues and reliefs.

Sculpture was, however, more used in decoration than painting. The material employed in Chaldæa was chiefly the more costly stones, such as basalt, dolerite and diorite, while the Assyrians chose the more common and more easily worked varieties like alabaster and sandstone. Bronze casts are also frequently found. The quality of material produced a natural influence upon the workmanship. The inscriptions of Babylonian kings often speak of statues erected in honor of the gods, of solid gold or silver, or overlaid with these metals. In addition to this, Assyrian inscriptions mentioned the statue of royalty, which was set up in the capitals of conquered districts. Without venturing too general a statement, it seems probable that the Babylonian artists produced more frequently complete statues, while the Assyrians devoted themselves to the carving of reliefs, if we may judge from the specimens which have been handed down to us. The objects preserved deal almost exclusively with religious subjects or with the exploits of kings in war or in the chase. Rarely is the household life of princes depicted; yet we possess one portrayal of a festal meal of Ašurbanipal with his queen. There was also little tendency to represent feminine beauty or grace, and the comic element, found in Egyptian reliefs, is totally wanting here. While we must draw no hasty conclusions, since we possess as yet no reliefs from private dwellings, it seems certain that the ruling subjects were taken from religious and public life.

In the treatment of subjects, truth was often sacrificed to conventionality: the androcephalous lions and bulls have five legs in order always to show four; the eye is placed directly facing the observer, though the head may be in profile; the hair and beard are stiffly and unnaturally crimped. While, however, there is

great uniformity of design, there is some attempt discernible to distinguish between the faces of different classes of men. It was in the portrayal of animals that the Mesopotamian artist was at his best; he was less hampered by conventionality there, and surpassed all other ancient workers in spirited scenes, hardly excepting the Greeks. The great blemish of their art was an exaggerated realism which shows itself in monstrous muscles and limbs.

Assyrian sculpture made no other advance on the Chaldæan than that of increased artistic dexterity. Its history begins with the great restorer of the Assyrian monarchy, Ašurnasipal, under whom and Salmanassar II., his son, Assyrian art reached its first period of high development. The black obelisk of Salmanassar II. and the bronze doors of Balawat are noteworthy productions of this age. It is, however, in the details that their excellence consists; the grouping is poor and the background wanting or insignificant, and these characteristics remained up to the new period inaugurated by the Sargonids. Then, while not reaching the standard of the old Chaldæan, art, like literature, took an upward flight. There was better taste, better proportioned figures, closer study of detail and more carefully elaborated backgrounds. Under Sennacherib all these characteristics become still more clearly marked; the entire court-life is portrayed to its minutest particulars, and this is sometimes carried so far that the reliefs seem blurred. In religious subjects alone, the old simple severity was preserved. The little we possess of Esarhaddon's reign shows no retrogression, and under Ašurbanipal Assyrian art reached its culmination. Too little is preserved of the sculpture of the new Babylonian empire to permit us to judge of the art of that period.

Music was cultivated, both vocal and instrumental, as the reliefs abundantly testify.

There is in all this abundant testimony to the artistic ability of the Babylonian and Assyrian peoples. Had they emancipated themselves from tradition they might have excelled their teachers, the old Chaldæans. They were not, like the Greeks, an art-loving people, yet they achieved more in this direction than all the other members of their race combined, and though they were in some special particulars excelled by the Egyptians, in many others they are in no respect behind them.

INDUSTRIAL PURSUITS.

Among the products of industry first to be mentioned are the hundreds of seals, which are still preserved, and whose numbers are not surprising when one reflects that every person of importance had a seal. Originally these were cylinders, but from the year 800 onward spherical and hemispherical seals were used. The softer stones were at first chosen, but later the harder, like syenite, rock-crystal and garnet. There is evidence of growing skill in cutting these stones, the subjects of which were generally of a religious character. In the new Babylonian empire and under the Achæmenian kings the art declined.

The ceramic art did not originally stand high in Babylonia; but the introduction of the potter's wheel wrought a change, and toward the close of the Assyrian period we find pottery enameled and adorned with patterns. Glass is not found in any quantity, but its manufacture had been brought to quite a degree of perfection. The Babylonians and Assyrians showed special skill in the working of metals. Iron they knew earlier than the Egyptians, and made far more extensive use of it. Gold and silver were quite generally employed for ornaments. It is a mark of

advanced civilization that use was made not only of the spoon, but also of the fork, which did not appear in Northern Europe until after the middle ages. The royal furniture, in particular, was elaborated with the greatest care and luxury, sometimes being made entirely of metal, and when of wood, carved, gilded, or overlaid with gold, ivory, or precious stones. It is scarcely necessary to state that the warlike Assyrians expended great care upon the ornamentation and strength of their weapons and chariots.

Specially famed in antiquity were the Babylonian colored fabrics (cf. Josh. 7:21; Pliny H. N. VIII., § 74 cap. 48; Arrian Exp. Al. VI., 29). The art of embroidery must also have reached an extraordinary perfection, anything richer and more tasteful than the clothing of Assyrian princes and magnates is hard to imagine. Only a highly cultivated and truly aristocratic people could so have united artistic sense with technical skill.

In mechanics they were in advance of the Egyptians, inasmuch as they used the lever, which was unknown to the latter; and they showed far more skill in handling colossal statues. The building of canals and dredging of rivers were achievements which were given a place beside their conquests. The canals not only served to bring drinking water from the mountains but to irrigate gardens and vineyards. The kings delighted in parks and plantations. A Marudukbaliddin is mentioned, probably a prince of Babel, who, in spite of his continual defensive wars, had no less than sixty-seven vegetable gardens and six parks.

COMMERCE AND NAVIGATION.

While there is no direct mention of the fact in the oldest monuments, yet industrial activity must have produced a mercantile spirit. There is much ancient testimony to Babylonian and Assyrian commerce: Ezekiel calls Chaldæa a land of commerce and Babel a city of merchants; Nahum says the merchants of Nineveh were more numerous than the stars of heaven. The Babylonian weights and measures were in use in Western Asia in the sixteenth century B. C., and the Babylonian unit of weight, the mina, is mentioned in the Rig-Veda. Coined money was unknown; gold and silver were weighed. It is probably a mere assumption that there was a banking house of the Egibi, which did business in Babel for a series of years. All the products of native industry, textile fabrics, salves and balsams were exported, and among the imports were ivory, woods, wines, plants, and animals. Through the Phœnicians a brisk trade was carried on with the far west.

The land route was the most important for commerce, but it cannot be proved that the Babylonians were sea-farers. They lived near the coast and had derived their culture from that region and would naturally not leave unused the means of travel which water afforded. In this connection we cannot overlook the traces of commercial intercourse with India; an Indian deluge legend betrays the influence of Babylonian thought upon Indian fancy; in the Homeric poems tin and other Indian commercial products are mentioned, which could only have been obtained through the medium of Nineveh or Babel; and cedar, teak-wood and the Indian dogs were brought to Mesopotamia. It is true all these might have come by land, but the route by sea is so much easier and more direct, that in all probability the Babylonians would have chosen it.

Such a rich and venerable civilization could not but have had a tremendous influence on surrounding nations. Over the nomadic and warlike tribes, who were held in check only by repeated chastisements, it must have exercised a sort of magical power, while the more remote, civilized nations were naturally incited to emulation. This is strikingly shown in the temple architecture of the northern neighbors of the Assyrians and by the fact that the cuneiform writing was adopted by peoples living in Armenia, Cappadocia and Elamite districts, and that it was developed into a syllabic system by the Persians. The question is still an open one whether the so-called Phœnician alphabet originated from the cuneiform. Be this as it may, there is abundant evidence that Babylonian scholars were the teachers of the west. Their religious conceptions influenced the philosophy and theosophy of Greece and Rome. Of their influence upon the east, we are not so sure, yet there are collateral evidences that the old Persians, the Medes and the Elamites owed certain elements of their civilization to them. The connection with India has been noticed, and it is thought that Chaldæan astrology penetrated to China; without hazarding a judgment, this seems not improbable, for the intercourse of the nations of antiquity seems to have been much more general than has hitherto been imagined.

But it is especially for the history and development of art that the productions of Babylonia and Assyria are of commanding importance. It has long been recognized by specialists that the oldest Greek art is closely related through its prototypes in Asia Minor with the Babylonian-Assyrian, and further investigations but multiply the proofs. Motives and types can be pointed out which the Chaldæan artists created, and which found their way through Syria, Phœnicia, and Asia Minor to Greece and Rome. They were again revived in the art of the Renaissance and have been passed down to us, upon whom the ends of the world have come.

A people which not only played such a magnificent part in the history of states, but exercised such a wide-reaching influence upon the development of culture, deserves to be better known, and though the sources for the study of important periods are still but fragmentary, yet persistent and strictly methodical investigation in the gray mists of antiquity as well as in the records of later centuries will shed abroad more light and enable us to corroborate what we possess and complete what is lacking.

OLD TESTAMENT WORD-STUDIES: 9. ANGELS, DEMONS, ETC.

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The Old Testament clearly reveals the existence of finite spirits intermediate between God and man, and characterized by opposite moral tendencies. The good are the servants of God, swift to do his pleasure, the evil are hostile to his government. Of their origin no explicit information is given. We know, however, that their creation antedated that of man. The angelology of the Old Testament bears clear traces of development, assuming greater prominence and more

varied and special forms after the Jews had come into contact with Babylonian and Persian influences. In the majority of instances it will be found difficult, if not impossible, to determine the exact meaning of the terms employed. This difficulty springs in large measure from our limited knowledge of the spiritual world, and from the impossibility of conveying adequate conceptions of facts and phenomena that transcend human experience.

Rû(ă)h rā'āh evil spirit.

The most general or indefinite term for a spiritual being is rû(ă)h. The spirit, like the wind, was an invisible, immaterial agent whose presence was perceived only by its effects. Unquestionably the Hebrew mind conceived of God as a spirit, although the Old Testament contains no explicit declaration to that effect, as does the New, John 4:24. Nor is there an instance in the Old Testament where a holy angel is called a rû(ă)h. The passage in Ps. 104:4, "who maketh his angels spirits," a rendering in which the A. V. follows the LXX., is universally taken by modern interpreters as referring to the winds and the lightnings which are the avant-couriers of Him "Who maketh the clouds his chariot." On the contrary a wicked spirit is called rû(ă)h, "I will be a lying spirit, rû(ă)h shĕqĕr, in the mouth of all his prophets." 1 Kgs. 22:22. The phrase rû(ă)h rā'āh, evil spirit, "And God sent an evil spirit between Abimelech and the men of Shechem," Jud. 9:23, "An evil spirit from Jehovah terrified" Saul, 1 Sam. 16:14, does not seem to refer so much to a personal spirit as to a bitter feud in the one case, and to a mental disorder in the other. In the latter case it is, indeed, spoken of both as a spirit of God, rû(ă)h 'lōhîm, and as a spirit of evil, rû(ă)h hārā'āh, v. 23. It is not unlikely, however, that, as in the cases of demoniacal possession in the New Testament times, the physical malady was at least intensified by the sufferer being delivered into the power of a personal evil spirit, if it was not wholly the result of it.

Māl'ākḥ messenger, angel.

As rû(ă)h is the most general, so māl'ākḥ is the most frequent designation of a superhuman, spiritual being, Gen. 21:17; 28:12; 32:1(2); Ps. 91:11, etc. In every instance it designated those whose moral attributes were good. In about one-half of its numerous occurrences it is translated "messenger," being so rendered in the case of human agents entrusted with communications from one person to another. But in the case of spiritual beings sent from God to accomplish his pleasure, or to convey his word to men, the same word is used, the Hebrew having developed no distinct term for a superhuman as distinguished from a human messenger. A single exception to the employment of this term as a designation of good angels seems to be found in Ps. 78:49, "He cast upon them the fierceness of his anger . . . by sending māl'ākḥēy rā'îm." This phrase should not be rendered "evil angels," as in the A. V., but "angels of evil," R. V., or "misfortune." They were God's messengers sent to chastise Israel on account of their sins. In Pss. 103:20,22, and 148:2 the poet seems to conceive of the māl'ākḥîm as an inner circle of exalted spirits, called g'ib-bōrîm khō(ă)h, heroes in strength, who stand about Jehovah intent on his word and hastening to fulfill his bidding.

Mā'ākh Jehōvāh *angel of Jehovah.*

This phrase occurs above fifty times and seems to be synonymous with mā'l'ākh 'lōhīm, angel of God. In the Pentateuch these expressions, according to the documentary hypothesis, are characteristic in the one case of the Jehovistic fragments (J, Dillman C), and in the other of the older Elohist (E, Dill. B). In Jud. 6:12,20; 13:3-16, they are used interchangeably. The unique phrase "angel of his presence," or "face," Isa. 63:9, is probably identical in meaning with "angel of Jehovah." "It seems to be certain that the expression 'the Face (or, the Name) of God' is not merely metaphorical, but the common mythic phrase of the early Semites for the self-manifesting aspect of the divine nature, and that when the later Old Testament writers discarded mythic phraseology, they gave a similar content to the term 'angel.' In the phrase 'angel of his Face,' we seem to have a confusion of two forms of expression incident to a midway stage of revelation." (Cheyne *in loc.*) No phrase in the Old Testament has received such extensive discussion. From the time of the early Fathers wide differences as to its exact theological import have prevailed, and still continue. Any adequate examination of its use would require too much space, and belongs more properly to the department of Old Testament Theology. Cf. Oehler, §§ 59,61.

Māhānāyīm, ts'bhā'ōth *hosts.*

Māhānāyīm, the prevailing designation of a military camp occurs twice in the dual form and with a peculiar signification. In Gen. 32:1,2, it is said that after Jacob had parted with Laban he went on his way, "and the angels of God met him. And Jacob said when he saw them, this is God's host, māhānāyīm 'lōhīm, and he called the name of that place Māhānāyīm," i. e. the two hosts, having reference probably to his own camp and that of the angelic host encamped around him for his protection. The dual occurs also in Cant. 6:13 (7:1), "Why will ye look upon the Shulamite, as upon the dance of the māhānāyīm?" In view of the fact that this term became in later Hebrew a common designation of "the angels" the passage seems to imply that the beauty of the Shulamite occasioned the same wondering admiration as might a vision of an angelic dance. Probably there is here an implied reference to Gen. 32:2, and to the song of the b'nēy 'lōhīm, the sons of God mentioned in Job 38:7.

The verb ts'bhā' meant primarily to go forth, especially to war, Num. 31:7,42, whence the substantive came to mean, first, military service, war; and secondly, the men employed in such service, an army, a host. Gradually the meaning was extended so as to include angelic beings, "I saw Jehovah sitting on his throne, and all the host of heaven, kōl-ts'bhā' hāshshāmāyīm, standing on his right hand and on his left," 1 Kgs. 22:19. Cf. Ps. 148:2. These celestial spirits had in the physical universe their correlatives in the heavenly luminaries. Hence the sun, the moon, and the stars are likewise called "the host of heaven," Deut. 4:9; 2 Kgs. 23:5; Jer. 8:2, etc. Sometimes the two meanings blend almost inseparably, as in Job 38:6,7, "Who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" The most frequent occurrence of the term in this sense is in the appellation J'hōvāh ts'bhā'ōth, Jehovah of hosts. It does not occur at all in the Hexateuch or in Judges, being found for the first time in 1 Sam. 1:11; but in the later prophetic literature, especially Isaiah, Jeremiah, Haggai, Zechariah, and

Malachi, it becomes a stereotyped designation of Israel's God. Amos never uses the simple phrase "Jehovah of hosts," but "Jehovah Elohim of hosts," or "Adonai Jehovah Elohim of hosts." It is a little remarkable that over against the frequent occurrence of this phrase in the prophets just mentioned, it is not employed in a single instance by Ezekiel or Daniel. Two interpretations have been suggested, the one contemplating Jehovah as leader of Israel's armies, the other as commander of the heavenly host. The latter probably contains the real meaning, and may be understood as including all the celestial powers, both spiritual and siderial.

K[^]rūbhîm *cherubim*.

The absence of a Hebrew stem from which to derive this word makes the etymology word exceedingly obscure. Many derivations have been suggested, but all are conjectural, and none entirely satisfactory. The cherubim are first mentioned in Gen. 3:24 as guarding the way to the tree of life. Images of the cherubim are next spoken of in connection with the ark of the covenant whose mercy-seat was overshadowed by their outstretched wings, Ex. 25:18-22; 37:7-9. In the most holy place of Solomon's temple two colossal cherubim stood on the floor at opposite sides of the room, facing each other, and covering the intervening space with their outspread wings, 1 Kgs. 6:23-28. The walls and doors were also covered with figures of cherubim, palm trees, and open flowers, vs. 29-35. The same ornamentation is described in Ezek. 41:18-25. In Ezekiel's visions, chs. 1 and 10, where the cherubim are presented in strangely complicated forms, they constitute the living chariot-throne upon which the God of Israel rides forth in glory. Cf. Ps. 18:10 (11). From these and other references it may be gathered that the cherubim "nowhere appear developed into independent personality, like the māl'āk hîm; they are not sent out like these, but are constantly confined to the seat of the divine habitation, and the immanestation of the Divine Being," (Oehler, O. T. Theol. § 119); secondly, the images of the cherubim in the tabernacle and in the temple were not idolatrous representations of Jehovah, for the whole genius of the Hebrew religion was hostile to sensuous representations of the invisible and spiritual God; thirdly, these cherubic images, as well as the cherubim that kept the way to the tree of life, seem to represent the innermost flaming circle by which the immutable holiness of the Creator declares its inaccessibility to the sinful consciousness of the creature; fourthly, as "living creatures," ḥāyyôth, the ζῶα of the Apocalypse, they seem to symbolize that omnipotent and omniscient creative life which, flowing forth into the universe in inexhaustible vital power, displays the glory of the ever-living God; and fifthly, whatever suggestions the Hebrews might have received from the winged lions and bulls of Assyria and Babylon, or from the sphinxes at the entrances to the Egyptian temples, it is certain that these suggestions when admitted into the sphere of revelation assumed entirely new and far higher significations.

S[^]rāphîm *seraphim*.

The s[^]rāphîm are mentioned in Isa. 6:2,6. Aside from these places the word sārāph occurs only in Num. 21:6,8; Deut. 8:15; Isa. 14:29; 30:6, and is descriptive of serpents whose venomous bite produced excruciating agony, as if of fire in the flesh. The s[^]rāphîm, from sārāph, to burn, would then, according to the popular notion, denote the "burning ones," at first sight identical with

the cherubim, whose "appearance was like burning coals of fire," Ezek. 1:13. A closer examination shows that they were not identical. The cherubim are represented as occupying a place underneath Jehovah; the seraphim stand above him. The latter seem to possess a more independent, self-conscious personality. They appear, not simply as the fiery guardians of the divine holiness, but as exalted spirits whose unceasing employment is the proclamation of this holiness. Unlike the cherubim, they are sent to perform Jehovah's will, to inspire his shrinking human messenger with courage to assume the task assigned to him. On the relation of the cherubim to the storm-clouds, and of the seraphim to the fiery serpent-like lightning, as presented in the early and long popular solar mythology of the Semitic nations, see Cheyne's *Isaiah*, Vol. II., pp. 296-299.

Sātān adversary, Satan.

Primarily this word meant an opposer, adversary, "The angel of the Lord placed himself in the way for an adversary, l'sātān, against" Balaam, Num. 22:22. In later Hebrew literature it occurs as a designation of an evil spirit, hostile alike to God's gracious purposes in the world, and to the men by whom these purposes were accomplished. The ṣātān who tempted David to number Israel, 1 Chron. 21:1, cannot be regarded as a human adversary, like the ṣātān in 1 Kgs. 11:23,25. In the first and second chapters of Job, and in Zech. 3:1,2, the use of the article, ḥāssātān, shows that the term was employed as a proper name. A comparison of 2 Sam. 24:1 with 1 Chron. 21:1 shows that the doctrine of a personal Satan was a late development unknown to the older historian who seemed to have only a vague conception of "an evil spirit from Jehovah," 1 Sam. 16:14-23, to which there was not as yet attributed a concrete personality, much less a place of pre-eminence in a fully developed system of demonology.

Sā'ir satyr, Līlith night-monster.

Both of these were products of popular superstition. The former term is the usual designation of the he-goat, meaning the *hairy* one. Esau is called an 'īsh ṣā'īr, a *hairy* man, Gen. 27:11. The s'īrīm, satyrs, were supposed to be goat-shaped demons inhabiting ruins and desolate places, Isa. 13:21; 34:14. From Lev. 17:7, and 2 Chron. 11:15 we learn that they were objects of popular worship. The līlīth is mentioned only in Isa. 34:14, and is supposed in the A. V. to be the "screech owl" and in the R. V. to be some sort of "night monster." According to the Rabbins the līlīth was a night-spectre that assumed the form of a beautiful woman who enticed children into her presence and, like the Lamia, murdered them.

OLD TESTAMENT NOTES AND NOTICES.

A Memory Formula for Palestine.—Many Bible students confess great difficulty in keeping clearly in mind those leading facts of sacred geography which are so necessary in daily use. In reality, Palestine is the most easily rememberable of lands, when its dimensions and distances are properly arranged for memory. The following formula, once fixed in mind, cannot easily be forgotten. The writer has devised it for his own help, and found it of great use among his Sunday-school pupils and elsewhere, and hopes for it a wider usefulness.

Take for base-line Jordan between the two seas, a north and south line of 60 miles. West from its head is Nazareth; from its middle point, Samaria; from its foot, Jerusalem. West from middle of Dead Sea is Hebron. From Hebron to Jerusalem, north, about 20 miles; Jerusalem to Samaria, 30; Samaria to Nazareth, 30; Nazareth to Dan, 40; Dan back to Beersheba, 150. From Dan west to Mediterranean (near Tyre), 25 miles; Jordan through Nazareth west to sea, 35 miles; Jordan through Samaria to sea, 45 miles; Jordan through Jerusalem to sea, 55 miles; middle of Dead Sea through Hebron to Mediterranean, 65 miles. Add, if desired, that from Dan south to Mt. Hor, or from Beersheba to Sinai, is 250 miles, and that area of Palestine proper is about 6000 miles, very near that of New Hampshire, which it also somewhat resembles in shape.

The distances given are very close to the exact survey measurements, varying at the utmost less than two miles.

Egypt Exploration Fund.—Among the discoveries and disclosures of the Egypt Exploration Fund of England and America up to date have been: (1) Pithom, the treasure (store) city of Exodus 1:2, throwing new and precious light on the Hebrew sojourn and the Exodus route. (2) Goshen, the chief town or capital in "the land of Goshen"—of supreme importance in finally settling its *locale* in Egypt. (3) Tahpanhes (Jeremiah 43:8), the Daphnæ of the Greeks, where the fugitive princesses of King Zedekiah and Jeremiah dwelt—sacked by Nebuchadnezzar—disclosing the only Egyptian building specifically named in the Old Testament, its arrangements explaining a special description by Jeremiah. (4) City of Onias (described by Josephus), an important Jewish settlement in Egypt. (5) Zoan (the Tanis of the Greeks and the Septuagint), the great northern capital of the Pharaohs—where Moses interviewed Pharaoh—hardly inferior in grandeur to Thebes, and where the greatest of all colossi stood, that of Rameses II. (6) Am, the city in "the fields of Zoan," affording the colossus of Rameses II (the Pharaoh of the oppression) now in Boston. (7) Naukratis, the brilliant Greek emporium before the rise of Alexandria, of prime value in determining the relation of Egyptian to early Greek arts. (8) Bubastis (the Pi-Beseth of Scripture).

A Summer School for the study of Hebrew will be held in American Fork, Utah, July 22–Aug. 11, under the direction of the Rev. Thomas F. Day. Rev. Mr. Day is a graduate of Union Theol. Seminary. He has been trained in the American Institute of Hebrew and is thoroughly familiar with the modern methods of teaching and studying Hebrew. Under his management the enterprise may expect large success.

SYNOPSIS OF IMPORTANT ARTICLES.

The Egyptian Nile as a Civilizer.*—Egyptian civilization was the creation of the Nile. 1) The Nile prepared Egypt for human habitation by producing the rich valley which makes Egypt habitable. 2) It made of Egypt a fortified agricultural country having deserts to the east and west and the sea to the north and, by its character and the soil which it produced, rendered Egypt independent of other nations, free to develop her agricultural resources with the least possible labor and ever increasing range. 3) It originated much and contributed largely to the arts and inventions. It stimulated architecture, supplying bricks from its mud and a water-way for transporting stone. It encouraged hydraulics. Its papyrus and lotos assisted the growth of art and literature. 4) It originated and contributed much to philosophy and science. In philosophy, the idea arose from Egypt and the Nile that water was the first principle of things. In science, the beginnings of geometry and algebra, mensuration and geography are connected with the financial system according to which the use of the Nile water was regulated and distributed. Similar questions relating to riparian rights, etc., led to a science of government. Astronomy goes back to the Nile. 5) It had great influence in literature and religion. Some of the finest of Egyptian poems are hymns to the Nile. It was one of the chief deities, having one of the most remarkable festivals, giving rise to a mythological lore, to the mystic allegory of Osiris. On the stream of the heavenly river, only a more glorious Nile, the soul sailed away to the regions of Osiris.

Origin and Structure of the Book of Judges.†—It consists of three well-defined portions: (1) an introduction, 1:1-2:5, giving a view of the country at the beginning of the period; (2) 2:6-ch. 16, the period of the Judges; (3) chs. 17-21, an appendix in two portions, (a) 17,18, migration of a part of the tribe of Dan to the north, (b) 19-21, war of the Israelites against Benjamin. 1) The structure of the Book is seen most clearly in the middle portion. This consists essentially of a series of older narratives fitted into a framework by a later editor and provided by him with introductory and concluding remarks. Cf. the similar organization and phraseology of the history of the six greater judges (8:7-11; 3:12-30; 4:1-3; 6:1-7; 10:6,7,10; 11:33b; 12:7; 13:1; 15:20; 16:31 end). The compiler has given this middle portion an introduction, 2:6-3:6, not all by his own hand. He is probably not the first compiler of such a history. He is imbued with the ideas of Deuteronomy (cf. e. g. his theory of the history of the period 2:11-19). But other narratives do not show this coloring; hence it is possible that there was a pre-deuteronomic collection of histories of the judges used in compiling this book. 2) The first division, 1:1-2:5, consists of fragments relating to the conquest of Canaan, probably parallel with parts of Joshua (cf. Judg. 1:21; 1:20b,10b-15; 1:

* By Prof. J. G. Lansing, D. D., in *The Presbyterian Review*, Apr. 1889, pp. 245-255.

† By Rev. Prof. S. R. Driver, D. D., in *The Jewish Quarterly Review*, April, 1889, pp. 258-270.

27,28; 1:29 with Josh. 15:63; 15:14-19; 17:12,13; 16:10 in corresponding order); both very probably excerpts from what was once a detailed account of the conquest of Canaan. 3) The third division differs from the other two in being the narrative of two historical incidents. Ch. 20 is the puzzle of the entire book. The representation is of a united Israel (20:1) of immense number (20:2) with other historical anachronisms which mark it as scarcely historical in its present form and not homogeneous. Its object appears to have been to give an *ideal* representation of the community inspired by a keen sense of right. 4) As to particular narratives, the song of Deborah (ch. 5) is a contemporary historical document of the highest value. Ch. 4 is later and contains a somewhat different and independent tradition. The narrative of Jephthah is thoroughly historical in substance; the message (11:12-28) has been expanded by the writer on the basis of JE (cf. Num. 20:14,17; 21:4,13,21-24,25). To cast the speeches of their characters into their own language and color them with their own ideas is the habitual practice of O. T. historians.

The Book of Judges is one of the most perplexing and difficult in its literary and historical problems of any writing in the whole O. T. The above article affords an example of the minute scrutiny and scholarly criticism which the liberal school of English O. T. investigators is giving to the books of the Bible. The article must be read as a whole in order that the strength or weakness of it may be fairly estimated. The writer's evident carefulness of statement and judicial hesitation in affirming conclusions is commendable. There are times, however, when he builds his critical edifice out of very meagre materials.

Does the Nirvana of Buddha imply Immortality?*—Buddhism is essentially atheistic, materialistic and pessimistic. Its chief and central contention is against the idea of a personal God and hence of a personal immortality. But while this is the recognized teaching of Buddhism, it is claimed by Prof. Max Müller that it was not the teaching of Buddha himself that *Nirvana* meant extinction of being. That Prof. Müller is not warranted in this view is maintained from the following considerations: (1) The whole Buddhist system rests on a denial of personality to the soul. It is a candle-flame, holding its shape only while burning. In the face of this fundamental doctrine to postulate immortality of the soul is futile. (2) Buddha attained *Nirvana* before he died. This fact does not prove that *Nirvana* is immortality, nor indeed is it consistent with the view that *Nirvana* is immediate extinction. This *Nirvana* of Buddha is a moral condition, indifference to all things, which, however, necessarily conditions and precedes extinction. (3) The passages of the Dharmapada which Müller uses to defend his view, when examined and sifted, do not prove. There is no real contradiction between the teachings of Buddha himself and the Buddhist canon. *Nirvana*, defined as the end of desire and pain, succeeded by the end of conscious being, has a consistent meaning throughout the Buddhist teaching.

The article fairly makes out its case against Prof. Max Müller. It does not, however, succeed in showing that the *Nirvana* of Buddha implies extinction of being. That no positive deliverance either way on this point can be cited from Buddha seems evident from the facts collected here. The material is presented clearly and in a popular manner without claim to or evidence of original research.

* By Prof. Martyn Summerbell, M. A., in *Christian Thought*, April, 1889, pp. 369-393.

→BOOK NOTICES←

A COMMENTARY ON GENESIS AND EXODUS.*

This volume forms one of the series of commentaries prepared under the editorial supervision of the late Dr. Whedon. The books of Genesis and Exodus were assigned to Prof. Newhall, and after his death his materials, consisting of more or less complete notes upon various chapters, were given over to Dr. M. S. Terry, who has organized them, prepared the notes upon the remaining portions and also written a general introduction to the Pentateuch. The work could not have fallen into the hands of a more candid and competent scholar. In his introduction, Dr. Terry gives a clear account of the critical handling of the Pentateuch, grants the existence of documents, and of different stages of legislation but maintains that these facts do not conflict with the Mosaic authorship of the whole. He finds no satisfactory hypothesis to account for the use of the divine names. The first and second chapters of Genesis are thought not to describe a universal cosmogony, but only the sky, climate and soil where the first human pair were created. The biblical creation is only that which attended the introduction of man upon the earth and is therefore essentially of limited extent. The author endeavors to steer clear of all rationalizing theories, maintaining that the theorists who find discrepancies and errors in Genesis have their eyes too full of "star dust" to see clearly the facts. Yet it may be questioned whether the conceptions entertained in these notes and according to which the Scripture is interpreted are not sometimes a little too dogmatic and rigid, as for example, when on the passage, Gen. 11:7 "let us go down," etc., it is said "the solemn deliberation and decision of the Triune God is mysteriously intimated in this language." The view held of the Messianic passages is somewhat vague, no clear distinction being drawn between the historical realization of the promises and the divine purpose which undoubtedly lay in them. The discussions of disputed passages are, for the most part, full and clear, fair statements being made of the various views in each instance. In the case of Jacob's blessing and Moses' song, a rhythmical translation is given, while in the body of the work the Common Version is made the basis of the commentary. The volume cannot be unqualifiedly recommended. What commentary, especially on so difficult a portion of Scripture as this, is thoroughly satisfactory? But those who use it will have a candidly conservative, honest and reverent, if, in some instances, a somewhat narrow and dogmatic guide into these portions of the Pentateuch.

* COMMENTARY ON THE OLD TESTAMENT. VOL. I. GENESIS AND EXODUS. By Milton S. Terry, D. D., and Fales H. Newhall, D. D. New York: *Hunt & Eaton*. Price, \$2.25.

CURRENT OLD TESTAMENT LITERATURE.

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- An Examination of Some of the Moral Difficulties of the Old Testament.* By J. H. Jellett. Second edition. Dublin: Hodges, 1889. 2s.6d.
- David: his Life and Times* (Men of the Bible). By W. J. Deane. London: Nisbet, 1889. 2s.6d.
- Targum on Isaiah 1-5. With Commentary.* By H. S. Lewis. London: Trübner, 1889..... 5s.
- The Text of Jeremiah; or, A Critical Investigation of the Greek and Hebrew, with the variations in the LXX, re-translated into the Original and explained. With an Introductory Notice by Franz Delitzsch.* By G. C. Workman. Edinburgh: T. & T. Clark..... 9s.
- Mohammed and Mohanmedanism Critically Considered.* By S. W. Koelle. London: Rivingtons..... 15s.
- Phœnicia. Story of the Nations.* By George Rawlinson, M. A. New York: G. P. Putnam's Sons..... \$1.50.
- Through Bible Lands.* By Philip Schaff, D. D. New edition. New York: American Tract Society..... \$2.00.
- The History of Ancient Civilization. A handbook based upon M. Gustave Ducoudray's "Histoire Sommaire de la Civilization."* With illustrations. New York: D. Appleton & Co..... \$1.75.
- Historical Connection between the Old and New Testaments. Bible Class Primer.* By Dr. A. Skinner. New York: Scribner & Welford.
- Die Religionen der Völker. Nach den besten Forschungsergebnissen bearb.* Von A. Reichenbach. 4 u. 5 Buch. München: Ernst, 1887.
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- Does the Nirvana of Buddha imply Immortality?* By Prof. Martyn Summerbell, M. A., in *Christian Thought*, April, 1889.
- Science and Religion.* By Richard Owen, D. D., LL. D. *Ibid.*
- Studies in the Psalter: Psalm XXIV.* By T. W. Chambers, D. D., in *Homiletic Review*, April, 1889.
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- Woman in Israel.* By Rabbi E. Schreiber, in *The Occident*, March 22, 1889.
- Baethgen's Religion of Israel.* Review in *The Independent*, March 28, 1889.
- Bible Beacons. II. Absalom.* By R. G. Ferguson, D. D., in *Evangelical Repository*, April, 1889.
- Deborah: A Mother in Israel.* By Alice E. Field, in *The Jewish Messenger*, March 29, 1889.
- Moses' Idea of God, deduced mainly from the Names which he applies to Him.* III. By Eph. M. Epstein, in *Christian Quarterly Review*, 2, 1889.
- The Testimony of Jesus is the Spirit of Prophecy.* By S. T. Willis. *Ibid.*
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- Reviews.* Stearns' Introduction to the O. T.; Behrmann's Einführung (Jeffers); Schultz und Strack's Psalmen (Vos); Cheyne's Jeremiah, and Hallowing of Criticism (Briggs); Horton's Inspiration and the Bible; Cave's Inspiration of the O. T. (Warfield). *Presbyterian Review*, April, 1889.
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- Critical Notes: As to the Age of Daniel.* Dr. Briggs on the Higher Criticism and its Results. *Ibid.*
- Quand la Bible a-t-elle été composée, Y a-t-il dans l'Ancien Testament des livres ou des morceaux antérieurs à l'Époque du Second Temple?* By M. Vernes, in *Rev. d. l'hist. des Religions*, Jan.-Feb., 1889.
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- The Study of the Scriptures in our Colleges.* By Rev. H. Blanchard, in *Universalist Quarterly*, April, 1889.
- Where are the Ten Tribes? III.* By Dr. Neubauer, in *The Jewish Quarterly Review*, April, 1889.
- Le Panthéisme oriental et le Monothéisme hébreu.* Conference. By A. Franck, in *Rev. polit. et litt. Rev. bleue*, 6, 1889.

➤ NEW ✦ TESTAMENT ✦ SUPPLEMENT ✦

O F

The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William R. Harper, Yale University, New Haven.

STUDY XXXIII.—THE LAND AND THE PEOPLE.

I. Introductory.

1. This is the first of a series of "Studies" which aim to gather up the material already collected in previous work and to present it in topical form.
2. The material presented and the topics suggested for study will, no doubt, seem to be more than may be mastered in the time which can be given to it by the average student. Hence the more important subjects are printed in larger type that they may be first studied and the others omitted, if there is not sufficient time to enter upon them.
3. If a class is engaged upon this work, the less important topics may be assigned to different members of it, if desired, and thus the entire ground be covered.
4. The chief original sources for the study of this topic are, of course, the Gospels. Other valuable material may be found in Josephus and the Talmuds. The modern materials for further investigation will be noted in the course of the work under each point considered. For the most part, only such will be given as are accessible and profitable to the average intelligent student.

II. The Land.

It is important for the student to form a somewhat definite idea of the land of Palestine, and its condition in the time when Jesus lived. The following points may be carefully considered:

1. **The Extent of the Land.**¹ 1) The length and breadth; 2) comparison as to size with other countries; 3) its insignificant extent as compared with the events that occurred upon its soil; meaning of this.²
2. **The Natural Features of the Land.**³ 1) Compare the following passages which contain references to this point: Lk. 1:39; 4:31; 6:12; Mk. 3:22; 10:32; 13:14; Lk. 1:80; Mt. 3:1; Mk. 6:46; Mt. 7:24-27; John 11:54; 2) Note (a) that the land may in general be characterized as mountainous; (b) that this characteristic determines the position and extent of the valleys; (c) that it also explains the nature of the streams, even the peculiar characteristics of

¹ Cf. *A Mnemonic Formula for Palestine*, in this number of O. T. STUDENT, p. 346. Stapfer: *Palestine in the Time of Christ*, p. 33; Geikie's *Life and Words of Christ*, ch. II.

² Stanley, *Sinai and Palestine*, p. 114.

³ Cf. Geikie, ch. 2.; Stanley, *S. and Pal.*, p. 127.

the Jordan;¹ (d) that the fertility of the soil is conditioned upon the nature of these streams; (e) that the land by its position and natural features was isolated and its people therefore less affected by external influences;² 3) determine in a general way the boundaries of the land.

3. **The Main Divisions of the Land.**³ 1) Compare John 4:3,4; observe the three divisions of the land and their relative position; 2) learn something of the physical characteristics of each division, (a) Judea; (b) Samaria; (c) Galilee, in respect to (1) mountains and valleys, (2) lakes and streams, (3) fertility of soil and variety of natural products; 3) note especially that Galilee was densely populated and exceedingly prosperous;⁴ 4) name and locate some of the principal cities of each division, cf. John 2:12; Mk. 8:27; Lk. 1:26; Mt. 11:21; Lk. 18:35; 19:28; John 4:5; 5) compare Mk. 10:1; 7:31; Lk. 3:1 for other and outlying districts.
4. **Plants and Animals.**⁵ 1) Gather from the following passages some idea of the natural products of the land; Mt. 6:28; 7:16; Mk. 8:39; 11:13; John 8:1; 12:13; Lk. 17:6; John 12:24; Mt. 12:1. 2) Observe the animal life⁶ as shown in Mt. 7:8; 10:16,29; 8:20; Lk. 10:19; 12:24; 13:15,34; 17:37; Mk. 10:25; 3) noting the variety of animal and vegetable life, consider how this land is adapted thus to be the scene of the life of the universal Christ.⁷

III. The People.

1. **Their History.**⁷ Some consideration may profitably be given by the student to the history of the period after the Jewish captivity.

1) Note the following divisions:

- (a) The Persian Period,⁸ B. C. 538-333, in the beginning of which the people returned to Jerusalem and were ruled by a Persian governor. Ezra in B. C. 444 established the Law over the people and the era of Judaism begins. (b) The Greek Period,⁹ B. C., 332-65. The land having been conquered by Alexander is ruled by his generals who are kings of Egypt or Syria. An important event is the revolt under the Maccabees,¹⁰ B. C. 168; (c) The Roman Period,¹¹ B. C. 65-A. D. 70; from the time when Pompey besieged Jerusalem to the time when Titus destroyed the city.
- 2) Consider carefully the following points: (a) the subjection of the nation to a succession of foreign rulers; (b) they preserve throughout an unconquerable spirit of independence,¹² fostered by their religious consciousness and hope.
- 3) The Roman domination; (a) the development of it (1) at first, according to the Roman custom, government through native princes, the rise of Herod, Mt. 2:1,22, and the history of his family;¹³ (2) Judea governed by a Roman procurator and Galilee by a native prince of Herod's family (Lk. 3:1); (b) the feeling of Romans toward Jews and of Jews toward Romans,¹⁴ Mk. 15:15; Mt. 27:24; John 11:48, etc.; (c) signs of this domination in the Gospels, Mt. 27:11; Mk. 15:16; Lk. 7:2; Mk. 12:14,15; John 19:12; 18:3.

¹ Stanley, *S. and Pal.*, p. 275 sq.

² Stanley, *S. and Pal.*, p. 112.

³ Stapfer, pp. 34-45; Stanley, chs. 3, 5, 10.

⁴ Merrill, *Galilee in the Time of Christ*, Chs.

5,11.

⁵ Stapfer, pp. 223-228.

⁶ Geikie, p. 17; Stanley, pp. 124-127.

⁷ All the histories of the Jews furnish material on this point. Ewald's great work is for scholars. Milman's *History of the Jews* and Stanley's *Lectures on the Jewish Church* are popular.

⁸ Milman, Bk. IX., pp. 460-492; Stanley's *J. C.*, Lectures 43-45.

⁹ Milman, Bk. IX., pp. 492-509.

¹⁰ Stanley, *J. C.*, Lectures 48, 49.

¹¹ Stapfer, Bk. I., ch. 8.

¹² On the rise of the Zealots (cf. Lk. 6:15) see Edersheim, *Life and Times of Jesus the Messiah*, I., pp. 237,238.

¹³ Stanley, *J. C.*, Lecture 50; Geikie, ch. 8, 4.

¹⁴ Stapfer, p. 214.

2. **The Home Life.**¹ Compare the following passages and make as clear and vivid a statement as possible covering the home life of the people: 1) Mk. 1:29,33; 2:4; Lk. 15:8; 12:3; Mt. 24:17—the house; 2) Mt. 5:15; Mk. 2:22; Mt. 24:41; Lk. 11:7; Mk. 2:4—domestic utensils and arrangements; 3) John 6:9; Lk. 24:42; John 2:10; Mt. 13:33; Mk. 9:50; Lk. 11:12—food; 4) John 19:23; Lk. 16:19; Mk. 2:21; 14:51; Mt. 9:20; 5:40—clothing; 5) John 2:1,2; Mk. 2:19; Mt. 26:6,10; Lk. 15:11,12; 10:40; Lk. 7:12; Mt. 9:23-25; John 11:38,39,44; 19:39-41—family relations.
3. **City and Country Life.**² In a similar way note the facts in the following passages and form from them a somewhat distinct idea of 1) city life; (a) John 4:46; Lk. 8:12,14; Mt. 9:10; John 9:8; Mk. 3:6; 12:35—social classes; (b) Mt. 13:45,55; Lk. 10:35; Mt. 25:16,27; Lk. 16:1,3—occupations; (c) Lk. 5:29; 7:44-46; Mk. 6:21; 12:20; John 13:4,5; Lk. 15:22-23—social customs; 2) country life: (a) Lk. 2:8; 5:2; 9:62; Mk. 4:3; 12:1; Lk. 10:30; Mt. 8:12; John 10:8—occupations; (b) Lk. 15:6; Mt. 16:2,3; Mt. 15:14—country customs; (c) Mk. 8:3; Lk. 6:1; 10:4,5,30; 12:35—travel; 3) other classes and customs; Mk. 1:23,40; Lk. 10:34.
4. **Education.**³ The following points are to be noted: 1) the child usually received his education at home; 2) the public school, if it existed, was in connection with the synagogue; 3) the text-book was the Law of Moses; 4) reading, writing and memorizing passages of the Law were the objects aimed at; 5) higher education was for those who intended to be teachers of the Law, and was carried on by the scribes in their schools; it aimed at skill in interpreting and applying the Law; 6) in view of John 7:15, note the possibly meagre education of Jesus.
5. **The Language Spoken.**⁴ 1) Hebrew had ceased to be spoken by all classes; 2) two views as to the language spoken in Jesus' day, (a) the Greek was the common dialect; in favor of this (1) the Greek influence in the land during the previous three centuries; (2) the O. T. quotations in the Gospels from the Greek versions; (3) other passages, Lk. 23:38; Mk. 7:26,27; John 7:35; (b) the most generally accepted view is that a dialect of Hebrew called Aramaic was the language of the people, in favor of this (1) the fact that in the synagogue the Hebrew Scriptures were interpreted in this dialect to the people, (2) the Aramaic words and phrases in the N. T., cf. Mk. 3:17; 5:41; 7:34; 15:34; John 20:16; Lk. 16:9, etc. Cf. also Acts 26:14.
6. **The Religious Life.** Trace out with more or less fullness the references to the religious life of the people in the following passages: 1) Jerusalem the great centre of religious worship, Lk. 2:41; Mk. 1:44; John 4:20; 2) the centre of worship in Jerusalem is the temple⁵ (a) its worship and officers, Lk. 1:8-10; Mk. 12:33; John 11:49; (b) religious customs connected with it, Lk. 18:10; Mk. 1:44; Lk. 2:22-27; John 7:14; 8:20; Mt. 17:24 (temple tax); (c) its appearance and plan, Lk. 21:5; John 10:23; Mt. 27:5; Lk. 1:11; Mt. 23:35; Mk. 15:38; 3) the local worship is conducted in the synagogue,⁷ Lk. 4:16,17,21; 4) religious forms and ceremonies in general, Mk. 7:2-4,11; Mt. 6:2,5,16; 12:27 (exorcism); Lk. 11:38,42; 5) the feasts,⁸ John 2:13; 7:2; 10:22; 6) religious people, Pharisees, Sadducees, other pious persons, Lk. 2:25, 38; 7) the Scriptures,⁹ their names, etc., Lk. 24:44; Mt. 22:36,40; John 5:39; 8) religious bodies,¹⁰ Mk. 14:55; Lk. 22:66; Mt. 5:22; Mk. 5:22.

¹ Stapfer, Bk. I., chs. 7-10; Geikie, pp. 156-170.

² Stapfer, Bk. I., Chs. 11, 12.

³ Stapfer, pp. 141-146; Farrar, *Life of Christ*, ch. 7; Geikie, pp. 170-174; Vallings, *Jesus Christ, the Divine Man*, pp. 46-49; Ederheim, *Jesus the Messiah*, I., pp. 226-233.

⁴ It need not be said that this is a difficult question which requires special study to solve. The student may be referred to Neubauer's article "On the Dialects Spoken in Palestine in the Time of Christ" in *Studia Biblica* for an exhaustive and learned treatment.

⁵ For a list of these cf. *Hebraica*, Vol. I., pp. 102-106, 188.

⁶ Stapfer, Bk. II., chs. 11, 12.

⁷ Stapfer, Bk. II., ch. 6.

⁸ Stapfer, pp. 358-365.

⁸ Stapfer, Bk. II., ch. 13.

¹⁰ Stapfer, Bk. I., ch. 4.

IV. Summary.

Describe an imaginary journey from Capernaum to Jerusalem in the time of Jesus,¹ indicating 1) the physical features of the land; 2) the persons met with; 3) the habits and customs which might be observed; 4) the chief points of interest in Jerusalem.²

STUDY XXXIV.—THE CHRIST.³I. The Old Testament Ideas of the Christ.⁴

1. **The Name.**⁵ 1) Ascertain the Hebrew equivalent for "the Christ" (cf. John 1:41) and the original meaning of the word; 2) from Lev. 4:3; 1 Kgs. 19:16; 1 Sam. 28:9; 16:13 learn who were thus called and the significance of this name as applied to them; 3) Note the adjective *messianic* as used to signify things relating to the Messiah (Christ). Distinguish between a broad sense of the word referring in general to the hopes for the future, and a narrow sense, relating to the personal Messiah.
2. **Some Important Principles.** 1) Distinguish between the Messianic *purpose*, i. e. that the Christ should come, as revealed in the O. T. and the historic *realization* of it at any given epoch in O. T. life: e. g., cf. the purpose in Gen. 17:7 in relation to the Christ (Gal. 3:16), and Abraham's idea of the Christ. 2) Distinguish between the N. T. *interpretation* of O. T. conceptions and the *historic apprehension* of them at any given epoch in O. T. times: e. g., cf. Hos. 11:1 and Mt. 2:15; cf. also Dan. 12:8; 1 Pet. 1:10,11.
3. **General Messianic Ideas.** Read thoughtfully the following passages and compare them with the accompanying statements. Make other statements if these are not satisfactory. Note the following general Messianic ideas:
 - 1) *The Kingdom of God* (a) Ex. 19:3-6—established by a covenant at Sinai in which (1) God was sole ruler (cf. Num. 23:21), (2) and the people holy unto Him; (b) 1 Sam. 8:4-9; 10:10, etc.—modified by (1) the choice of a human king and (2) the rise of the prophetic order; (c) Amos 9:11; Isa. 2:3,4; 60:9-11—when divided and gradually declining in power and uprightness under the kings of Israel and Judah and attacked by enemies, it is idealized by prophets as a future transformed kingdom.
 - 2) Joel 2:1; Mal. 3:2—*the day of Jehovah*, (a) Zech. 12:8—ushering in the future kingdom when (b) Isa. 1:24-28—Israel will be sifted, a righteous remnant be saved, (c) the wicked will be destroyed; and (d) Ps. 60—all being accomplished through the personal advent of Jehovah.
 - 3) Isa. 2:2-4; Amos 9:8-15—*the glorious future* when (a) the repentant people shall be restored, (b) Isa. 56:8,7—the heathen shall be admitted, (c) righteousness and peace shall prevail.
4. **Special Messianic Ideas.** In a similar way compare the following passages from the O. T. with the accompanying statements concerning the Christ (Messiah):
 - 1) Ezek. 34:23,24; Ps. 2—the Kingdom of God and the glorious future is to be consummated in the advent of a representative of Jehovah besides the advent of Jehovah himself.
 - 2) This representative is to be found (a) Gen. 3:14,15—among the sons of men, (b) Gen. 9:26,27; 12:1-3; 49:8-10—in the family of Shem, of Abraham, of

¹ Stanley, *S. and Pal.*, ch. 13.

² Stapfer, pp. 46-60; Edersheim, I., pp. 111-120.

³ A very excellent discussion of the whole subject is Stanton's *The Jewish and the Christian Messiah*. See also Westcott, *Introduction to the Study of the Gospels*, ch. 2.

⁴ The best works treating of this section are Briggs' *Messianic Prophecy* and Orelli's *Old Testament Prophecy*.

⁵ Smith's Bib. Dict., art. *Messiah*, p. 1905.

- Judah, (c) Ps. 110; Deut. 18:18,19—among priests, prophets, (d) 2 Sam. 7: 11b-16; Isa. 9:6,7—in the kingly line of David, (e) Isa. 52:13-15—as a servant, (f) Ps. 2; Mic. 5:4; Isa. 9:6,7—having divine attributes.
- 3) Mic. 5:2; Isa. 42:1-4; 52:13; 53:4-9; Ps. 40:9,10; Dan. 9:24-26—the work of this representative is (a) to restore and rule, (b) to teach, (c) to suffer.
 - 4) Note the elements of Messianic teaching not harmonized in the O. T.: (a) the Christ as ruling and suffering; (b) the Christ as human and divine.

II. Ideas of the Christ in the Inter-Biblical Period.¹

1. **Preliminary.** The sources are meagre and unsatisfactory. They consist of two classes,² 1) the Jewish apocryphal writings, 2) the Jewish apocalyptic writings.
2. **The Apocryphal Writings.** The conclusion which a fair study of these writings produces is that few if any traces of a Messianic hope are found in them.
3. **The Apocalyptic Writings.**³ The Messianic views of these books may be stated as follows: 1) The Christ has a unique office and work; he is no longer merely one of David's successors; 2) he is given an exalted, superhuman character; 3) no clear references are found to a suffering Christ or to a Christ who should be prophet or priest.

III. Ideas of the Christ in the Time of Jesus.⁴

1. **The Ideas.** The following passages may be read and compared with the accompanying statement of their meaning: 1) Mt. 2:1,2; Lk. 2:25,38—he was expected to come soon; 2) John 7:27—he was to come in a mysterious way; 3) John 7:31; Mt. 11:2-5—he was to be possessed of unearthly qualities; 4) Lk. 1:74; John 1:49; 7:42—he was to be a king; 5) Mk. 8:31, 32; Lk. 18:34—that he would suffer was not expected; but cf. Lk. 2:34,35; John 1:29; 6) Mk. 9:11—he was to be preceded by Elijah.
2. **Their Application.** Note the following passages: 1) Lk. 17:20; Mt. 18:1—by some the Christ as king was regarded as an earthly ruler dispensing temporal blessings; 2) Lk. 1:68,74,75; 2:25,37,38—by others the spiritual blessings resulting from his rule were pre-eminent, yet these were often viewed from a legal, formal stand-point.
3. **The Task of Jesus.** 1) To present an Ideal which united the ideas of the Christ (a) as king and as sufferer; (b) as divine and as human; 2) to induce the people to give up their material conceptions and accept him as the spiritual Ideal of the Christ.

STUDY XXXV.—THE GOSPELS.⁵

I. Introductory.

1. Before studying the life of the Christ it seems to be necessary and profitable that the Gospels which contain almost all the information concerning that life be examined. While all who are pursuing these "studies" accept these writings, doubtless, as historical and inspired, it is well to inquire into their origin, authors and characteristics, their relations to each other and their trustworthiness.

¹ Edersheim, I., pp. 31-39, 78-83. O. T. STUDENT, VI., Art. by Schodde, *N. T. Judaism and its Genesis*, pp. 44-47. Drummond, *The Jewish Messiah*.

² For a tabular statement of this literature see Westcott's *Introduction*, p. 108.

³ Stapfer, pp. 236-244; Geikie, I., pp. 333-342.

⁴ Vallings, pp. 22-27; Stevens in O. T. STUDENT, Oct., 1888, pp. 45-47, cf. also p. 42; Edersheim, I., pp. 160-179; Stapfer, pp. 326-332.

⁵ A full and fairly satisfactory discussion of the topics of this "Study" will be found in Westcott, *Introduction to the Study of the Gospels*, chs. 4-8.

2. There are some questions connected with this subject for which there are different and opposite answers; some others which must be left unanswered. But there is much besides which is reasonably clear and settled, worthy of every student's attention.
3. Many of the statements made can be verified by the student in a study of the Gospels themselves. In relation to others, he is referred to the most available literature, and it is hoped that as much of this reading will be done as time will allow and the books at hand can supply.

II. Characteristics of the Gospels.¹

1. **The Material.** Make a more or less full examination of the material contained in each Gospel, e. g.,
 - 1) *Matthew*: Note the following points: (a) its extent, including an investigation of (1) the number of chapters, (2) the number of verses (approximately 975), (3) the limits of the narrative, from the Nativity to the Great Commission; (b) general outline of material, of which the following is suggested: (1) early life of Jesus, 1:18-2:23; (2) his preparation, 3:1-4:11; (3) the Galilean ministry, 4:12-18:35; (4) the journey to Jerusalem, 19:1-21:11; (5) the last days, 21:12-28:20; (c) the noticeable features that impress one in reading the book, the following among others: (1) the genealogy, 1:1-17; (2) the O. T. quotations (over sixty-five); (3) predominance of discourses, cf. chs. 5-7; 10; 11; 12; 13; 18; 23-25, etc.; (4) arrangement in groups of discourses and deeds, cf. chs. 8, 9, deeds; 14-17, deeds, alternating with discourses as above (c) (3).
 - 2) *Mark*: Note the following points: (a) its extent, including an inquiry into (1) the number of chapters, (2) the approximate number of verses (about 675), (3) limits of the narrative, e. g. from the Preaching of John to the Ascension; (b) general outline of material; study the following: (1) preparation, 1:2-13; (2) Galilean ministry, 1:14-9:50; (3) journey to Jerusalem, 10:1-11:10; (4) last days, 11:11-16:20; (c) noticeable features observed in a rapid reading, e. g. (1) brief introduction, 1:1; (2) absence of account of early life of Jesus; (3) scarcity of quotations from O. T.; (4) predominance of deeds, cf. chs. 1:21-3:12; 4:35-5:43; 6:30-56, etc.; (5) somewhat systematic endeavor after an order of time, cf. 1:21,35; 2:1; 4:35; 8:1; 9:2, etc.
 - 3) *Luke*: Consider the following: (a) its extent, comprehending (1) the number of chapters, (2) the approximate number of verses (about 1150), (3) limits of the narrative, e. g. from the Nativity of John to the Ascension of Jesus; (b) general outline of material, the following is suggested: (1) nativity and early life of John and of Jesus, 1:5-2:52; (2) preparation, 3:1-22; 4:1-13; (3) the Galilean ministry, 4:14-9:50; (4) the journey toward Jerusalem, 9:51-19:44; (5) the last days, 19:45-24:53; (c) noticeable features in a cursory reading, (1) the peculiar introduction, 1:1-4; (2) the long accounts of the birth and early life of Jesus, chs. 1,2; (3) a genealogy, 3:23-38; (4) extended account of the journey to Jerusalem; (5) historical character, fullness of incident, completeness of narrative.
 - 4) *John*: Note the following: (a) the extent, including (1) the number of chapters, (2) the number of verses (about 875), (3) the limits of the narrative, e. g. from John's preaching to the great forty days; (b) general outline of material, this will be found difficult to settle upon; the following is approximate: (1)

¹ A spirited treatment of this topic with helpful suggestions upon the whole "Study" is to be found in Farrar's *Messages of the Books*, chs. 1-5.

- early ministry, 1:19-3:36; (2) Galilean ministry, 4:1-7:10; (3) journey to Jerusalem, 7:14-12:11; (4) the last days, 12:12-21:23; (c) the noticeable features are (1) the prologue, 1:1-18; (2) visits to Jerusalem mentioned and work there, cf. 2:13-3:21; 5:1-47; 7:10-52; 10:22-39; (3) predominance of discourses; (4) typical groups and individuals, 7:3-5; 4:39-42; 8:33; 9:40,41; 11:47-52, etc.
2. **The Style.** Note certain characteristics of style in each of the Gospels, e. g.,
- 1) *Matthew*:¹ Decide whether or not the following are elements of its style: (a) Rhythm, e. g., 10:34-42; 11:28-30; (b) influenced by Hebrew way of thinking and writing, cf. words, etc., 4:5; 5:16; 7:28; 13:5-7,47; (c) certain peculiar expressions, 4:17; 1:22.
 - 2) *Mark*:² In a similar way note the following: (a) vivid and graphic expressions, e. g. 4:37, 38; (b) simplicity of diction, cf. 2:13-17; (c) use of peculiar words and phrases, (1) Latinisms, 6:27; 15:16,39; (2) Aramaicisms, 3:17; 5:41; 15:34; (d) its favorite words, 1:10,22, etc.
 - 3) *Luke*:³ Verify if possible the following characteristics as applied to the style: (a) free, flowing, Lk. 19:41-44, etc.; (b) elaborate, cf. 9:43-45, etc.; (c) copious in vocabulary;⁴ (d) the historical style; Hebraistic coloring in chs. 1 and 2.
 - 4) *John*:⁵ Taking 1:1-18 as an example, decide whether John's style may be characterized thus: (a) simplicity; (b) repetition of ideas in similar forms; (c) Hebraisms, cf. 7:37; 3:14; 6:49; 14:27 (parallelism); (d) certain favorite phrases, 8:12; 3:19 and 1:1-18; (e) philosophical cast of language.
3. **The Thought or Purpose.** Examine the material of these writings to ascertain whether any definite, directive and constructive thoughts can be traced in them, e. g.,
- 1) *Matthew*:⁶ Ascertain the strength of the following statements with their proof; (a) Matthew's thought was the fulfillment of the Old Testament life and teachings in Jesus as the Christ; (b) this explains (1) the frequent quotation from the O. T., (2) the Sermon on the Mount as the code of the new covenant, (3) peculiar phrases, 1:1; 24:3,15, etc.; (c) it was written for Hebrews, 15:1,2 (cf. Mk. 7:1-4).
 - 2) *Mark*:⁷ Note the following as to the purpose in Mark; (a) to give a living portrait of the historical Jesus; (b) to show his power as the Son of God, 2:10; 4:39; 11:29; and (c) to note the effects of his power, 1:27; 4:41; 5:42; (d) written for Gentiles, 7:1-4, etc.
 - 3) *Luke*:⁸ Consider whether in this Gospel the thought is (a) of an orderly, historical narrative, cf. 1:4; (b) to disclose the perfect manhood of Jesus and (c) to show the universal character of his work, ch. 15; 18:9-14.
 - 4) *John*:⁹ Certain main ideas of this Gospel are (a) a disclosure of the divineness of Jesus the Christ, 8:58; 17:1-3, etc.; (b) in the inner spiritual elements of his life and teaching, chs. 14-16; (c) in order that men might believe, and live through Him, 20:30,31.

III. Relations of the Gospels.

1. Evidently from a study of the characteristics of the Gospels it may be seen that a close relation⁸ exists between Matthew, Mark and Luke in regard to the general outline of material.
2. Further study in comparing the three shows the large amount of special material which they have in common, as well as extraordinary resemblances in forms of statement of the same event.

¹ Cf. Lindsay, *St. Mark's Gospel*, p. 26.

² See the list of over twenty-five words peculiar to Luke, in Westcott's *Introduction*, p. 388.

³ Cf. Cambridge Bible for Schools: *St. John*, pp. 38-46.

⁴ Cf. Bib. Dict., p. 1887.

⁵ Cf. Lindsay, pp. 26-35. ⁶ Cf. Bib. Dict., p. 1697, and the introductions to the commentaries.

⁷ Cf. Camb. Bib., *John*, pp. 34-36; Bib. Dict., art. *John*, p. 1429.

⁸ Cf. an excellent statement in Lindsay's *Mark*, pp. 17-26.

3. In both these respects they are quite different from the Gospel of John, which introduces much new material and arranges it on a different plan and seldom agrees with them in language where narrating the same event.
4. But while for their resemblances called the Synoptic Gospels, they have certain important differences from one another: 1) differences in style already noted; 2) differences in thought and purpose already noted; 3) differences in the amount of material given; 4) differences in manner of expression when narrating the same event, e. g., the transfiguration, Mt. 17:1-18; Mk. 9:2-13; Lk. 9:28-36.
5. As to the relation¹ of John to the Synoptic Gospels note the following points: 1) differences in (a) the scene of his ministry; (b) the material of his teaching; (c) the view given of Jesus; 2) resemblances in (a) the main facts; (b) the elements of the teachings; 3) no inconsistency between (a) the views given of Jesus; (b) the differences in the scene of the ministry; 4) conclusion that John independently *supplements* the synoptists from the spiritual stand-point.

IV. Origin of the Gospels.²

1. A study of the relations of the Synoptic Gospels calls attention to the question of their origin and helps in its solution: 1) since they are so alike in some respects as to seem dependent one upon another for its material, and 2) since they are so different in other respects as to suggest that a relation of dependence is impossible.
2. Three views may be held in view of these facts, as follows: 1) the writers copied from one another; 2) the Gospels are dependent on an original oral gospel current among the Apostles; 3) they are dependent on written accounts which are similar and yet different enough to account for the variations in our Gospels.
3. The prevalent view among scholars is the *two-sources theory*. This maintains 1) that there was, previous to our present Gospels, a Gospel writing on which they were based; 2) that Mark is the oldest of our Gospels; 3) that these two writings, 1) and 2), were used in the composition of Matthew and Luke.
4. The peculiar relation sustained by John to the Synoptic Gospels proves that it was written long after.
5. No definite time can be stated as to the date of the appearance of the Gospels. From the following considerations, among others, they are placed at least in the first century: 1) the vividness and simplicity of the narratives themselves; 2) the uniform tradition as it appears in the titles of the Gospels and in the early Christian literature.

V. Trustworthiness of the Gospels.³

That these Gospels present historical facts and are a trustworthy record of the life, claims and work of Jesus the Christ, may be considered in the light of the following points:

1. The internal evidence of these writings, 1) simplicity, 2) candor, 3) substantial agreement in the midst of diversity, 4) the portrait of Jesus⁴ as made up of (a) words, (b) acts, (c) character.
2. The use of these writings in the early church.⁵
3. The power of these writings throughout the world.

¹ Cf. Westcott's *Introduction*, pp. 284-299; Camb. Bible, *John*, ch. VI., Int.; Bib. Dict., p. 944, col. 1.

² Any of the Introductions to the N. T. contains material bearing on this topic. Cf. Salmon's *Introduction*, pp. 153-190.

³ Cf. Fisher, *The Supernatural Origin of Christianity*; Bib. Dict. (Am. Ed.) art. *Gospels*, pp. 954-958; Farrar, *Witness of History to Christ*, lect. 2.

⁴ Cf. *Central Evidences of Christianity*, ch. 2; Row, *The Jesus of the Evangelists*.

⁵ Cf. Salmon, *Introduction*, lects. 4-7.

STUDY XXXVI.—COURSE AND CHRONOLOGY OF THE LIFE OF THE CHRIST.

I. Introductory.

1. It will be profitable now to look back over what has been done in Studies I.-III. The student has now obtained a knowledge of the geographical and physical characteristics of the land in which the Christ lived, as well as of the history and the (then) present condition of the people among whom he labored. He has, also, learned with some degree of clearness the various ideas about the expected Christ held by the various classes of the people. He has carefully examined the records of the life of the Christ to ascertain their characteristics, their relations, their origin, trustworthiness, etc. Thus a background has been created, a preparation made, for the consideration of the chief subject of these studies, the life and work of the Christ himself.
2. The following Studies will develop this subject. The present one will take up the life of the Christ from without, from the external stand-point, to place him in the midst of these surroundings, to trace his outward life passed among them, to note the various events that characterized that life from the beginning to the end.
3. The only authorities for our study here are the Gospels. In regard to them it is to be noted 1) they do not pretend to give us all the events of the Christ's life, 2) they do not relate them always in chronological order, 3) their statements are sometimes not in harmony with one another and the information necessary to harmonize them is not in possession of the student, 4) yet, after all, an intelligible and tolerably complete account can be gathered of this life the significance of which is found not in the fullness with which its chronological or historical course is grasped, but in its spiritual and divine relations as these are revealed and developed in human life and earthly conditions.

II. The Course of the Life.

1. Recall the statement of material contained in each of the Gospels (cf. Study XXXV., I., 1, 1-4) and from them all form a complete general outline of the life of the Christ. The following topics are suggested, but let the student exercise his own judgment and substitute others if preferable: 1) *The birth of Jesus*; 2) *his early life*; 3) *preparation for public ministry*; 4) *early ministry*; 5) *galilean ministry*; 6) *journey toward Jerusalem*; 7) *last days*; 8) *resurrection*.
2. It will, now, be best to take up some of the larger divisions in the general outline and seek to divide them into smaller sections; e. g.,
 - 1) THE GALILEAN MINISTRY: several points of division might be selected; the following are suggested for testing and approval by the student: (a) from the beginning to the event of Mk. 3:13-19; Lk. 6:12-19 (Mt. 10:2-4)—*the choosing of the Twelve*; (b) thence to the event of Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; John 6:1-14—*feeding of the five thousand*; (c) thence to Mt. 19:1,2; Mk. 10:1; Lk. 9:51-56—*departure from Galilee*.
 - 2) JOURNEY TOWARD JERUSALEM: (a) to the discourse of Mt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34—*the approaching doom*; (b) to the event of Mt. 21:1; Mk. 11:1; Lk. 19:29; John 12:12—*the entry into Jerusalem*.

[Topic 7] may be similarly treated by dividing it according to days.]
3. Now take slips of paper and write at the head of each slip one of these general topics or their divisions. Then consult the passages in the Gospels which narrate the events of this period, and as you read note down in a single word or a brief phrase each event in its order;¹ e. g.,

¹ In making up these lists 1) do not be solicitous to put the particular events in their exact order, but 2) take some one Gospel, e. g. Mark, as a basis for arrangement and insert the events of the other Gospels where they seem to belong. Consult a Harmony if possible, but do not feel bound always to yield to its authority.

- 1) THE BIRTH OF JESUS (Mt. 1:18-25; Lk. 1:5-2:7): (a) *birth of John the Baptist announced* (Lk. 1:5-25); (b) *birth of Jesus announced* (Lk. 1:26-38); (c) *Mary visits Elizabeth* (Lk. 1:39-56); (d) *birth of John* (Lk. 1:57-80); (e) *birth of Jesus* (Mt. 1:18-25; Lk. 2:1-7).
 - 2) HIS EARLY LIFE (Mt. 2:1-23; Lk. 2:8-52): (a) *tidings to the shepherds* (Lk. 2:8-20); (b) *circumcision and presentation* (Lk. 2:21-38); (c) *visit of the magi* (Mt. 2:1-12); (d) *flight into Egypt* (Mt. 2:13-23); (e) *at Nazareth* (Mt. 2:23; Lk. 2:39,40); (f) *visit to Jerusalem* (Lk. 2:41,51); (g) *at Nazareth again* (Lk. 2:51,52). [The other topics may be similarly treated.]
4. When this work is completed you will have a systematized list of over one hundred events in the life of Jesus.¹ Exercise yourself in this list until you have mastered its main outlines and particular sections so as to think through the course of the life from beginning to end.

III. The Chronology of the Life.²

1. *Preliminary Remarks.* It would be very desirable to establish some chronological data with which to connect the facts of the life of Jesus. But the Gospels contain no system of chronology and the uncertain data which can be gained depend upon doubtful inferences from passages not directly concerned with chronology. The endeavor here will be to obtain approximate dates for the following events: 1) the date of the death of Jesus; 2) the date of his birth; 3) the length of his ministry.
2. *The data* from which to determine these dates are as follows: 1) the number of passovers mentioned in the Gospels, each being a year apart; cf. John 2:13; 6:4; 13:1 (note John 5:1 as possibly another passover³); 2) Mk. 15:42, fixing Friday as the day of his death; 3) Ex. 12:6, fixing the passover day on the 15th of the month; 4) John 2:20, taken in connection with Herod's beginning the temple in B. C. 19; 5) Lk. 3:23.
3. *The date of Jesus' death.* 1) Taking together 2) and 3) above, it is calculated that Friday fell on the 14th or 15th (Nisan) in the years 30 A. D. or 33 A. D.; 2) but the datum of 4) above, yields the year 28 A. D. as the date of the first passover (John 2:13) and the third passover would be A. D. 30; 3) hence the conclusion that Jesus was crucified on the 14th or 15th (Nisan), A. D. 30.
4. *The length of the ministry.* 1) The number of passovers would give at least two years for the ministry, A. D. 28-30; 2) but his ministry had already begun, cf. John 1:29-2:12; 3) hence his baptism is, approximately, in the latter part of A. D. 27 or the beginning of A. D. 28.
5. *The date of his birth.* 1) Lk. 3:23 in connection with the previously established date, A. D. 27-28, would yield B. C. 2 as about the date of his birth; 2) this conclusion agrees with calculations from Mt. 2:1,2,19.
6. *The principal dates* in the life of Jesus are, therefore, about as follows: 1) birth, B. C. 2; 2) baptism, A. D. 27-28; 3) public ministry, A. D. 28-30; 4) death, Friday, Nisan 14-15, A. D. 30.
7. The student may now organize the ministry of Jesus about these dates according to the minor chronological hints given in the gospels.⁵

¹ Compare such an outline in Lindsay's *Mark*, pp. 85-89.

² The best discussion of these points will be found in Andrews' *Life of Our Lord*, where, however, John 5:1 is taken as a passover, and the dates are, therefore, different by a year from those given here.

³ Cf. in favor of this, Andrews, pp. 171-180; against, Godet on John, I., pp. 452,453.

⁴ On the alleged discrepancy between the Synoptists and John, see Andrews, pp. 425-460; Weiss' *Life of Christ*, III., pp. 273-282.

⁵ An excellent chronological resumé of the ministry of Jesus is given in Stapfer, pp. 477-487.

4) **Notes and Notices**, brief, condensed, giving the latest information in the various fields of biblical investigation, from men who possess peculiar facilities for gathering such knowledge.

5) **Book Notices**, aiming to furnish in a moderate space such a view of current biblical literature as shall enable students to purchase with discrimination and assurance the books needed in these lines of work.

3. **An enlarged and improved character** will be given to those departments of the journal which have been lately established and have found special favor with readers and students.

1) **Synopses of articles**, compressed statements of the cream of periodical literature bearing on the Bible, will be given a much larger amount of space than heretofore.

2) **Foreign Correspondence**, letters from biblical workers in foreign lands providing the latest and most reliable results of European and Oriental scholars and explorers.

3) **Bibliography**: no pains will be spared to gather a practically exhaustive monthly list of articles, at home and abroad, relating to the Old and New Testaments.

4) **Inductive Bible Studies**, which have for sometime constituted a unique feature of the journal, gaining for it wide popularity, and proving in the highest degree helpful in leading to right methods in Bible study, will be continued; with that added usefulness, it is believed, which comes from experience and the suggestions of practical students and teachers. The Studies, during 1889-1890, will cover (1) *the Books of Samuel*, (2) *the Gospel of Luke*.

4. **New Features** will be added of a character largely to increase the value of the journal for all classes of Bible Students:

1) **Biographical Sketches with Portraits** of leading American Biblical Scholars will be furnished from month to month.

2) Particular attention will be given to **Expository Preaching**. Expositions, Outlines of Expository Sermons by masters in this line of work, together with other material relating to the subject, will be furnished, suited to the needs of those preachers and teachers who desire to cultivate this most important line of work.

3) **Exegetical Studies of Books of the Scripture**, as well as of difficult or important passages, will occupy a prominent place.

4) **Hints as to Teaching the Bible**, with the best methods, practical and useful suggestions given by experienced teachers, the most helpful literature, etc., etc., will constitute a new department.

IV. THE EDITORIAL MANAGEMENT.

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V. THE PUBLISHER'S ANNOUNCEMENT.

THE OLD AND NEW TESTAMENT STUDENT will be issued monthly, beginning July 1st, 1889. Each number will contain SIXTY-FOUR PAGES of matter, the whole volume containing SEVEN HUNDRED AND SIXTY-EIGHT pages. The price will be the same as that heretofore charged for THE OLD TESTAMENT STUDENT, viz. \$1.50 a year; special rates to clubs.

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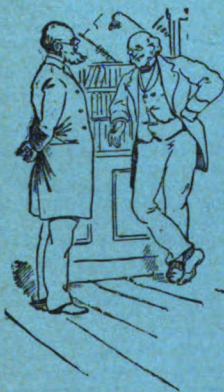
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PROFESSOR IN YALE UNIVERSITY; PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW.

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JUNE, 1889.

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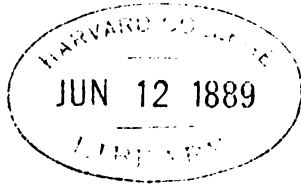
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VOL. VIII.

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No. 10.

WHATEVER may or may not be true of prophecy, one thing is true; the prophetic element constitutes the largest part of divine revelation recorded in the Old Testament. What have we besides prophecy? The legislative element. Yet much of this, Deuteronomy for example, is placed in a prophetic setting and breathes a prophetic spirit. The Psalms? But are not the best Psalms, those most read and most helpful, prophetic even in the narrowest sense of that term? Even Job furnishes us a prophetic character,—Eliphaz the Temanite, who tells us of his marvelous vision (Job 4:12-17). We must, to be sure, recognize as separate the priestly element with its law and ceremonial, and the wisdom element with its philosophical inquiry into the problems which trouble the observing mind; for both these elements are as distinct from the prophetic as is either from the other. But how small is each in comparison with the prophetic!

ANOTHER thing is true of prophecy; that of all portions of Scripture it comes into closest connection with the life and heart of our humanity. What do we care for the abrogated Levitical system? It is interesting from the archæological point of view; it is important as showing God's method of dealing with the infant church; but where does it touch us to day? How many of us in time of affliction go to the Book of Job for comfort, or in time of despondency and doubt seek help from the experience of Koheleth? Yet the whole world can produce no such book as that of Job, and in all literature there is no truer, more pathetic record of a storm-tossed soul than that contained in the Book of Ecclesiastes.

The stories of Scripture, it will be said, have moved and influenced men of every age and condition of life. These stories find an entrance to the heart, and appeal to it at a time when the mind is capable of receiving nothing else. They remain in it and cling to it long after all else is forgotten. Have not the Scripture stories come closer to man, done more for man, than any other literature, sacred or profane? This may be so; but the fact is, the Scripture stories are, in the truest and strictest sense of the term, prophecy. Of the prophetic portions of our Scripture, therefore, it may be said, They are bound up more intimately than any other with our lives; they strike us at more points; they make revelation seem more real, more precious.

A THIRD thing is true of the prophetic portions of Scripture; that of all portions they most clearly show us God. In the types and shadows of the Levitical system we see God. He appears also in the Wisdom literature. But do not our best ideas, our clearest conceptions of him come, so far as the Old Testament is concerned, from the study of the consecrated lives of his prophets, from the great moral truths they taught, from the principles seen to underlie their work, from the distinct and definite revelations of his attributes they make?

Imagine for a moment the Old Testament with the prophetic element omitted. What a void in our understanding of God's character and providential dealings, even with the New Testament in our hands. If we would know and understand God and his methods, his love and his holiness, his attitude toward the righteous and the wicked, his treatment of individuals and of nations, let us take great care not to omit the prophetic element; for here as nowhere else, we feel and see the divine.

SOME views of biblical history, especially those which are urged by Wellhausen and his school, are, theoretically, very attractive and plausible. Presented, it must be allowed, with literary skill, and supported by what seems to be a series of undoubted facts, these theories have gained many supporters. But as is often the case in such matters the claim is reasonably made that they have failed to account for *all* the facts and hence need only to be thoroughly applied to any period of biblical history to be found wanting. It would seem that what is required, therefore, is a full and strong presentation of the hypothesis as it seeks to account for every phase in the life of the people of Israel. Then it may easily be proved to be unscientific. It would be convicted of failure to account satisfactorily for the historical

and undoubted elements of the situation under review. A recent article in this journal presented a hypothesis similar to these views of the Wellhausen school, in its application to the time and work of the prophet Amos. It has called forth, among other criticisms, the following letter:

At the suggestion of one deeply interested in your journal and what it discusses, I venture a brief criticism upon Mr. Atkinson's "Amos," in the April number. Able as is the paper, it is misleading in not clearly stating the historic condition of those times. Amos was a reformer rather than a teacher of a system of ethics and of theology. The ten tribes were apostate from Yahweh's covenant. Their priests and prophets may have reeled with drink, but they were not priests of Yahweh. From the disruption under Jeroboam, northern Israel was without a true sanctuary, without a true priest, without atoning sacrifices, and apparently without celebration of the Passover. What, therefore, Yahweh's prophets said to Ephraim must be viewed from this historic status.

Wellhausen errs in representing that Ahab did not intend to abandon Jehovah's worship when he set up an altar to Baal in Samaria. He had been brought up in apostasy and followed the sin of the calf-worship of Bethel and of Dan; so a shrine to Baal for Jezebel was but another step in the old-time backsliding. It is evident from the records that prophets to the northern kingdom, from the man of God out of Judah to Micaiah, Elijah and Amos, were resolutely concerned in efforts to recover those apostate tribes, and their utterances are to be explained by that endeavor. This is shown in 1 Kgs. 12:25-14:20; while ch. 17 shows Elijah as repairing the ruined altar of Yahweh, and taking twelve symbolical stones with which to build another. It illustrates how far from divine covenant-worship the ten tribes had really gone. Even those who secretly remained loyal to Yahweh were unknown to Elijah. Obadiah was a notable exception (ch. 18), and had concealed the true prophets. Hence the historical impropriety of seeking for a development in theology, or for systematic ethical teaching, in prophets to northern Israel, from Jeroboam I. to Sargon II., who carried her captive. They voiced the messages needed for the time, some of which, like Elijah's letter to Jehoram, were of national importance because of the royal influence, 2 Chron. 21:12-20. Apostate Israel never returned to Yahweh's worship, and never as a people returned from captivity.

That "Amos does not lay much stress on the institutional character of the covenant" (p. 289) seems to be answered by saying, so Kalisch renders the word, "You only have I *covenant*ed with," viz., the seed of Abraham. Little value indeed attached to the worship of Baal and the calf-shrines of Bethel. Yahweh demanded loyal service from all the people with whom He had covenanted. Hence the exhortations and denunciations of His prophets.

Only in the southern kingdom of Judah, if anywhere, was any development in ethic, in ritual, in theology, of value thereafter. And it needed the strong hand of Nebuchadnezzar to root out the tendency to idolatry in that people. No prophet of the eighth century B. C. had a system to teach, but a message to deliver which should reform the erring. If I am wrong, I desire to be corrected; but I cannot now read the history of that era otherwise than as above stated. The old church was as much disrupted by Jeroboam and his successors as the disrupted kingdom which they governed.

C. COWLEY.

NEW YORK CITY.

THE FORMAL ELEMENT IN POETRY.

BY PROF. E. H. JOHNSON, D. D.,

Crozer Theol. Seminary, Chester, Pa.

In a study of Hebrew poetry, undertaken long ago as a student task, I tried to make out what right that poetry had to its name. A good many authorities rested its claims on the poetical elevation of its ideas. Parallelism passed for a peculiarity of Hebrew poetic thought, and not as an artifice of the poetic form. And yet it would seem that what we think of as poetry is always artificial in form. Poetical ideas alone do not make a poem, for there are poems in plenty quite void of poetical ideas. But neither will every kind of artificiality pass for poetic form, because to spoil prose is not to make poetry of it. The expert Hebraists had given over in those days demonstrating a metre in the inspired lays, and no one, so far as I could find, was then pretending that Hebrew poetry had any structural element in common with the classic and modern tongues.

Now this seemed as good as admitting that, if what people now-a-days call poetry is poetry, then Hebrew poetry is not poetry at all, but some other pleasing trick in speech. It was a predicament that a Lowth or a Herder might consent to stay in, but of course no tyro could. The true idea of poetry must be come by; and it was. Ere long the discovery was announced in that seminary that the universal and constitutive element in poetry is *repetition*. The professor took the announcement calmly, and so did the students. I was neither ordered out of the room, nor made a doctor of anything on the spot. No, nor since that day have I been able to find out whether I was right or wrong. No one seems to know. I have applied to two or three erudite Semitists, who do their thinking in Hebrew and keep up English merely for family reasons; but they decline to give any opinion. They have forgotten about classic and other recent poetry, but agree that a fit disposal of my whimsey would be to submit it to the sniffs and sneers of the learned pundits who read these columns.

Now, to make my little notion quite intolerable, it needs only some reasons in its favor; and here they are:

1. A fairly good reason, as reasons go, for taking repetition to be the common factor in all poetry is that it is *found* in all poetry. In classic and modern examples it is repetition of sound; with the Hebrew it is repetition of sense. Now, repetition is far from being an universal and studied characteristic of prose. Ordinarily it would be offensive in prose. To become agreeable it must be constant and regular; but a rhythmic repetition of impressions on either the mind or the ear, when it occurs in prose, is felt to be an illicit and absurd simulation of poetry.

That repetition in the case of Hebrew parallelism is a *formal* element of poetic style needs, one would think, only to be stated. Any doubt that it is essentially an artifice of form, and not essentially a turn of thought, that, so to speak, the form is the substance of parallelism, ought to be plain enough to him who

considers the different kinds of parallelisms. In the synonymous variety, where the strictest repetition of thought may be found, the appearance normally of two members in each parallel is noticeably formal, and gives to the accustomed reader or listener much the same sense of rule and harmony that metre and rhyme produce. In antithetic parallelism the same impression is made, with the added mental charm of comparison; but the form of a repetition is retained. In free synthetic parallelisms the form is all that is retained. Here is no marked correspondence of ideas; but clause answers to clause, and the parade of repetition, like soldiers marching in platoons, is carefully kept up as a formal element common to all poetry.

2. Poetry has a distinctive aim; it must always be interesting. Of course it often falls short of its object; but to be interesting is not even an object with prose. To be "prosaic" is quite proper in prose. But repetition, artfully employed, is the charm common to all poetry, and to the kindred arts of music and dancing. Metre owes its agreeable effect to the constant recurrence of feet which are alike in quantity or accent. Variety but introduces more complex repetitions. The most artful Pindar or Swinburne must not postpone so long the line that answers to line as to prevent memory from notifying us of the repetition, or the poetic grace is lost. The regular pulse of a bass drum will draw after it all the boys in the street. The refrain of Sunday-school ditties will set them all shouting, though they have no breath to waste on the interloping stanzas. The Negro race has a notable ear for time or movement. Even in that super-refined musical style called "classic," the sonatas and symphonies of a Mozart or Beethoven remind one of the Hebrew parallelism by their constant recurrence to the "theme"; while the "learned school" of the Bachs and Handels are bent on producing an intellectual delight by repeating in many an ingenious fugueal form a musical idea dull in itself, but to the *connoisseur* intensely interesting when so treated. It would, of course, be pains thrown away to attempt expounding to the readers of such a periodical as this the witchery of repeated steps and figures that charm our giddy youth in the mazes of the modern dance. If perfectly understood, it would but add a needless example of the pleasure derived, in poetry or its sister arts, from incessant repetition according to rule.

3. The historic method of inquiry would reach the same results as the analytic. Poetry is the oldest extant literature, because it is the oldest literature. That is, poetry is the oldest composition that men took the trouble to preserve. Poetry was preserved because it presented in a form at once pleasing and easily remembered, as every school boy can testify, the legends, laws and precepts of ancient peoples. And it was repetition which gave to poetry both its mnemonic use and its artistic charm.

Poetry was associated in its inception not only with music, but also with the dance. Among an artless people the passion of an orator naturally seeks expression in wild gesture which by and by becomes a rude dance, and in a swinging intonation which formed the earliest chant. Now, when that barbaric cantillation and dance fall under some rule, then the language which they set off follows the same order, and becomes poetry. Order first appears when one clause of the speech, or phrase of the melody, or figure in the dance, corresponds in some way to that which has just preceded it. But this is to repeat the movement, the strain, or the thought which went before. The repetition may be purely formal,

not identical; but it must be set over against the thesis of idea, sound or gesture, as "answer" stands over against question in speech, or theme in music, or first swing of body or fling of leg in the dance. At all events, until repetition began, poetry had not begun. There might be frantic gesture or pompous song; but the language was prose, no matter how eloquent, so long as repetition, incessant and according to some law, did not set off what was said as different in form from common speech.

I have not based anything on the more or less successful attempts to find a rhythm in the Hebrew poetry. If it is there, then the poetic form is somewhat further developed than appears to the average reader of the Hebrew Bible; but repetition would still mark the kinship of that ancient poetry to those compositions which we dignify by that name, and repetition made the Hebrew parallels poetic even in the absence of rhythm.

I have argued myself into believing that I was right, after all, in those old student days; but this will make my present intrusion into an alien domain of learning all the more presumptuous, and the more sure of its grievous but fit punishment.

HOW FAR DOES THE CLAIM OF A DIVINE ORIGIN FOR THE BIBLE DEPEND UPON THE GENUINENESS OF ITS SEPARATE BOOKS?

BY REV. GEO. W. KING,

Providence, R. I.

There is so much confusion in the minds of some as to this question, that a few facts need to be deduced and emphasized. In the work of Conybeare and Howson, on the "Life and Epistles of St. Paul," in the chapter on the Epistle to the Hebrews, is the following: "There is no portion of the New Testament whose authorship is so much disputed; nor any of which the inspiration is more indisputable." This statement concerns a single book, and has the following qualifications: (1) It was written in apostolic times, and under apostolic sanction. As proof of this are the facts that it was certainly written before the destruction of Jerusalem (A. D. 70) as evidenced by the many allusions to the temple and temple-services as still existing (e. g. ch. 13:11-13); that the author was acquainted with Timothy (13:23), and was over an apostolic church (13:19); and that it was accepted from the earliest times by the church as apostolic (see Conybeare and Howson, *ibid.*). (2) It is in harmony, in its teaching, with other books whose genuineness is undoubted, i. e. it is in harmony with the analogy of faith. (This pertains to it as didactic and not historic.) (3) It does not claim to have been written by any known author, i. e. its author is not given in its contents. With these qualifications the genuineness of the book does not affect its inspiration. If there are other books with these qualifications, or similar ones, they stand upon the same basis. Thus, in this category are to be placed, for example, Joshua, Judges, Samuel, Kings and some of the Psalms. That is, the genuineness of these books does not affect the question of their inspiration because of

certain qualifications which make this appear. Among other things, (1) it is evident, in the case of the historic books, that they were written by authors who had sufficient sources of material for truthful history. Besides, there is no just reason to suspect their trustworthiness. (2) In the case of the Psalms referred to and also the historical books, no claim is made for any particular author.

But, from these and similar special cases, the broad generalization is frequently and loosely made, that the Bible, as a whole, is not affected, in its inspiration, by the question of genuineness. Thus, in a recent book by a popular writer ("In Aid of Faith," by Lyman Abbott, D. D.,—a book, by the way, which is qualified more to unsettle than aid faith) we find the following: "Questions of authorship are literary questions, not religious questions; and the value of the Bible as a literature which embodies the promise of God does not in the least depend upon them" (p. 135). Over against this loose talk I place a statement of an eminent biblical scholar as to Ecclesiastes: "If this book was not written by Solomon, it is a base forgery" (Dr. James Strong, of Drew Theol. Seminary. From memory in class-room). The reason for this assertion is the assumption that the book claims to have been written by Solomon (ch. 1:1). I know that other scholars decide that the book does not make this claim, i. e. they explain away the apparent claim, and this is a matter of criticism and beyond my aim in this article to determine; but if the book really claims to have been written by Solomon, then the conclusion of Dr. Strong is inevitable, of course.

So far, then, in this case, is the question of genuineness intimately connected with that of authenticity and inspiration.

The same is true of other books, as, for instance, the Pentateuch. There seems to be clear internal evidence, in these books, that they claim to have been written by Moses. If this claim is made, then, clearly, the Mosaic authorship is bound up with the question of their inspiration as this is bound up with that of its authenticity. Furthermore, if they were not written by Moses, but at some later date, as, for instance, in the time of the claim of some critics—in the time of David, Josiah, or Jeremiah, for example—then there is no sufficient historic basis for the miracles recorded in them, and the conclusions of such critics are the more probable; indeed, the only sound ones.

To state the matter in another form, to prove that the genuineness of the Pentateuch does not affect its authenticity, it must be shown (1) that it makes no claim to have been written by Moses; (2) that, not making this claim, it was certainly written at, or soon after, the time in which the events and miracles are said to have occurred, and by some trustworthy authority; at least, these things must not be disproved. In any case the question of authorship is closely connected with that of authenticity. It is needless to multiply illustrations. The following may be regarded as some, at least, of the rules by which these questions are to be governed: (1) The genuineness of a book must not be claimed unless admitted. Otherwise (provided the claim cannot be shown to be an interpolation of later date) the book is a forgery, and this is not compatible with the idea of its inspiration. (2) In any case, it must be shown to have been written by a competent and trustworthy authority. (3) If didactic it must be in harmony with the other Scriptures.

To state the conclusion in a single sentence, The question of inspiration is concerned with the question of genuineness in proportion as the question of

authenticity is concerned with it. The whole work of the higher criticism—a work conducted by many of the ablest and most scholarly men we have—bears lasting witness to the importance of the question. Besides, so important is it, that many critics, starting with the assumption that miracles and all supernatural religion are unreasonable, seek to prove that the books of the Bible are not authentic by endeavoring to prove that they are not genuine.

So far, then, is the statement of Dr. Abbott from being true, unless it be assumed that the promise of God can be found in the midst of books written by impostors, or in the midst of fables and myths. Perhaps the author would not object to this conclusion; but to most men it would invalidate any claim of any revelation other than that of deists. The question is more than literary; it is religious, as the claim of a divine revelation is at the foundation of all true religion.

THE FIGURATIVE ELEMENT IN JOB. II.

BY MR. JOHN S. ZELIE,

Yale Divinity School, New Haven.

It is almost impossible to make any exact classification of Job's figures; but there are certainly lines of thought and usage along which the figurative element is specially distinct. The first conspicuous characteristic is that, while Job uses *not fewer* figures, he uses them *less consciously*. To this conflict of ideas the friends brought nothing new, and so it became their object to state their ideas in the best possible form. They would not admit the possibility of any addition to their knowledge, and so the addition must be to their rhetoric. They are conscious of their style and we occasionally find them looking back, as it were, over a fine piece of eloquence and calling attention either to its truth or beauty. But in Job we come into contact with a human life and not a creed, and the figures change, as we might expect, becoming less stilted and more natural. His figures are always subservient to his thought. Job's thought carries us along with it, and we forget his rhetoric in thinking of him. No doubt in this very fact we find a design of the author, who reveals his highest art in concealing it. Thought and figure are woven together and we do not separate.

We cannot name the source of Job's figures. From every department of life and knowledge the figures come trooping up into his mind. We may say of his figures what Davidson says of his thought: "There is much humanity in Job and his mind moves by preference in the region of human feelings, rights of the wretched, claims of sentient life, mysteries and riddles." From the human body, the heavens, business, warfare, common vegetation and more largely from the phenomena of nature he draws his illustrations, but his view of nature yields him no high idea of law, but only mere will. Courts of justice and their manners furnish him a constant source of figure; the friends take up the same line to show the absurdity of his asking for such justice as courts give; we find it in Elihu's pretentious offer of his services as daysman, in Jehovah's final answer from the storm, and the last figure of the book from Job's own lips is drawn from this line of life.

Job's sickness has a marked influence on his speech. His delineation of the suffering of human life is colored by his own calamity. In every possible expression he has put the attacks of his disease, and in the midst of his argument the remembrance of his misfortune springs up to interrupt or illustrate his theme. Under Eliphaz's words ran somewhat distinctly his conception of life and government, and it gave connection to his work; but in Job such an element is absent, and so it is most convenient to group his figures by the ideas to which they cling.

Human life is a prominent theme with Job, and his figures correspond to his disordered idea of it. Two things appear to him in connection with human life; first, that it is short and worthless; and second, that it is a struggle. The first thought develops in skillful figures of sudden disappearance drawn from clouds, the passing of the weaver's shuttle and the courier's course. About the second we find mainly figures of warfare as, "The terrors of God set themselves in array,* his troops come on together."† His notions of God's dealing with man draw out his largest number of figures and they are chosen from everywhere to denote spite, chance and injustice on the part of God. In describing God and his ways in the universe his language goes no higher than to describe omnipotence, mystery and will.

Like the rest of the speakers, Job has a few long descriptions, viz., the wicked man's prosperity in ch. 21; the description of the poor in ch. 24; his own former life in ch. 29, and his present state in ch. 30. Simplicity is the characteristic of these chapters. Things are told as they are, with such skill as to render figures almost unnecessary. In ch. 21 the scene might be that of Job's old home as he had known it in prosperity, and from this point on we notice a more distinctly *domestic* tone to the illustrations and thoughts. Job is less ideal but not less beautiful than the others. In all affairs of men he is at home. His figures are more local, forcible and applicable than are found elsewhere in the book, though briefer and less complete. The friends rounded out their similes; but Job glances at some one point in the comparison and hurries on, some of his finest figures being in single words. He makes little use of proverbs, and if the phrases of the others serve his purpose he uses them in his own work. Throughout his speeches there are the abounding elements of pathos and humanity. Elihu adds little to the figurative power of the book. His purpose is wholly argumentative and he keeps persistently before him the formal question of the debate. Not only is his figurative language strangely limited; but worse than this, it is not his own; for of the one hundred and ten figures in his speeches more than a third are borrowed from the other parts of the book. We notice a frequent and tiresome repetition of figures, as in the 33d chapter, where the figure of the "soul redeemed from the pit" occurs five times in thirteen verses. It is a disagreeable feature in all his speeches, and were we to deduct his repetitions his figures would number still less. In speaking of human suffering inflicted by God for discipline, Elihu's contribution to the religious philosophy of the book, he derives his comparisons largely from Job's own disease, but uses them less skillfully than Job. Until the account of the storm, then, we find little that is original or interesting in Elihu's argument. In the storm picture the figures accumulate rapidly, and while they are his own the elements of them belong to the whole book.

In the Jehovah speeches we discover no such poverty of figures as in the Elihu portion. The qualities of style and the source of the figures are clearly

* Ch. 6:4c.

† Ch. 19:12.

marked. Natural phenomena and the animal world are the fields from which the material is taken, the former appearing in the 38th chapter, the latter in the following three. In the 38th chapter the imagery has certain characteristics that have not been visible before. The conception of God's dealing with the world and its peoples is something grander than the rest of the book has furnished. The persons of the poem have all had each his own theory of the divine nature; we have observed Eliphaz's stereotyped idea of God's goodness; Bildad's conception of God as just because the ancestral theology bore no trace of his ever having been considered unjust; Zophar's God of unsearchable ways, man's relation to whom is that of unreasoning obedience, and Job's alternating notions of a God of malice, power, and sometimes, but indistinctly, of justification; but here we are confronted by the ways of a God free from the defects which human imagination has attributed to him and yet One who will enter into judgment. Here Jehovah seems nearer but not less sublime; for his course in earth, sea and sky are the most impressive of the book. These two new attributes in the idea of God, revealed by God himself, the attributes of spotless majesty and interest in the ways of human life, the lack of which before has brought about an increasing entanglement, now clear up the whole problem in the mind of Job. The figures increase in beauty and serve the purpose of intensifying the idea of the *personality* of the divine being who has wrought these wonders. The phrases expressive of his creative power are from the language of man's own mechanical skill, but furnish none the less rich a picture of the divine operations. Irony and interrogation, prominent throughout the book, are especially so here; but while the irony is sharp and effective, it is a different irony from that of the friends. The treatment of animal life, though perfect in all its details, seems like a descent from the previous noble subject of natural law. The war-horse is the finest of all these pictures. Except in the case of Behemoth the writer's object is not to give us a picture of the animal or a technical description, but rather the leading features of the animal's habits.

Description is the literary feature of the book, and in the description vision is the prominent element; for Job and all the speakers see things and make us see them. But the most noticeable point in this element which we are discussing is that the imagery is not the imagery of Israel. There are no allusions to the great events of their history or worship, scenery or climate. Few of the figures are founded on rivers or torrents, except Job's beautiful comparison of the failing desert-brook, which is distinctly Arabic. There are no specific allusions to mountains, and the vegetation is also foreign. We can find no figures which point unmistakably to Israel. The groundwork of the figurative element is Arabian, and of the eight points in which reference seems to be made to Egypt four are doubtful, and from the others we should hardly be justified in inferring more than that the author was acquainted with that country, the very minuteness of the Leviathan and Behemoth descriptions seeming to prove that they are the animals of a strange land, while the animals of Arabia are dismissed with brief but accurate descriptions, as if too well known to require more attention.

The general impressions which one gathers from a careful reading of the book we have tried to analyze and establish by an inductive study and classification of the details. This subject, studied for one's own interest, can serve only to increase one's appreciation of the broadness of the author's knowledge and the wonderful creative power which has been able to produce so marked and different characters and styles with which to personify his ideas.

A PLEA FOR SEPTUAGINT STUDY.

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The writers on the uses of the Septuagint have dealt almost exclusively with its value as authority for textual criticism. In this respect, however, very little use of the text is actually made. It is only read for comparison in isolated passages, consequently in a fragmentary manner. It is not valued for itself. Like a witness in court, its whole use is to throw light on something exterior to itself. There is no especial use of its being in Greek, since any other language would have served equally well. The Greek is esteemed peculiarly useful only in so far as it was capable of making such a literal translation that it can easily be turned back into the original Hebrew. Many students have read no more of the Septuagint than occasional verses to which they have been referred by some authority. The value of the Septuagint as thus employed is very great. I do not say a word to disparage even such a limited use. Indeed, this would be its sole value if the Old Testament stood by itself. All I have to say is based on the assumption that every Old Testament student is primarily a Bible-student.

The Old Testament has an enormous value in itself, but after all, its greatest value is its position as the foundation of the New Testament.

The New Testament cannot be understood without the Old. Its life, its customs, its thought were Hebrew through and through. Though the New Testament comes to us in Greek form, the Greek is essentially only a translation of the Aramaic which was spoken by the men whose deeds and words are there recorded. The best New Testament commentators throw much light on some passages by showing what must have been the Aramaic original, in Christ's discourses for example.

The Septuagint was used very largely in Christ's time; and Hebraistic Greek was founded on it, as modern German on Luther's translation of the Bible. A wide knowledge of the Septuagint is therefore absolutely necessary for any one who would make any pretensions to New Testament scholarship. Yet the Septuagint does not belong to the New Testament field of study primarily. To be understood and appreciated it must be made throughout an Old Testament study. A classic cannot be translated so that the translation shall be anything like as good as the original.

The Septuagint must be read as a translation with constant reference to the Hebrew which it represents. It would not be of such great value to one who did not read Hebrew. The student must read the Septuagint and understand all the time exactly what Hebrew ideas are conveyed by the Greek words. That makes it so valuable for the understanding of the New Testament. The one who has read the Septuagint as I have suggested can read the New, seeing in the Greek the original ideas of the Hebrew mind, or of the mind trained to Hebrew learning.

This use of the Septuagint has been recognized and employed chiefly by lexicographers of the New Testament. Thayer elucidates many words by giving the corresponding Hebrew word for which they were used in the Septuagint.

The practical question is how to use the Septuagint so as to make it most effective for this purpose. In my judgment it could not be done best by a minute study of particular words, or of selected passages, but by rapid reading of large amounts. Questions of exegesis could be dispensed with except so far as necessary to get a clear sense of the original.

The aim should be to learn the meaning of the Greek language by reference to the Hebrew. Constant reference to the Hebrew would be necessary. The classical use of the Greek words must of necessity be presupposed as known; but the exact meaning of a word in any given case must be determined by the Hebrew original.

If one were to read frequently in the Septuagint in this way, he would soon find his New Testament easy, pleasant and profitable reading.

I make this plea for a larger use of the Septuagint, with full consideration for the difficulties. The student in the theological seminary—the most available candidate for such work—is already pretty well crowded with studies. No translation of the Old Testament can make a very strong claim to the department of the New Testament; though it would be so vastly profited thereby. So long as students are admitted to our seminaries without knowing a Hebrew character, it is necessary to use the whole time on that language.

At the present time when so much progress is being made with the cognate languages, strong efforts are made to induce students to attempt these. On the other hand, it is to be considered that seminaries as a rule require as a condition of admission the ability to read ordinary Greek prose with facility. Students begin at once the study of the New Testament Greek. A large part of the Septuagint could therefore be read in the way I have suggested in a comparatively short time. It could not be undertaken with greatest profit until considerable Hebrew was mastered; and by that time the continued reading of the New Testament Greek would make it an easy task to read all the parts of the Septuagint which had been read in the original.

In one seminary (Alexandria) the Septuagint and Hebrew are read comparatively; but with the result, as I am told, of accomplishing too little in Hebrew.

One means of making this reform would be to give a larger proportion of the student's time to Bible study. In one seminary the senior class has one hour a week in Old Testament study, and four hours in systematic divinity. If those figures could be reversed there would be better equipped men coming from that, in most respects, excellent institution. The Bible—not dogmatics—is the clergyman's specialty.

It is not only in the seminary that good work could be done. The American Institute of Hebrew has done much to further Bible study. Its commendable zeal could do something with this important subject. A course in the Septuagint might be given in each of its Summer Schools. The recent publication of an excellent text (Swete's) makes this all the easier. Then the Correspondence School could have a course in this subject. In no case would this be a departure from the purpose of the Institute. It would be an attractive addition to the already extensive list of courses, and would do something toward winning the attention of a new class of students to Bible study.

I hope this paper will appeal to a wider field still. A start in this direction may be made at once by any minister or student who reads Greek and Hebrew at all. If only he sees the importance of it, he may begin without any vote of Faculty or Corporation. Any such individual movement is making in the right direction, a wider range of Bible knowledge.

OLD TESTAMENT WORD-STUDIES: 10. TIME AND ETERNITY.

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While the Hebrew verbs may be said to be almost destitute of tense in the Indo-European sense of the word, the language itself is quite rich in terms expressing with more or less definiteness the relations of time. Only a small number of them can be considered here. For a full and satisfactory development of their relations, and comparative value in the cognate languages, see Orelli, *Die Hebräischen Synonyma der Zeit und Ewigkeit*, Leipzig, 1871.

Rē'shîth first, beginning.

This word and the next are perhaps the simplest notions of time considered in relation to the present moment. *Rē'shîth*, from *rô'sh*, head, is an indefinite term designating past events. It does not point to the head in contrast with the feet, but to the *previous* in contrast with the *subsequent*. "The *rē'shîth* of the first fruits," Ex. 23:19; 34:36, or of the corn and fleeces, Deut. 18:4, is that which comes at the head of a series, the first in point of time. Peculiar excellence was attributed to the increase which appeared earliest, whether in the field or in the family. The first-born among the Egyptians are called "the chief, *rē'shîth*, of their strength," Ps. 78:51; 105:36. In Israel the first fruits of the field, as well as the first-born among the cattle or in the family were set apart as the special property of Jehovah. In the attributes of wisdom and knowledge the fear of the Lord is *rē'shîth*, a thing of supreme value, and therefore to be sought before anything else, Ps. 111:10; Prov. 1:7; 4:7. *Rē'shîth* almost always occurs in the construct state with a suffix or genitive of definition. The only exceptions are Gen. 1:1 and Isa. 46:10. In these instances it is not used in the sense of first, or foremost, but absolutely *in the beginning*, precisely as *ἐν ἀρχῇ* in John 1:1, which is unquestionably suggested by *b'rē'shîth* in Gen. 1:1. Does this phrase carry the mind back merely to the beginning of the creation, or to the starting-point of human thought? As employed by John it certainly points to a pre-temporal life. It is possible that *b'rē'shîth*, standing on the remotest verge of the thinkable past, really looks into an eternity which cannot be described except in terms of time and of relation.

Furthermore, it appears that when the Hebrew intended to express the thought that a thing was elementally, essentially so, he said that it was so from the beginning, e. g. "from the beginning it hath not been so," Mt. 19:8, i. e. the stability of the marriage relation reposes in the very nature of things. "He was a murderer from the beginning," John 8:44, i. e. in his central, essential character. Each of these instances has of course an historical basis, but it seems also to expand into a philosophical conception. Without projecting modern metaphysical

notions into the simple archaic phrase *b'rē'shîth 'lōhîm*, "in the beginning—God," it may fairly be held to imply more than the starting-point of the generations of the heavens and of the earth. It seems to elude all relations of before and after, and to escape into the timelessness of the elemental and absolute Life out of which proceeded, in the very nature of the case, the world of manifestation and change.

*'ah^h*rîth last, end.*

*'āh^h*rîth* denotes the last of a series, Ps. 139:9; Amos 9:1, and from this relation to space it passes easily into a relation to time, Prov. 29:21. Joined with *yāmîm* in the phrase *yāmîm 'ah^h*rîth*, "the end of days," it becomes a frequent designation for an indefinite future especially characteristic of prophetic discourse, Gen. 49:1; Num. 24:14; Deut. 4:30; Isa. 2:2, etc. In Prov. 19:20 it stands for old age, and in Num. 23:10 for the end of life. In a sense a man may be said to live in his children after he himself has passed away; accordingly it is said that there is an *'ah^h*rîth*, a future, for the man of peace, but the *'ah^h*rîth* of the wicked shall be cut off, Ps. 37:37,38.

'ēth time.

This is the most frequent word for the general designation of time. Its derivation is uncertain. If that suggested by Fleischer from *'ānāh* be accepted as most probable, it would denote an entrance, a meeting, and this meaning would be supported in many of its occurrences. In common usage, therefore, it designates, not time in the abstract, *χρόνος*, but a particular time, *καίρος*, determined by natural law, Gen. 18:10; 31:10; Lev. 26:4; by custom, Gen. 29:7, or in general by the concurrence of specific events. In Ps. 31:16 the plural, "my times," gathers up not only the details of human life, but its whole general course and destiny.

Mō^h'ēdh season, appointed time.

Mō^h'ēdh is stronger and more definite than *'ēth*, involving predetermination in respect to a specified time. Its widest sense is that of the *seasons* fixed by the movements of the heavenly bodies, Gen. 1:14; Ps. 104:19. Hence also a time fixed by mutual agreement, 1 Sam. 13:8,10, or by a recognized authority, Gen. 18:14, especially the regularly recurring religious feasts of Israel, cf. Lev. 23:4, which include Sabbaths and other holy days, Lev. 23:2; Hos. 2:11(13). These are known as the *mō^h'ādhēy y'hōwāh*, feasts of the Lord, a designation which is pre-eminently applicable to the great national feasts that drew the people from all parts of the land to the central sanctuary.

Yôm day.

Yôm designates both a period of twenty-four hours and that portion of the twenty-four hours which is light in distinction from that which is dark,—“Elohim called the light *yôm*,” Gen. 1:5. In the account of creation *yôm* may have been employed by the narrator in its diurnal sense, though not necessarily so, inasmuch as the same writer, the “Elohist,” employs the word a little further on, Gen. 5:2, in the elastic sense of a period of time indefinitely extended. This sense is also presented in the frequently recurring phrase *bāyyôm hāhū'* in that day, the day of Israel's redemption, foretold by the prophets and eagerly

anticipated by an oppressed and afflicted people. With the article, *hăyyôm*, it denotes the present day, to-day, Gen. 4:14. With *kôl*, in the phrase *kôl-hăyyôm*, Ps. 42:4; 73:14, or the plural *kôl-hăyyāmîm*, 1 Kgs. 5:11(15), it is used in the same sense as *tāmîdh*, continually.

An idiomatic use occurs in the expression, "the day of any one," designating a day especially important or significant. Job "cursed his day," 3:1, i. e. the day of his birth; "the day of our king," Hos. 7:5, was the coronation day; "in the day of Midian," Isa. 9:4(3), denoted the day of Midian's overthrow and slaughter; "O thou deadly wounded. . . whose day is come," Ezek. 21:25(30), i. e. the day of death. A peculiar interest attaches to this word in the favorite prophetic phrase *yôm y'hōwāh*, the day of Jehovah, or of the Lord. Its first occurrence is in Obadiah, v. 12, "For near is the day of Jehovah upon all the nations," though it must have been in use before his time. From this date onward it becomes a stereotyped designation of the approaching political and religious crisis in the history of Israel, and of the contemporaneous nations. An examination of the phrase shows that it includes the twofold thought of judgment and redemption. It was a day of divine vengeance upon the enemies of the chosen people for their sin and oppression, but not on them exclusively; for, contrary to the expectation of the proud and rebellious in Israel and Judah who comforted themselves with the false hope of a divine rescue, Amos exclaims, "Woe unto you that desire the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness and not light," 5:18, and Joel (1:15; 2:2) cries, "Alas for the day! for the day of Jehovah is at hand, and as destruction from Shaddai it shall come" . . . "a day of darkness and gloominess, a day of clouds and thick darkness." It was a day when Jehovah would visit upon his people their sins. After the darkness comes the light in the redemption of the true Israel, and its establishment upon Mount Zion as a blessed and holy remnant. God's compassion is shown at the same time to the outward world in so far as it repents and seeks salvation through Israel's God. Universal grace follows universal judgment. In this pregnant phrase, then, we discern, not the events of a day of twenty-four hours, but the transactions of the entire period of divine retribution and redemption which followed the close of Israel's probation, and which must precede the consummation of the kingdom of God. The phrase passed into the New Testament, where in the various forms "the day of the Lord," "the day of Christ," "the day of the Lord Jesus Christ," it designated his second advent at the close of the Messianic period.

Tāmîdh continually.

Tāmîdh is derived from an unused stem which presents the thought of spreading out, and hence *tāmîdh* is that which is spread out, or continuity of time, unbroken, uninterrupted duration. It is most frequently used as an adverb in the sense of *continually*, an extension in time to which the writer or speaker sees no immediate limit. An established custom may be spoken of as *tāmîdh*, as Mephibosheth "did eat continually at the king's table," 2 Sam. 9:13. The ritual services connected with the tabernacle or the temple are to be observed *tāmîdh*, continually, because the period through which they were to be perpetuated was not limitable by human authority. Thus the shew-bread on Jehovah's table, Ex. 25:30; the oil for the golden lamp, Ex. 26:20; the morning and evening sacrifice, Ex. 29:42, were to be presented through all generations. In glancing over the uses of the word, it will be seen that it refers almost exclusively to human activity,

hence to continuity within the boundaries of human life or of national existence. The only exceptions are Deut. 11:12. "The eyes of Jehovah are upon it [the land of Canaan], *tāmîdh*, from the beginning of the year even unto the end of the year," and Isa. 58:11, "Jehovah shall guide thee *tāmîdh*." Even in these instances limits are asserted or implied. It never refers to that which has in itself the quality of endless continuance, as the permanent activities or attributes of the Divine Being.

'ādh forever.

The root meaning of this word seems to be a forthgoing, hence duration, perpetuity. It differs from *tāmîdh* in designating continuance of being or action without assignable limits. Its predominant employment, therefore, is in the description of divine attributes or activities. Jehovah's "righteousness endureth *lā'ādh*," Ps. 111:3; "he retaineth not *lā'ādh* his anger," Mic. 7:18. In a single instance, Isa. 57:15, it is employed absolutely, *shōkēn 'ādh*, *κατοικῶν τὸν αἰῶνα*, LXX., *inhabitans aeternitatem*, Vulg., inhabiting eternity, A. V., and that inhabiteth eternity, R. V. Prof. Cheyne and other modern commentators render it "dwelling forever," thus securing apparent consistency in the renderings. This translation seems hardly exact, since "forever" is not a rendering of *'ādh*, but of *lā'ādh*, unto perpetuity, to eternity. The phrase in question seems, in harmony with the older versions, to present not merely the thought of God's unbroken existence, but it suggests the thought that he sustains an altogether different relation to time from ourselves,—that he dwells in the time-world, *αἰὼν*, just as he dwells in the space-world, *κόσμος*.

The idea of endless duration is still more fully and emphatically brought out in the frequent association of *'ādh* with *'ōlām*, in the phrase *l'ōlām wā'ādh*, Ex. 15:18, etc.

'ōlām forever, eternity.

The discouraging limitations of human life led the Hebrews, as well as other peoples, early to form the idea of an unending life of illimitable existence. This thought found frequent and predominant expression in the word *'ōlām*, very seldom written defectively *'ōlām*. It is derived from *'ālām*, to hide, which gives also the derivative *tā'ēlāmāh*, that which is hidden, a secret, Job 28:18; Ps. 44:22(21). Used as a time-word *'ōlām* suggests a duration whose limits are hidden from human sight, hence immeasurableness, illimitableness. It describes a hoary past, *gībbōrīm 'āshēr mē'ōlām*, "mighty men which were of old," immemorably distant aborigines, Gen. 6:4, "remember *y'mōth 'ōlām*, the days of the vanished past," Deut. 32:7. So also the people that dwell in Sheol seem to emerge out of a remote and timeless past, Ezek. 26:20; Lam. 3:6. With equal propriety this word designates also a future that, according to the speaker's point of view, may expand from a horizon more or less remote into a duration inconceivably vast. The idea of absolute limitlessness attaches itself especially to the existence of God. At Beer-sheba Abraham "called on the name of the everlasting God," *'ēl 'ōlām*, Gen. 21:33. The thought is stated more fully in the phrase *mē'ōlām w'ādh-ōlām*, from eternity [past] to eternity [future] thou art God," Ps. 90:2. The same thought occurs in 1 Chron. 16:36, "Blessed be Jehovah, God of Israel, from the everlasting [past] to the everlasting [future]," *mīn-hā'ōlām w'ādh-hā'ōlām*. The A. V. renders it "world" in two instances

only, Ps. 73:12 and Eccl. 3:11. In the former place, instead of "the ungodly who prosper in the world," we should read "being always at ease they increase in riches." In the latter instance, "He hath made everything beautiful in its time; also he hath set 'ôlām in the heart of man," notwithstanding the disposition of Gesenius and other Hebraists to give it the meaning "world," *saeculum*, which it acquired in the later Hebrew, we are not justified in departing from the ordinary meaning of the word. There is not an instance in Scripture where 'ôlām may fairly be interpreted "world." Such instances as Ps. 145:13; 106:4, which have been adduced, yield a far better sense when 'ôlām is translated by a time-word. In the passage before us the preacher would say, that God has indeed made the course of nature and of human life attractive with beauty and delight; still he has put eternity in man's heart, and therefore man cannot find permanent contentment and satisfaction in the finite world. Anything less than the infinite and eternal, for which his spirit yearns irrepressibly, becomes in the end hateful, a vanity and vexation of spirit, 2:12 seq. He may not be able to understand the work that God doeth from the beginning to the end, nevertheless he turns wearily from the perishable works of his own hands in which there is no good, to the imperishable works of God. In the contemplation of these and in doing good man finds the joy of life, v. 12.

THE SONG OF DEBORAH—JUDGES V.

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I. AN INTERPRETATION OF THE SONG.

Verse 1. Deborah begins her song with an exhortation to praise Jehovah, that he has stirred the mighty in Israel to exert their might; that he has given the people heart to seek the foe.

Vs. 3-5. She would have the neighboring kings and princes listen while she extols Jehovah, the God whom Israel serves. At once addressing Jehovah, and referring to the time when he adopted Israel as his people, she makes mention of the commotions in nature attending that transaction. Thus she indicates that Israel's God has power to defend the people of his choice; and might be expected to interpose in their time of need—as these kings and princes have just seen him do—and make his people always triumph.

Vs. 6-8. True it is, she says, that in spite of what Shamgar and Jael might do, the highways and villages of Israel were long deserted; and so continued until I, Deborah, arose, and my mother-like counsels prevailed.

But this abject condition of Israel, she says, was due to their forsaking Jehovah, their God; who therefore punished them with war and lack of courage to defend themselves with shield and spear.

Vs. 9-12. But a better day has come, and with heart turned to those who have brought it to pass—grateful both to those who gave command, and to their volunteer army—Deborah again summons to Jehovah's praise. All classes should

join in it,—the dignified, who ride on white asses; the wealthy, who recline on rich divans; the commonalty, who, engaging in business pursuits, are oftenest found upon the road—all should wisely consider what Jehovah has wrought; the archers should rehearse it, as, returned from the conflict, they rest at the quiet fountain by the city gate—should rehearse the gracious deeds of Jehovah, whereby his people have been restored to their deserted homes. Deborah stirs up herself to celebrate the victory in her song; and bids Barak display his captives, and so proclaim the greatness of the triumph.

Vs. 13-18. And now Deborah goes on to sketch in lively manner who were ready for the encounter, and who declined to come to it. No great number composed the achieving army, but, as it were, a remnant of the nation; yet its true noblemen—heroes with whom Jehovah is present, as Deborah joyfully perceives!

From Ephraim there come such as had dislodged Amalek and established themselves in his possessions. With Ephraim Benjamin fitly combines, having also descended from Rachel, being his neighbor, and not numerous. From Machir—so the half tribe of Manasseh, west of the Jordan, is poetically designated, Machir being Manasseh's only son—from Machir come able* commanders—whose following we are left to infer. From Zebulon they come in long procession, directed by their leader's lance. The princes of Issachar respond to the call of Deborah, and the tribe in general shares the spirit of Barak—their very feet seem moved by it, and speed them to the battle-field. Reuben at first warmly resolves to aid his brethren; but loth to leave his verdant pastures and choice flocks, his resolves turn to questionings that detain him in his well-watered land, Gilead—that is, *all* beyond Jordan—keeps aloof from the war. Dan prefers his commerce to national interests; Asher in his seaside home, remote from the strife, gives it little regard. But Zebulon and Naphtali, hardy mountaineers, are ready to sacrifice their lives for their country's good!

Vs. 19-23. This small but choice army, at Taanach, and by the waters of Megiddo, meets King Jabin's hosts, strengthened by the other kings of Canaan, and commanded by Sisera. The enemy had come for spoil, but—wholly failed to win it! The heavens blinded them with impetuous hail and rain,† and thus the stars might seem to have left their courses to discomfit Sisera. Many of his warriors the swollen Kishon swept away. How vain becomes the strength of this great multitude! And now there is a great stamping of horses; for their chariot-riders, put to flight, dash along with hunter's speed! Meroz neglects to intercept the fugitives, and thereby brings heavy curse upon her inhabitants.

Vs. 24-27. On the contrary, rich blessing is invoked on Jael's fearless zeal for the cause of Jehovah and his people—(real it may be, not according to the knowledge of these later times).

Vs. 28-30. Sisera the mighty is despoiled of his might—is dead! But his mother, with longing, still looks for his return, yet with great forebodings! The wise ones of the princesses of Sisera's harem would explain his delay by the great amount of booty to be gathered up. (How their wisdom fails to reach the truth of the case!)

V. 31. Deborah asks—and in a sort predicts it—that like destruction may come to all of Jehovah's enemies; but, for his friends, she desires that, like the sun, with a hero's strength they may enter upon and accomplish their day!

*The same root word here as in verse 9.

†Cf. Josephus *in loc.*

II. A FREE RENDERING OF THE SONG.

That the strong in Israel, laid bare their strength;*
 That the people came to battle willingly;
 Bless ye Jehovah's name!

Hear, O ye kings of earth! ye princes lend your ear!
 I of Jehovah, I would sing; would touch the harp,
 In honor of Jehovah, God of Israel!

Jehovah, when thou wentest out from Seir;
 When thou didst march from Edom's field,
 Earth quaked; yea, heaven dissolved;
 Yea, clouds dissolved in rain!
 Mountains flowed down, at presence of Jehovah—
 Sinai there, at presence of Jehovah, God of Israel!

In days of Shamgar, Anath's son; †
 In days of Jael, idle lay the ways; ‡
 And they who trodden paths frequent,
 Went ways circuitous.
 Idle lay the villages in Israel—idle!
 Until I, Deborah, arose—arose,
 And like a mother wrought for Israel.

He chose new gods!
 Then war was at his gates.
 Did shield appear—or lance,
 'Mong Israel's forty thousand men!

My heart goes out to them who were the law of Israel;
 To such as of the people came to battle willingly!
 Bless ye Jehovah's name!

Who on white asses ride;
 Who on rich carpets sit;
 And ye who tread the way, in toil for bread—
 Muse on the victory!

* "For that leaders, etc.," of the Revision, is intelligible and well. The original seems also to tell us that these leaders have long hair, unconfined; that they are Samsons, giving play to the strength residing in their locks. The original of v. 9, with poetic word, designates these leaders as *governors, law-givers, judges*; and perhaps would say that these leaders were *judicious* as well as strong, and so fitted to give the word of command.

† Shamgar's superhuman deed, recorded in ch. 3:31, brought no permanent deliverance; nor could Jael's daring spirit have done so, while Israel delighted in idols.

‡ "The highways were unoccupied," that is, *unused, ceased to be traveled*. It would hardly be said here that *rulers ceased to be*, or ceased to exert themselves, when Shamgar has just been mentioned, and his deed alluded to. But the villages *were* unoccupied, had *ceased to be inhabited*, as we see from v. 11, which speaks of their reoccupation. So one may be inclined to hold to villages, which is not without authority—and then can translate the verb *Chad^{lu}* uniformly in vs. 6 and 7, and render *perazon*, in vs. 7 and 11, by the same word.

By voice of archers, 'mid the water troughs—
 There be rehearsed Jehovah's righteous acts,
 His righteous acts, done for his villages in Israel.
 Then from their refuges on high,
 Down to their gates again Jehovah's people came—
 No foe to fear!

Awake, Deborah, awakè!
 Awake, awake, the triumph sing!
 Arise, Barak, Abinoam's son,
 And lead thy captives to captivity!

Then, as a remnant 'scaped—the nation's noblemen—
 Down to the battle came;
 Jehovah, 'mid those heroes—joy to me!—
 Came down to Jezreel!

From Ephraim—they with root in Amalek;
 Next thee, Benjamin, with thy hosts combined;
 From Machir, leaders, with their train come down;
 And out of Zebulon they onward march,
 With captain's staff;
 And princes of Issachar with Deborah league,
 And Issachar, like Barak brave,
 Down to the vale his feet impel.

By streams of Reuben were determinations great!
 Why tarrying still amid the fold?
 Is bleat of flocks so sweet to hear?
 By streams of Reuben were—deliberations great;
 But none the battle sought.

Gilead, beyond Jordan, settled down;
 And Dan—why sojourns he within his ships?
 Asher by the seashore sat,
 And at his havens rests he quietly.

Zebulon accounts it nought to die;
 And likewise Naphtali, of mountain home.

Kings came; they fought;
 The kings of Canaan fought;
 At Taanach, by waters of Megiddo—
 No piece of silver took!

The heavens against them fought;
 The stars their courses left, to fight 'gainst Sisera!
 By Kishon's brook their hosts were swept away,

That brook of ancient days—by Kishon's brook.
My soul tread down their strength !*

Then hoofs of horses smote the ground,
For on and on the mighty fled.
Curse ye Meroz, the angel of Jehovah saith,
Curse, curse ye, her inhabitants,
Coming not to help Jehovah,
To help Jehovah 'mid the heroes in the strife.

But Jael, Kenite Heber's wife,
Let her beyond women blessed be !
Beyond women who in tents abide,
Let her blessed be !
Water he asked, she gave him milk ;
In costly bowl she offered cream.
But deep his sleep within her tent ;

Her hand out to the nail she stretched,
And her right hand—hammer of toilers took ;
She Sisera smote, she broke his head ;
And crushed and pierced his temples through.
At her feet he sank, he fell,—lay dead !
At her feet he sank, he fell ;
Where he sank, there he fell—a thing of nought !

Through the window there looks forth, and cries aloud—
Through the lattice—the mother of Sisera :
“ Why does his chariot delay to come !
Why step his steeds so slow !”

The wisest of her princesses reply—
But her own words she still repeats unto herself—
“ Surely they booty find, and share ;
A maiden, two maidens for each man ;
Booty of garments bright for Sisera ;
Booty of garments bright, with needle wrought ;
A garment bright, on both sides wrought—
Booty for me to wear !”†

So perish, O Jehovah !—*all* thine enemies !
But them who love him—
Let them like the sun go forth,
In strength of victory !

* Seeing the enemy overthrown, and as it were prostrate, Deborah in spirit *tramples* on them. V. 23. As chariot can also stand for the horses that draw it, so here *pa'amay* (steps) of the original seems to demand that *chariots* (the plural) should be used in like manner.

† By a slight change in pointing we get *my neck*, and a ready sense for this vexed passage. For the chief speaker should be the chief wife of Sisera, and might well hope for precious raiment from the spoil; which she could fasten at and let flow down from her neck, (and shoulders).

OLD TESTAMENT NOTES AND NOTICES.

Mr. W. W. White, of Yale University, has been appointed as Professor of Old Testament Literature in the Xenia Theological Seminary.

It is expected that Miss. Amelia B. Edwards, the distinguished Egyptologist, will visit the United States in the winter of 1889-'90 and deliver a series of lectures on Egypt and the recent discoveries there.

The Babylonian expedition sent out by the University of Pennsylvania has been working at the ruins of Niffer, whose site is marked by an immense mound, about sixty miles southwest of ancient Babylon, and bordering on the Affiosch swamps, so-called from the tribe of Bedouins that dwell near by. Niffer is identical with the old Babylonian Nippuru, founded about 3,000 years before the Christian era. In its ruins lie buried the remains of the famous Bel temple, which is to be thoroughly explored.

The books published by the Palestine Exploration "Fund" are: (1) The Store City of Pithom. Revised edition. Thirteen plates and two maps. In the heliotype appear the bricks made by the Israelites, with and without straw, and with stubble, to build the city. The route of Exodus is treated. (2) Zoan (Tanis). Part. I Nineteen plates and plans. Account of the greatest of all colossi is in this volume. (3) Naukratis. Part I. Forty-six plates and plans. Particularly valuable to classical readers, students in Greek arts, and all interested in *antiques*, such as coins, amulets, scarabs, pottery, weights, etc., etc., and in ancient epigraphy. (4) Zoan (Tanis). Part II. Including Am and Tahpanhes. Sixty-three plates and plans. Valuable to biblical and art students. (5) Goshen. With eleven plates, maps and plans. The plates are large and unfolding. The identification of Goshen is of supreme importance. Dr. Wm. C. Winslow, of Boston, is the Vice-president and Hon. Treasurer of the "Fund" for America, and has done great service to the cause of biblical study in stimulating the American interest in this enterprise. He is greatly desirous that America be largely represented in the gifts which are to sustain and carry on to larger success the work which has been thus far so wonderfully productive. He will gladly receive and forward all contributions.

SYNOPSIS OF IMPORTANT ARTICLES.

The Prophecy of the Virgin Mother.* Isa. 7:14.—The use of the word translated “virgin” in this passage to denote an unmarried person seems favored by biblical usage elsewhere. The phrase “thou shalt call,” which is the better translation of the Hebrew *qarath* (cf. Jer. 3:4; Gen. 16:11; Isa. 60:18), recalls older and similar phraseology used in connection with the birth of Ishmael (Gen. 16:11), Isaac (Gen. 17:19), Samson (Judg. 13:5,7). Isaiah was not addressing some woman there present, but was quoting a familiar phrase. The passage occurs in the midst of the prophetic discourse which might fairly be entitled *The Discourse of the Three Children* (Isa. 7-12). The Immanuel child in some respects is put on the same footing with the two other children. Ahaz is told that before a child, that moment conceived, can tell good from bad, Jehovah’s promise will be fulfilled. But in other respects Immanuel stands apart in dignity and importance from the other two (Isa. 8:6-8; 9:1-6; 11). The promise of a child to be born wonderful in attributes and power would recall the promises to David. This sign to Ahaz would be understood merely as a repetition of those promises in a new form. It may be doubted whether Isaiah or any who heard him had in mind the idea of just such a person as Jesus, to be born of a virgin in some future century.

The point of interest in this article is the relation sought to be established between the phraseology of the passage in Isaiah and that of earlier passages of Scripture. It may fairly be questioned whether there is anything more than accidental coincidence. The conception of prophecy is a thoroughly scientific and sensible one, though less account is made of the historical situation than might reasonably be done.

Immoralities of O. T. Heroes.†—The problem of the paper is, How reconcile the immoralities of O. T. characters with the N. T. praise of them as virtuous saints? Some general principles are stated which will throw light upon it. (1) The Scripture biographers do not profess to be complete. A knowledge of the details of a crime might modify our opinion of the blackness of the offense. (2) Distinguish between Scriptural silence and Scriptural approval, when reading the candid and fearless accounts of the sins of saints. (3) Recall the low, infantile state of the ancient morality. Thus while not excusing we will be more just to the patriarchs. (4) The divine revelation of truth has been a process slowly unfolding. The character of Paul was impossible in the age of Abel with his light. (5) Distinguish between absolute truth and relative truth, or truth as it appears to God and truth as it appears to us under different circumstances. God’s revelation is one of divine accommodation. Gloriously worthy as were many of the O. T. heroes and saints for their times, were they living now they would be denied membership in our churches and perhaps be inmates of our peni-

* By Prof. Willis J. Beecher, D. D., in *The Homiletic Review*, April, 1889, pp. 354-359.

† By Rev. Geo. Dana Boardman, D. D., in *The Andover Review*, March, 1889, pp. 278-286.

tentiaries. (6) As a matter of fact the sins of the O. T. worthies were punished. (7) Observe the trend of character. Never judge a man by spots. Let us, then, be lenient in judging O. T. heroes, while we are rigorous in judging ourselves. "To whom much is given, of him will much be required."

Written in a charmingly clear and vivid style, this article presents positions which are strong, and, perhaps, near the truth of things, in view of the fact that conservative students will think that the writer has yielded too much while radicals will declare that he does not go far enough. It is worthy of a careful reading by all earnest students of the Scripture.

Lost Writings Cited in the O. T.*—One of the difficulties connected with the Old Testament is the large specific reference in portions of it to works now entirely unknown. These references when gathered show the existence of a large body of literature embedded in the O. T. This literature consists of 1) eight "Books" of annals cited forty-five times, or four if some of these are not independent works; 2) seven "Histories" by specified authors, cited eight times; 3) two "Commentaries," cited once each; 4) one "Chronicle," cited once; 5) one "Acts," cited once; 6) two "Visions," cited each once; 7) one "Prophecy," cited once; 8) one "Lamentations," referred to once; 9) five "Miscellaneous Works," referred to; there are therefore twenty-four *titled* lost works to be traced from references in the O. T. Some questions and problems suggested by this line of study: (1) several books of the O. T. are pure compilations finding their sources in these lost works, and the query arises whether more of them are not so likewise, though not giving credit to these sources. (2) The earlier and later kings kept accurate records of their reigns. (3) The prophets were writers of history, secular and sacred, as well as of visions and prophecies. (4) The existence of these lost works explains references to events about which contemporary biblical history is silent, cf. downfall of Shiloh (Jer. 7:12,14; 26:6,9). (5) Writing was no new or late thing in Israel.

A useful summary of facts which have been known in a more or less general way, but which the ordinary reader has not previously possessed in so detailed and so systematic a presentation.

O. T. Criticism in the Light of N. T. Quotations.†—The study of the text and structure of the O. T. books has become wide-spread and fruitful. Yet the conclusions reached in this study have alarmed many who have held the unwarrantable view that the Bible is perfect in form. Some critics are desirous of undermining the authority of the O. T., but there is a devout criticism also by which a clearer insight is to be given into the matter and manner of the Divine Revelation. In former days, Calvin and the men of his time accepted many of the results of criticism and yet in no wise undervalued Scripture. They distinguished between the divine purpose of revelation and the fallible human agency. It is with the latter that criticism deals, and its operations need alarm no one. The use of the O. T. by our Lord and his Apostles shows that, while they were not concerned about the exactness of their quotations, they were profoundly conscious that the O. T. was profitable for instruction in righteousness. They

* By Rev. Prof. Ira M. Price, Ph. D., in *Bibliotheca Sacra*, April, 1889, pp. 357-368.

† By Rev. Prof. J. Rawson Lumby in *The Expositor*, May, 1889, pp. 337-351.

often quoted from an inaccurate version, the Septuagint. They used passages where a wrong translation is made from the Hebrew, cf. Matt. 21:16; Heb. 2:7; Acts 15:17. It was not because they were ignorant of Hebrew, for when they wish they quote from it directly, cf. John 19:37; 1 Cor. 8:19. Their practice makes it quite manifest that what they sought and found was something with which verbal and literal criticism does not interfere. Christ quotes from all parts of the O. T. regarding the whole as one book. He would have heard without concern the conclusions concerning the mixed authorship of any or all those books. The faithful of those times believed that it was the same Divine Spirit in Haggai as in David. The Apostles even make, on their own authority, some slight changes in their quotations from the Septuagint to suit their argument, cf. 1 Cor. 3:20; Eph. 4:8. All this shows that we need not fear but rather be thankful that men are searching into the origin and structure of O. T. books. It will clear away mistakes and make more evident that those records have their chief if not indeed well-nigh their entire value in the fact that they bear witness unto Christ.

This article brings out into clear relief the distinction which must always be observed in the discussion of this important topic—the knowledge of the N. T. writers, as over against their purpose, in the use of the O. T. What conceptions did these writers have of the O. T. and what, in their opinion, was the use to be made of it—these are the fundamental questions which are here briefly but thoughtfully and candidly considered. The argument here urged is an element in the settlement of the O. T. problem and deserves to be widely read. The facts presented are too few, however, for a safe induction.

The Idea of God in Amos.*—This must be gathered from the prophet's practical instructions, since he was no logical theologian. He has a clear idea of God, and as he is the first of the writing prophets it is important to know what that idea is. The name given to God by the prophet is most frequently "Jehovah" (52 times); also "Elohim," "Adhonai," and combinations of these and with "sebaoth." He is the universal creator, abides in and governs the world (4:11; 5:8; 9:6). His hand appears in all the phases and processes of nature (5:8; 9:13; 4:6 seq.; 3:6). He is the God of all men (cf. 3:2 with 9:7; 2:9 seq. with 6:14), controlling the destinies of the whole earth (1:3–2:6). He is omniscient (4:13), omnipotent (5:9). Jehovah is not only supreme; he is the only God. This is plainly implied, as is seen in preceding passages, and also in 8:14; 5:26 sqq.; 5:5; 9:12. God is also a moral being; this is the striking element in the book, its elevated morality. The attribute of holiness is prominent (2:7; 4:2). This holiness in the form of justice or righteousness is seen also in 2:6 sqq.; 3:9; 5:10 sqq.; 8:4–6. There is no book in the Old Testament in which the righteousness of Israel's God is more strongly emphasized than in Amos. There are only a few references to the faithfulness of God (2:10; 9:11–15). Amos' God is stern, yet he has tender features;—he loves his people and all men, manifesting this love in being pitiful (1:3, 6, 11, 13; 5:2), and merciful (3:7; 4:6–11), patient unto the last (7:1–8). Such is Jehovah, who revealed himself in a real way, though not necessarily in a visible and audible way, to Amos. He is the same mighty and merciful being whom the other Scriptures (e. g. Exodus 34:6 seq., John 4:24) reveal.

* By Prof. H. G. Mitchell in *Journal of the Society of Biblical Literature and Exegesis*. Dec., 1887, pp. 33–42.

This article may well be compared with one in the April number of *THE OLD TESTAMENT STUDENT*. The attention is here directed to the facts without any reference to their position in the history of Israel's religious thought or their bearing upon that history. This is a kind of work that any intelligent student of the Bible can do for himself. It is intensely interesting and wonderfully profitable. Professor Mitchell's article may serve as a model to any who may wish to enter upon similar lines of study. From him in this case one could wish for some further suggestions as to the relations of these facts to current hypotheses of Israelitish history.

The Messianic Element in the Book of Job.*—An exegetical study is made of Job 9:32-35; 16:19-22; 19:25-27; 33:23,24 to discover in what sense and to what extent is a Messianic element predicated of the Book of Job. The results are as follows: 1) the Messianic element in Job is concerned not so much with a person as with a work such as is ascribed to Jesus Christ. 2) This work embraces (a) sacrifice, substitution, atonement; (b) need of divine bestowal of righteousness; (c) necessity of a mediator; (d) reconciliation of man with God through this mediator; (e) this mediator a divine-human being; (f) this divine-human being identified with God; (g) two opposing conceptions of God united in him; (h) God as the Saviour; (i) spiritual and physical sight of God as an embodied personality; (j) bodily resurrection, eternal life, immortality. 3) This Messianic work ascribed by Job to God, identifies Jesus Christ with God. It is the same work and hence done by the same person.

The same material is considered from the point of view of Egyptology. The three teachings of the Book of Job here brought out are 1) Monotheism; 2) Messianism; 3) immortality. But in the literature of Ancient Egypt these three ideas are clearly set forth. "Hence it is only by utterly and willfully blinding its eyes to the facts and discoveries of Egyptology that negative criticism can continue to urge its main objections to the book in favor of a recent date and a plurality of authorship."

A statement which, if valid, is far-reaching in its issues. But its exegesis might be fairly objected to, as finding more in the passages than can reasonably be drawn from them. An entire system of theology appears to be contained in the Book of Job. The argument from Egyptology is fresh and suggests new and unworked fields of investigation. As used by the writer it would seem to prove too much.

* By Prof. J. G. Lansing, D. D., in *Christian Thought*, June, 1889, pp. 401-480.

→BOOK NOTICES.←

MEDIA, BABYLONIA AND PERSIA.*

In this volume Madame Ragozin continues the narrative of the history which, closing with the fall of Nineveh, she told in "The Story of Assyria." It is now carried down to the closing years of Dareios I. A full exposition is also given of the Zend-avesta or religion of Zoroaster. The epoch of Cyrus is full of interest, not only in itself, but by reason of the relation of that monarch to the Jewish people. The whole subject is clearly treated and the material furnished is quite accurate. Of course, in a sphere of study in which the materials are continually being increased and new light constantly being shed upon the situation, it is difficult to write anything which will remain for any reasonable time authoritative and satisfactory. Students of the subject will note that Tiele, the great authority in this department, in his "Babylonian-Assyrian History" takes a different view of some transactions, e. g. the relations of Necho to Josiah. It is also to be observed that the facts recently brought to light fail to sustain the position here maintained that there was a great banking house of Egibi in Babylon. Madame Ragozin's style is spirited and clear; with the abundant and well-selected illustrations, over seventy in number, this volume contains the best attainable popular account of the history and life of Media, Babylon and Persia.

THE TEN COMMANDMENTS.†

In a "prefatory note" the writer of this volume tells us that the Provost and Deans of the Faculties of the University of Pennsylvania requested him to deliver before the students "a series of Sunday Afternoon Addresses upon Religious Topics." The request was acceded to, the Ten Commandments were chosen as the theme and the present volume contains the lectures which were then delivered. Regarding the Commandments as "the foundation stones of authoritative morality or true society," the author has made his book a kind of treatise upon individual and social ethics. But throughout the treatment of the subject a continuous stream of apposite illustration and quotation has banished any suspicion of dullness. The well-known brilliant style, weighed down, sometimes, with excess of ornament, which characterizes all the works of Dr. Boardman, is not out of place in dealing with these weighty themes. The pages abound in quotable passages. Common sense in interpretation and fearlessness in application are joined

* THE STORY OF MEDIA, BABYLONIA AND PERSIA, FROM THE FALL OF NINEVEH TO THE PERSIAN WAR. By Zenaide A. Ragozin. New York: G. P. Putnam's Sons. 1888. Price \$1.50.

† THE TEN COMMANDMENTS: A course of Lectures delivered before the University of Pennsylvania. By George Dana Boardman. Philadelphia: The American Baptist Publication Society. Price, \$1.25.

with a beauty of form and address that carries the truth home. As to the standpoint of interpretation adopted, the Commandments are regarded as Jewish in form and letter, but universal in spirit. Hence the fourth is not "taken as though it settles for all men and all time the questions of the origin, the basis, or the authority of the Sabbath." The remarks on the fifth commandment are especially interesting and timely, though perhaps too much is made of the word "honor" as distinguished from "obey." In the discussion of the seventh command, the account of the creation of woman and the first bridal is taken as a "divine parable," not as literal truth. Here again the tendency to find in the Scripture more than it fairly contains is apparent. The old derivation of "Ishah," "maness" from "ish" "man," is accepted. Still, in spite of these minor defects, the book is excellent. It strikes a true note. It teaches many wise lessons that the age needs. It is a shining model of that style of ethical preaching which is coming into vogue and which is bound to enter more and more into the staple of the sermons of the future. Everywhere one feels not only the wisdom and insight of the teacher of morals, but also the earnestness and power of the preacher of Jesus Christ.

BIBLICAL ANTIQUITIES.*

Professor Bissell has performed an excellent service in providing this popular manual of Biblical Antiquities for students of Scripture. The whole field is covered in sixteen chapters divided under three heads, entitled, Domestic Antiquities, Civil Antiquities, Sacred Antiquities. Any intelligent church-member would find it both an interesting occupation and a profitable task to read this book through from beginning to end, while the material furnished is of such a character as to make the book useful for purposes of reference to every one who studies the Bible. We do not vouch for all the statements made; some are surely inaccurate and will be corrected in future editions; the views of biblical criticism are not always satisfactory; but taken as a whole we heartily recommend the book as a scholarly and popular survey of biblical antiquities which few men could have done as well as Professor Bissell.

FUTURE PUNISHMENT.†

The writer of this volume asserts that the church doctrine of future punishment is wholly drawn from the New Testament, and that the Old Testament has been consulted only to find what support it could give to this already formulated doctrine. He believes that this is a wrong method—that we should first inquire what the Old Testament prophets believed on this great question, since Jesus himself placed his divine seal upon their teaching. This teaching of the Old

* BIBLICAL ANTIQUITIES: A Hand-book for use in Seminaries, Sabbath-schools, Families and by all Students of the Bible. By Edwin Cone Bissell, D. D., Professor in Hartford Theol. Seminary. Philadelphia: *The American Sunday-School Union*. 1888

† THE FIRE OF GOD'S ANGER, OR LIGHT FROM THE O. T. UPON THE N. T. TEACHING CONCERNING FUTURE PUNISHMENT. By L. C. BAKER. Published at office of "Words of Reconciliation," Philadelphia, Pa. Price, 75 cents; by mail, 80 cents.

Testament, beginning in the Song of Moses, is found to be summed up in the harmonious action of two forces—the principle of judgment, condemning the wicked to Sheol; “the principle of redemption, providing forgiveness and salvation for all men, securing to all at least a ransom from the power of death.” God’s fire is his “judgment” and its feature is destruction, not extinction. From these principles the author builds up a view of universal restoration or future probation, which he believes to be in harmony with the teaching of the New Testament. All men are raised, the faithful, to eternal life, the wicked to further trial. The hell for those who sin in this life lies between death and the last judgment. The second death is for those who fail in their second trial.

The main point of criticism with this theory seems to be that it is founded on that part of the Scripture whose intimations about the future life are most fragmentary and obscure. The Old Testament teaching gathers itself chiefly if not entirely about this present life. Even the doctrine of immortality is only dimly discerned. The universal church has judged more wisely than Mr. Baker, in laying the emphasis upon the teaching of the New Testament concerning the doctrines of the future life and its concerns, and then finding in the Old Testament no disagreement but rather harmony so far as any intimations of these things are there given. The trouble with orthodox theologians has been that they have tried to find too much in the earlier Scriptures about the details of the life to come and have wrested texts to fit their theories. The trouble with our author is that he has failed to find in the later Scriptures of the New Testament the fullness and clearness of teaching on these points which are manifest—too sadly manifest, concerning the future of those who “believe not” the Gospel.

BUDDHISM.*

It is our purpose to call attention to this work and to indicate its contents rather than to make any criticisms upon it. This is not to say that it contains nothing to criticise. No doubt those who know Buddhism from within would be able to point out some defects and errors in this exposition of its character and teaching. Christians might reasonably ask that a book which purposed to analyze and expound their faith be written by one who was in sympathy with the Gospel, as Sir Monier-Williams is not with Buddhism. Yet he is candid and fair; “more sensitively anxious,” as he himself says, from this very danger of prejudice; desiring to give a view of this religious belief which exhibits it as it really is in its history and tendencies. His qualifications for the task are by no means unworthy. He tells us in his preface of six points which may invest his researches with a distinctive character of their own. The chief of these are as follows: a larger body of literature consulted than has been previously available; a popular exposition, presenting in one volume a comprehensive survey of the entire range of Buddhism, a task hitherto unattempted; a life-long preparatory study of Brahmanism and its language, Sanskrit, with personal investigation of Buddhism in the place of its origin, from three times traveling through the sacred land; an

* BUDDHISM IN ITS CONNEXION WITH BRAHMANISM AND HINDUISM AND IN ITS CONTRAST WITH CHRISTIANITY. By Sir Monier Monier-Williams, K. C. I. E. New York: Macmillan and Co., 1899. Price, \$5.25.

exposition from the Christian stand-point, with an earnest desire to give these religions credit for all the good they contain. The book is crammed with facts, and is therefore rather dry reading. The life of Buddha, the law of Buddhism, its order of monks, philosophical doctrines, morality and chief aim, nirvana, its history in its theistic, polytheistic, mystical, hierarchical and ceremonial phases, its festivals and prayers, sacred places, sacred objects, temples, and idols,—these are some of the subjects that are taken up. The concluding lecture contrasts Buddhism with Christianity. The doctrines are compared—Christ's call of men to become perfect through suffering, with Buddha's call to get rid of suffering by suppression of desires and extinction of personal existence; the former teaching to honor the body, the latter, to despise it; the former seeking to store up merit, like capital at a bank; the latter, offering a free gift of pardon and the hope of eternal life through divine grace. While the precepts of Buddhism are lofty, they have not the power to stir the heart and move the life, which is manifested in the teaching of Jesus Christ. As for Buddha and Christ, the latter declares himself God-sent; the former, self-sent. The latter bade men follow Him, the former threw them back upon themselves. The one dies and lives again—the other dies and desires for his followers a similar fate. "What shall I do to inherit eternal life?—says the Christian. What shall I do to inherit eternal extinction of life?—says the Buddhist." The conclusion of the whole matter is this: "It seems a mere absurdity to have to ask in concluding these lectures:—Whom shall we choose as our Guide, our Hope, our Salvation? 'the Light of Asia,' or 'the Light of the World'?' the Buddha or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in our last hour?—the book that tells us of the dead, the extinct, the death-giving Buddha? or the book that reveals to us the living, the eternal, the life-giving Christ?"

An important postscript calls attention to a wide-spread error concerning the probable number of adherents to Buddhism. Instead of numbering about 500 millions and being the most numerous of any religious body, there are not more than 100 millions of real Buddhists, as over against 430 to 450 million Christians, while the "present condition of Buddhism is one of rapidly increasing disintegration and decline." It is probably fourth in the numerical scale of religions, coming after Confucianism, Brahmanism and Hinduism, as they follow Christianity.

ELLIOTT'S OLD TESTAMENT PROPHECY.*

To Dr. Elliott, the author of this new work on prophecy, biblical students are indebted for much upon the same subject in the volume of Lange's Commentary on the Minor Prophets. As is indicated by the title-page, the material of the book falls into four parts: (1) prophecy in general; (2) the connection of Old Testament prophecy with Old Testament history; (3) Messianic prophecy; (4) the New Testament fulfillment.

* OLD TESTAMENT PROPHECY: Its nature, organic connection with Old Testament History, Messianic Prophecy, and New Testament Fulfillment. By Charles Elliott, D. D., Professor of Hebrew in Lafayette College, Easton, Pa. 8vo, pp. 314. New York: A. C. Armstrong & Co. Price \$3.00.

In the chronological order, as well as in his general treatment, he has followed, as he says, "the traditional view instead of the critical subjective theory of the Old Testament historical interpretation." "It is the custom," he adds in the preface, "of some besides rationalists to dichotomize Isaiah; but the author has never seen any arguments sufficiently convincing to justify such treatment. Jewish tradition says that he was sawn asunder by the order of Manasseh; modern critics tear asunder his book because it does not harmonize with their presuppositions."

The gradual development of prophecy is everywhere recognized; the moral element, as compared with the miraculous, is emphasized. The old derivation of the word *nabhi*, *prophet*, from a root *to bubble forth* is given, notwithstanding the now generally accepted etymology which connects it with a word meaning to *speak*, for which both Assyrian and Arabic furnish parallels. And yet the meaning which he assigns to "prophecy," viz., *declaration, interpretation*, in spite of the wrong etymology, is correct.

Three modes of divine communication are specified: vision, dream, direct communication and manifestation. "The highest form," it is said, "was the last and was reserved for Moses." Will the author then classify all of Isaiah's prophecies under "vision" or "dream"? This is manifestly wrong. The third mode would better be called spiritual illumination or enlightenment. Here belongs, by far, the greatest part of the work of all the prophets except, perhaps, Ezekiel, Zechariah, and Daniel; and here, too, belongs the work of Moses. There were not four modes of divine communication; nor is it true that communication by word of mouth would be more direct or higher than that by spiritual enlightenment. Of this last there were different degrees, and of these the highest was employed in the work of God with Moses. The most interesting, as well as the most profitable portion of this work is that which relates to the connection of Old Testament prophecy with Old Testament history. In the average mind there is not the faintest suspicion of any such connection. One of the curiosities of modern thinking, or rather non-thinking, is the utter indifference maintained by interpreters of prophecy to the historical setting. Here, however, a distinction must be made between (1) the historical setting or background of distinct prophecies, for example, Isaiah's Immanuel prophecy; and (2) the prophetic element which everywhere characterizes Israelitish history. The supernatural element in Israelitish history shows itself in the record of that history; and the record of that history is itself prophecy. While, now, our author is sufficiently clear on the second of these points, the first does not receive the needed emphasis. One must confess, indeed, that even a close study of the book will leave the student unenlightened on this, perhaps, most important feature of prophecy. Is it not rather strange that nine pages should have been given to the "Shiloh" prophecy, while the whole period of David and Solomon, with all its valuable material, is treated in three?

In his treatment of the New Testament fulfillment of prophecy the canon laid down is the only true one, viz., "the Old Testament contained only the rudiments of the good things of the New;" "it is inchoate and progressive, less clear and full than the New;" "there is danger of making New Testament fulfillment extend very little beyond Old Testament knowledge." "New Testament knowledge must not be sought in the prophets of the Old Testament." "Old Testa-

ment prophecy must be stripped of the form and drapery which it borrowed from the institutions and historical relations of its times.”

With these correct principles as the basis of his work, we must confess some surprise at the way in which they have received application. The typical element, much abused by many, and yet one of the most fundamental in Scripture interpretation, is largely ignored, and special passages almost universally recognized as typical are treated as directly prophetic.

The last four chapters of the book contain a large amount of sound matter on the premillennial question under the heads: the Kingdom of God and of the Messiah; the relation of the Messianic Kingdom to the world; the future of the Jewish people; the millenium and the judgment.

The book is fresh, stimulating and helpful. If the author had followed more closely the principles which he himself laid down; if he had recognized more fully the historical background of the distinct prophecies; and if there had been greater proportion in the treatment, the work would have been one of the most valuable yet produced upon the general subject of prophecy.

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◆ NEW ◆ TESTAMENT ◆ SUPPLEMENT ◆

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STUDY XXXVII.—THE PLAN AND METHODS OF JESUS.*

I. His Early Life and Thought.

1. Note carefully the following statements concerning the early life, work and thoughts of Jesus: (a) the promise to Mary, Lk. 1:28-35; (b) to Joseph, Mt. 1:20,21; (c) to the shepherds, Lk. 2:10-14,17-20; (d) the words of Simeon, Lk. 2:25-35; (e) growth of Jesus, Lk. 2:40, 52; (f) Jesus in the temple, Lk. 2:42-51; (g) his work, Mk. 6:3.
2. What may be inferred from the above statements (and others) as to the idea that Jesus had of his mission? Note the following views and decide between them: (a) Jesus, influenced by expectations which others cherished for him and forced by the desires of the people, let himself be regarded as the Christ; (b) Jesus, conscious from the beginning of a unique relation to God, recognized a divine call to be also the Christ to his people; (c) this consciousness developed with his growth in mental and spiritual power; (d) his knowledge of the details of his mission came to him in the course of his work; (e) he was fully aware from the first of all the events and the issue of his ministry.

II. His Plan.*

1. Study the following events and teachings to ascertain what they reveal as to the plan of Jesus: 1) Jesus and John the Baptist, Mt. 3:1,2,11,12,13-17; Lk. 3:15-17,21,22; consider the testimony of these things to (a) his Messianic consciousness; (b) his Messianic purpose; 2) the temptation, Mt. 4:1-10 and par.; bearing of this on (a) his idea of the Christ, and (b) the work the Christ was to do; 3) his declarations and actions, (a) Mt. 4:17;

* Upon the subjects of this "Study" the best and fullest discussion is found in Neander, *Life of Christ*, Book IV.; Lange, *Life of Jesus*, Book II., Part 3.

† Vallings, chs. 6, 7.; Neander, Book II., ch. 2.

10:7; Lk. 9:60; 17:21; Mt. 16:18; (b) John 6:15; 18:36; (c) Lk. 24:25-27; Mt. 20:28; (d) John 4:25,26; Mt. 16:16,17; Mk. 14:61,62; (e) Mk. 3:11,12; Mt. 16:20; (f) Mk. 2:17; Mt. 19:14; Lk. 19:10; John 12:47.

2. In view of these facts, 1) let the student write out a brief summary of the plan of Jesus; 2) consider whether it may be characterized by (a) originality; (b) boldness; 3) what ground for asserting a unity in the plan from first to last?

III. His Methods.

1. Having gained a general idea of the plan, proceed to study the methods by which the plan was carried out. Make a list of these as complete as possible; e. g. 1) public teaching addressed (a) to the leaders in Jerusalem; (b) to the common people in Galilee, etc.; 2) choice, training and mission of disciples; 3) miracles; 4) death and resurrection. Enumerate any others which may be reasonably included.
2. Study these methods in detail, e. g. :
 - 1) **Teaching.** (a) Read Luke ch. 11 as an example; (b) note the persons addressed, (1) disciples; (2) people; (3) individuals; (4) classes of society; (c) note some characteristics of the teaching, (1) brief, pithy sayings; (2) relative predominance of assertion over argument; (3) figurative language; (4) parables; (5) long discourses as well as brief sayings; (d) significance of (1) prominence given to teaching; (2) the abundance of parable in the teaching; (e) its success in the carrying out of his plan.
 - 2) **The Disciples.** (a) Note the following passages: (1) Mk. 3:13-19; Lk. 7:11; (2) Mt. 10:1,5-42; Lk. 10:1-20; (3) Mt. 13:51,52; Mk. 4:11; Mt. 17:9; 16:20; Mk. 9:31; (b) observe that they are trained to be (1) teachers; (2) the nucleus of an organization, Mt. 16:18; 19:14; John 21:16; (c) their part in fulfilling the plan.
 - 3) **Miracles.** Review the Gospel miracles from this point of view and (a) classify them†, e. g. miracles (1) on nature; (2) on man, (3) on the spirit-world; (b) consider how the people regarded them, John 3:2; Mk. 4:41, etc.; (c) the purpose of Jesus,‡ whether (1) as signs that he is the Christ, or (2) as a part of his self-revelation of character, or (3) as a pledge of the future; (d) their part in the accomplishment of his plan.
 - 4) **His Death and Resurrection.** (a) Read the following passages: John 3:14,15; 12:24,32,33; Lk. 18:31-33; 24:25-27; (b) in what respect may these events be regarded as means in carrying out his plan? cf. Acts 2:22-36; (c) what may be said in favor of the view that he had these events in mind from the beginning of his work?

* For a discussion of this topic see Liddon, *Our Lord's Divinity*, Lect. iii, also Schaff-Herzog *Ency.*, p. 1171 seq.

† Westcott, *Introduction to the Gospels*, Appendix E.

‡ Bruce, *The Galilean Gospel*, ch. 8,—a book which might be very profitably read in connection with "Studies" 37 and 39.

STUDY XXXVIII.—JESUS AND THE OLD TESTAMENT.

I. Introductory.

1. By the "Old Testament" as used here are understood not only the Scriptures themselves, but also the life and thought which they unfold.
2. Jesus the Christ lived and worked as one among this people whose past history and literature were preserved in this volume. It continued a living force in his day, the chief element in education, read in the synagogues, appealed to as authoritative in determining the will of God.
3. Hence Jesus must have stood in most vital relations to this Book. What he thought of it, the use he made of it, and his position in connection with the life and thought which it revealed, are important topics to be considered in this "Study."

II. Jesus and Old Testament History.

Consider the following points :

1. He was familiar with the events of the O. T. history, e. g. : Mk. 10:6,7; John 1:51; 3:14; 6:49; Lk. 4:25-27; 17:26-32; Mt. 12:3-8; 11:24; 23:35, etc.
2. He was himself closely connected with that history and life : 1) by descent, Mt. 1:1-17; 2) by recalling and emphasizing its lessons (see above); 3) by exercising the functions of some of the most important elements of that life, e. g. (a) the legislative*—he was a law-giver—cf. Mt. chs. 5-7; Mk. 10:6-12; John 13:34; 14:15; 15:12; (b) the prophetic—he was a prophet—John 6:14; including (1) authoritative teaching, John 7:16; (2) prediction, Mk. 13; (3) prophetic themes of his teaching, Mt. 4:17, etc.
3. His independence of the Old Testament:† 1) Consider the following passages : Mt. 12:6; John 8:58; Lk. 5:36-39; Mk. 2:28; Mt. 7:29; John 4:21-23; 2) view the Sermon on the Mount from the point of view of a legislation unique and independent of all other teachers; 3) inquire thoughtfully into the strength of the following positions : (a) Jesus recognized much of the Old Testament teaching as imperfect in form and spirit; (b) in his teaching and his action he showed his superiority to it; (c) while (1) not bidding men to abandon this revelation, but (2) rather revealing the deep moral and spiritual elements in it,—he yet superseded it as an *authoritative* system by (1) fulfilling its teachings and life; (2) claiming a supreme authority for himself and his teachings; (d) he was, then, (1) not a revolutionary upsetter; (2) nor a more devout follower, merely, of the O. T. ; but (3) the founder of a new order of life, which takes up into itself, surpasses and only therein abrogates the Old Testament.
4. He claimed to be the Christ to whom all the fathers looked forward and in whom all the history was fulfilled, cf. John 8:56 (see below).

III. Jesus and the Old Testament Scriptures.

The following topics are to be noted :

1. His quotations from the O. T. : 1) about thirty direct quotations and many other references; 2) observe the names he gives it, e. g. Lk. 4:21; 24:44; Mk. 12:24; Mt. 7:12; John 10:35, etc.; 3) note the form of these quotations; compare Mt. 21:16 with Ps. 8:2; Mt. 19:5 with Gen. 2:24; Mk. 7:6 with Isa.

* *Ecce Homo*, ch. 4.

† See Neander, *Life of Christ*, Bk. IV., Part I., ch. 2.

- 29:13, etc.; 4) from a comparison of passages note his method of interpreting the Old Testament, whether (a) the traditional method of his time; (b) essentially the modern historical method; (c) an original method, peculiar to himself, ignoring the formal contents, but drawing out the spiritual and divine elements in the Old Testament revelation; 5) conclusion as to his knowledge of and training in the O. T.
2. His use of the O. T.: 1) for illustration and argument, Mt. 12:3-5, 39-42; 6:29; 2) in defence of his claims as the Christ, John 5:39, 46, 47; Lk. 24:26, 27; Mk. 12:35-37; 3) in time of sore trial, Mt. 4:4, 7, 10; Mk. 15:34; Lk. 23:46.
 3. His regard for the O. T.: * 1) from the foregoing facts sum up what may be said of Jesus' regard for the O. T.; 2) note also Mt. 5:17, 18; John 10:35; Lk. 16:31; Lk. 24:44, 46; 3) the bearing of all these facts upon *our* conception of the O. T. history and writings.

STUDY XXXIX.—JESUS AND HIS TIMES.

I. Introductory.

1. Jesus was a man of his time. It is important to emphasize this fact which is often overlooked. It was not accidental that he lived in Palestine among Jews. His earthly activity and teaching were suited to those whom he saw and addressed. Through the forms of speech and courses of life which characterized his people he conveyed the message of universal truth.
2. If this is true, then, in studying his relation to his times we gain the only sure foundation on which to build our understanding of his teaching and relations to all time. We shall hope to escape many dangers arising from the attempt to apply indiscriminately and immediately to other and different circumstances what was first intended for a special case among a particular series of circumstances. It is believed that not only will the person and life of Jesus be more clearly seen and more highly estimated, but also his universal relations and the breadth and power of his teaching for us and all men will be more firmly grasped by a study of "Jesus and his times."
3. It is to be remembered by the student that these outlines are not intended to be accepted by him without study, reflection and reading. They are to guide and stimulate, not to furnish a substitute for, original, careful study. References to the best literature, as also to that presumably available to all, are given.

II. Jesus as a Jew.

- Recall the topics of "Study" XXXIII. and note, 1) his genuinely Jewish childhood; † 2) the absence of any foreign influences (cf. Saul of Tarsus); 3) the geographical limits of his life and activity; cf. Mt. 15:24.
2. Observe the Jewish customs which he observed, e. g., 1) the language he spoke; 2) observance of feasts; 3) synagogue-worship, Lk. 4:16; 4) other customs, e. g. clothing, John 19:23; feasting, Lk. 5:29, etc.
 3. A similar Jewish characteristic in the form of his discourses, 1) their gnomic character, cf. Lk. 10:1-5; 2) their figures of speech, cf. Mt. 13.

III. Jesus and the People.

1. From hints in the Gospels determine to what class of the people Jesus belonged; cf. Mk. 6:2, 3; Lk. 2:1-7, etc.

* See some remarks in Weiss, *Life of Christ*, vol. II., pp. 63 sq.

† Vallings, p. 52.

2. Consider his ministry as related to the people 1) his preference for the people rather than for the authorities; 2) his choice of Galilee and its people rather than Judea; 3) his choice of the sinful and despised rather than of the righteous, Mk. 2:17; 4) the impression he made upon them; (a) authority, Mk. 1:22; (b) sympathy, Lk. 7:36-50; (c) moral purity, Lk. 19:1-10.

IV. Jesus and the Parties.

1. Make a more or less careful study of the religious parties of Jesus' time; 1) *the Pharisees*;* (a) their name as significant of their origin and characteristics; (b) the schools of Hillel and Shammai; (c) their political views; (d) their religious views, including (1) the doctrine of providence; (2) tradition, Mk. 7:1-9; (3) resurrection; (4) O. T. interpretation; 2) *the Sadducees*;† cf. "Study" XXII. iii., 2,3); 3) *the Essenes*;‡ (a) their origin and characteristics; (b) their religious and political views, including (1) fatalism; (2) literal and formal observance of law; (3) monasticism; (4) communism; (5) mysticism; 4) *John the Baptist*, cf. "Study" I., iii., 2,3)-5).
2. Inquire thoughtfully into the relation of Jesus to these parties: 1) the view that he drew something from their views and incorporated it in his teachings;‡ in favor of this, (a) probability of a pharisaic training in his early life; (b) resemblances in his teaching to (1) pharisaic, Mt. 22:31,32; 6:25-34; and (2) Essene|| views; (b) his relations to John the Baptist, cf. "Study" II., iii., 2, 2; 2) the position that he owed nothing to any of these parties;*** in favor of this, (a) his denunciations of Pharisees, Mt. ch. 23; and Sadducees, Mk. 12:24,27; (b) no reference to Essenes; (c) his language concerning John, Mt. 11:11; (d) his language concerning himself, John 6:35; 8:26; 14:10; 3) a mediating position; Jesus was influenced in his teaching both as to matter and form by the religious views of his time, but was entirely original in the essential ideas of his Gospel; in favor of this view are all the arguments which are urged in behalf of both of the former positions.

V. His Teaching for his Times.††

It will be possible here only to suggest the greater topics and leave the student to work them out and add the lesser elements of the teaching. Note the teaching of Jesus:

1. **For the Religious People of his Time.** 1) He accepted and used some of their chief religious conceptions and forms, e. g. "God," "kingdom of God," "the Christ," "the Old Testament," "feasts," etc.; 2) he put new meaning into these conceptions and forms, e. g. (a) God is the *Father* in the highest sense of that word; (b) the Christ is a *spiritual* deliverer; (c) the kingdom of God is *within* the man; 3) the special message for special classes: (a) the Pharisees, Mt. 15:1-20; Lk. 18:9-14; (b) the Sadducees, Mk. 12:18-27; (c) the genuinely religious, Mt. 5:6; 11:25-30, etc.

* Stapfer, Bk. II., chs. 1-5.

† Stapfer, Bk. II., ch. 14.

‡ Neander, Bk. II., ch. 1.

§ Stapfer, pp. 468 seq.; 489 seq.

|| Ellicott, *Life of Christ*.

** Stapfer, pp. 468 seq.

†† Stapfer, Bk. II., ch. 16, has some excellent suggestions though in some respects yielding too much to the rationalists. See also Bruce, *The Galilean Gospel*, ch. 2.

2. **For the Sinful of his Time.** 1) He sought them out; 2) he called them to repentance; 3) he promised forgiveness; 4) he revealed the possibility of reform and of the attainment of righteous character.
3. **Summary of his teaching for his time in two great ideas;** 1) the doctrine of faith in God as over against salvation by works; 2) the doctrine of a crucified Messiah.

STUDY XL.—JESUS THE CHRIST.

I. Introductory.

1. If there is danger that we forget the local and temporal in the life of Jesus, it is also supremely necessary to remember that he was more than a Jew and a teacher of Jews. In this "Study" an endeavor is made to apprehend some of the larger, the universal elements in his life and work.
2. This subject may suitably close a series of "Studies" which has been entitled "The Life and Times of the Christ." The student may well be reminded that the aim of these "Studies" has been, 1) to approach and consider the subject from the O. T. stand-point; 2) to suggest methods of work and material for study; 3) to present the work from the inductive point of view; 4) to afford a plan or basis upon which further studies might be prosecuted. Those who have followed the course may be left to judge in what measure the attempt has been successful.

II. Jesus as the Jewish Messiah (Christ).

1. *His own realization of it:* 1) recall "Study" XXXVII., ii., and inquire whether he realized all its meaning at the beginning of his work, e. g. that it involved death, etc.; 2) observe the manner in which he reveals it and the reasons for this; cf. Mk. 1:34; 3:11,12; 8:29,30; John 4:25,26; 9:35-38; Mk. 14:61,62, etc.
2. *The grounds** on which he is shown to be the Christ: 1) the testimony of John the Baptist; 2) the voice from heaven; 3) his wonderful miracles; 4) his express language claiming it (see above); 5) his resurrection as its crowning evidence, Acts 2:32-36.
3. Note the success of the Gospel at the beginning as dependent upon the Messianic element in it, i. e. 1) its fulfillment of the O. T. conceptions, 2) in a new and unexpected but convincing manifestation of *Jesus as the Christ*.†

III. Jesus the Christ in his Universal Relations.‡

1. **His Character.**§ Endeavor to grasp, 1) one or more of the principal elements in the character of Jesus the Christ; the following are suggested: (a) moral purity; (b) unselfish love; (c) lofty ideals; 2) certain minor elements, e. g. (a) self-control; (b) the passive virtues; (c) union of diverse qualities; joy and sadness, humility and pretension, etc.

* See Stanton, *Jewish and Christian Messiah*, p. 252.

† Cf. Stanton, pp. 150,151, "The new religion did not spread . . . chiefly through the fascination exerted by the moral beauty of . . . Jesus, but by virtue of the faith that the Christ was such an one, that, as the 'Christ,' Jesus had said and done and endured what He did."

‡ Vallings, ch. 22.

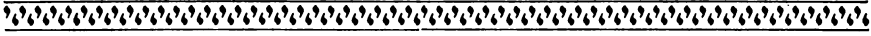
§ Bushnell, *Character of Jesus*, being ch. 10 of "Nature and the Supernatural." Smith's Bible Dictionary, p. 1384.

2. **The Superhuman Element.*** 1) In view of the following facts note the existence of the divine element in Jesus the Christ: (a) his claims; (b) his marvelous deeds; (c) his personal character and teaching; (d) his resurrection; 2) note the existence of other explanations of these facts and test their adequacy: (a) delusion; (b) forgery; (c) myth.†
3. **His Teaching.** Ask yourself what are the primary and universal elements in the teaching of Jesus the Christ. The following are suggested: 1) the revelation of the grace of God toward all sinners; 2) the promise of salvation through faith in Jesus as the Son of God and the universal Christ; 3) the transformation of the inward life, including (a) love, (b) obedience, (c) likeness to Jesus the Christ.
4. **His Death and Resurrection.** 1) Recall the teachings of Jesus in relation to this subject as to (a) the facts, (b) the times at which they were uttered, (c) the emphasis which he laid upon them; 2) state, then, briefly the significance which Jesus saw in his own death and resurrection, especially in its universal relations, cf. John 12:20-33; 3) observe the prominence these facts assume in the teaching of the Apostles; Peter (1 Pet. 1:2,3,19); John (1 John 1:7; 4:10; 5:6); Paul (Rom. 3:25; 4:24,25; 6:9, etc.); 4) form for yourself a statement of the universal significance of these facts as related to (a) human sin; (b) divine forgiveness; (c) the ultimate state of believers in Jesus the Christ.
5. **His Church.** 1) Recall the passages in which Jesus refers to an organization of his followers (see above "Study" XXXVII., iii, 2, 2), (b), (2) and other passages, John 17:20-23); 2) note his idea of it, e. g. (a) spiritual, John 18:36; (b) democratic, Mk. 10:42-44; (c) permanent, Mt. 16:18; Mk. 14:9; (d) having certain ordinances, Lk. 22:19; Mt. 26:29; 28:19,20; 3) note a similar idea and the realization of this idea among the early believers; cf. the Acts, in various passages; 4) the purpose of the church,‡ e. g. (a) to unite believers; (b) to teach and develop them; (c) to preserve the teaching of Jesus; (d) to manifest his spirit and proclaim his truth to the world; (e) to be the instrument for the conversion of humanity to the faith of Jesus the Christ.
6. **Jesus the Christ and the Future.** 1) In view of the claims of Jesus and their substantiation by his works and words, what may be said as to the relations of Jesus the Christ to the future of the world; 2) consider the same question in the light of the history of the progress of His doctrine and life among the nations of the earth; 3) compare the schemes of life and doctrine which would substitute themselves for Him; 4) conclude with a statement as to the permanence and predominance of Jesus the Christ as the Universal and Eternal King of Humanity.

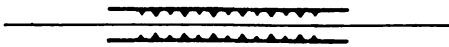
* Liddon, Lect. 4.

† On the mythical theory see Smith, *Bib. Dict.*, art. *Gospels*, pp. 954 sqq.

‡ It would be helpful to the student to examine these points in the light of the New Testament life and teaching, examining and classifying the passages.



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